

# FRONTISPIECE to BANKES'S NEW SYSTEM OF GEOGRAPHY.



*Designed by H. Bamberg Engraved by J. Hoyle and Ornamented by W. Grainger*  
 NEPTUNE raising CAPT<sup>l</sup> COOK up to Immortality, a GENIUS  
 with a Branch of Oak, and FAME introducing him to History. In the  
 the FOUR QUARTERS of the WORLD presenting to BRITANNIA the

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LONDON:

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# P R E F A C E.

**A**S the Science of GEOGRAPHY is now become the most fashionable as well as the most rational Amusement of the present polite and enlightened Age, the Authors of this Work will decline saying any thing in favour of a new Performance of the Kind, except that many Years have elapsed since any *real* New System of Geography has been published; and since which the most important Discoveries have been made by various Navigators of different Nations, particularly by our Countryman Captain Cook, and his Successors, who have explored, and described, Regions never before discovered.

To give an ample Display of the great Advantages arising from a compleat Knowledge of Geography would far exceed the Limits of a Preface. Suffice it to say, that it is a Science now studied by the polite of all Nations and Countries, and is useful, in an eminent Degree, to all Ranks of People. In particular, to Men of Letters, because no History can be properly understood without it. To Politicians, as being necessary to understand the true Interests of States and Kingdoms. To military and naval Officers, by informing them of the State of Countries, Nations, Towns, Cities, Fortifications, Sea Coasts, &c. To Naturalists, from the animal, vegetable and mineral Productions of various Climates, which greatly improve their System. To the Antiquarian, by reflecting on the Ruins, but yet remaining Splendor, of former Ages. To Merchants and Traders, to assist them in taking prudent Measures for the Advancement and Circulation of Commerce throughout the World. And to the curious Enquirer, to give him an ample Gratification in his Thirst after Knowledge. To say more in Praise of this noble and useful Science would be needless. We shall therefore close our Observations with that made by the celebrated Dr. Watts, who says, *There is not a Son or Daughter of Adam but has some Concern in Geography.*

The Progress of Geography, till of late Years, was but slow and irregular; Necessity, Emulation, Chance, Commerce, Curiosity, an ardent Desire of Knowledge, and a fortuitous Combination of Circumstances, together with Royal Munificence, have given birth to numberless and valuable Discoveries. Our modern Navigators have opened Passages to a World unknown before, and the Globe itself has, by these respective Improvements and Discoveries, been compassed with less Difficulty than the Antients could have coasted the Mediterranean Sea only; all of which Discoveries it will be our Task to incorporate in the most pleasing and instructive Manner in the Body of our Work; nor shall any thing be inserted but what is suitable to the Dignity of Truth, and worthy of being transmitted to Posterity.

In the Study of this delightful Science the Reader will not only be amply acquainted with the Substance of the most remarkable Events and Revolutions that have taken place in Empires, Kingdoms and States, antient and modern Discoveries, Conquests and Settlements throughout the World; but with every other Circumstance that can inform his Mind, or gratify his Curiosity. Here he will behold new Countries, new Inhabitants, new Customs,



Customs, Arts and Manufactures, with every thing that is uncommon, curious or remarkable; and must, with Pleasure, reflect on the Description he reads of the Hut of the Savage, the Cave of the Greenlander, the lofty Mountains, the dreadful Volcanos, and other astonishing Productions of Nature. In short, he will here, at one View, take a retrospect of that great Expanse, the Known World, and will have the Opportunity of contemplating and admiring not only the prodigious Wonders of Nature, but also of Divine Providence, he will be also animated at his distinguished Beneficence bestowed upon Mankind.

As Paintings in Miniature set forth the true Lineaments of a Face without being the less admired for being small and void of Life; so this Work, though compleated in One Volume only, will contain the Essence of all the Books of Geography, Voyages and Travels that have hitherto been published in the English or any other Language. The Discoveries of the numerous Navigators and Travellers of different Nations, from whom we shall select their Beauties and Essences, (as a curious Florist would the choicest Productions of a Garden) will, of course, render our Performance more compleat and entertaining than any hitherto offered to the Public, and from the amazing Fund it will contain of universal Knowledge, may be rather called a LIBRARY than a BOOK.

In our Historical Accounts of the particular Circumstances which have occasioned the various Revolutions that have taken place in different States and Kingdoms, we shall preserve a strict Impartiality, and relate no Circumstance whatever but what is satisfactorily and undeniably authenticated; nor shall the Description of our own Country, (so little noticed by former Geographers, and which has extended its Navigation, Commerce and Discoveries throughout the World) be forgot.

We shall not attempt to point out the Defects of preceding Writers on the Subject. Suffice it to say, it shall be our Business to avoid their Errors, and the material Articles which they have omitted shall be most amply supplied in the present Undertaking. We shall likewise take particular Care not to insert any Circumstances but such as are undeniably authenticated, and at the same Time explode all fabulous and romantic Tales that have hitherto disgraced Works of a similar Nature.

The Beauty and Elegance of our Work will be greatly heightened by the unusual Number of Copper-Plates with which it will be embellished, consisting of Views, Whole Sheet Maps, Plans, Charts, Antiquities, Quadrupeds, Birds, Fishes, Reptiles, Vegetables, Men, Manners, Habits, Customs, Ceremonies, &c. the Whole of which will be executed in a superior Stile by the first Artists in the Kingdom.

As the forming a Compleat System of Geography is a Task which requires the most laborious Researches, and the most unremitted Application, and is consequently too great for any one Person to execute, either with Credit to himself, or Advantage to the Public; in order, therefore, to render compleatly perfect this New System, several Gentlemen of Literary Genius have contributed their Abilities to our Work, which we hope will not fail meeting with the Approbation of our Readers, as we flatter ourselves such an Advantage of a Classical Union will make it the most compleat Performance of the Kind ever published in this or any other Kingdom.

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**A**  
**NEW & ACCURATE CHART**  
of the Discoveries made by the late Capt.  
J. S. Cook, and other distinguished Modern  
Navigators, between the Latitudes of 80 Deg.  
North, and 60 Deg. South, and extending to 200  
Deg. East Long. from the Meridian of Greenwich  
Exhibiting **BOTANY BAY**, with the whole Coast  
of **NEW SOUTH WALES** in  
**NEW HOLLAND**;  
Also New Zealand, Norfolk and the various other  
Islands situated in the Great  
**PACIFIC OCEAN**,  
in the Northern & Southern Hemispheres;  
the whole of which will be amply Described  
in the course of this  
Work.



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A NEW, ROYAL, AUTHENTIC

And COMPLETE SYSTEM of

UNIVERSAL GEOGRAPHY.

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B O O K I.

NEW DISCOVERIES.

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INTRODUCTION.

**A**S an enterprising spirit still prevails amongst us with unabating ardour, and the latest discoveries, from their nature and importance, appear to engross conversation from the polite circles, and throughout every class in the kingdom; we are induced, and we presume, on justifiable principles, to introduce them to the public on the commencement of our work. The result of these discoveries, it may be observed, has been productive of that utility, which it was natural to expect from designs undertaken, and so liberally supported, through royal sanction, and executed with consummate skill and intrepidity. They tend essentially to the advancement of Geography, by establishing certain knowledge, instead of conjectural delusion; to supply the astronomer with valuable information, to furnish navigators with many practical improvements, and exhibit to the naturalist a new world. In fine, we are hereby made acquainted with millions of the human species, which were before scarcely known to have existence; and the curious enquirer after the operations of the human mind, in an uncivilized state, is supplied with abundant matter for reasoning and reflection.

As such important advantages are evidently to be derived from these researches, to render the objects of them as completely descriptive, and highly entertaining as possible, we have collected the most authentic accounts, selected all the striking characters and incidents, and disposed them in such arrangement, as may conduce to promote those valuable ends.

This plan we shall invariably pursue throughout the whole of our work, in the description of the other parts of the world; and by means of incorporating some articles of novelty already in our possession, and such as may hereafter be obtained through future discoveries, hope to exhibit it as a performance worthy of public sanction.

CHAPTER I.

NEW HOLLAND.

SECTION I.

*Origin. Discoveries. Description of the country, inhabitants, habitations, manners and customs.*

**T**HIS immense track in the southern clime, called New Holland, from its having been chiefly explored by Dutch navigators, was never ascertained as island or continent, till Captain Cook, with an ardour

No. 1.

and perseverance peculiar to himself, and which distinguished him from predecessors of every country, explored it on the easternmost coast in 1770, and discovered it to be an island of vast extent, reaching from 10 to 44 degrees south, between 110 and 154 degrees east of London.

Here it may be proper to observe, that the respective parts on this coast being discovered by different navigators at different periods of time, they had names given them by those who discovered them. Thus the first land discovered in these parts was called Eendragt (or Concord) Land, from the name of the vessel in which the discovery was made in 1616, in 24 deg. 25 min. south. The next situated in 15 degrees south was called Arnheim and Diemen, by Zeachen, who discovered it in 1618, though not the same part with that afterwards called Diemen's Land, by Tasman, which is the southern extremity of the island, in latitude 43 degrees, and was discovered in 1642. Jan Van Edels gave his name to a southern part by him discovered in 1619. A coast that communicates to Leaven's land towards the westward, and a part of the western coast, near the tropic of Capricorn, was called De Witts, from Peter Van Nuitz, who discovered them in 1627; as was the great gulph of Carpentaria, between 10 and 20 degrees south, from Peter Carpenter, a Dutchman, who discovered it in 1628. Dampier, an Englishman, sailed from Timor in 1687, and coasted the western parts of New Holland. In 1699, as the Dutch suppressed their discoveries, he left England in order to explore this country, and sailing along the western coast, from 28 to 15 degrees, saw the land of Eendragt and of De Witt. Returning to Timor, he set out from thence to prosecute his design, explored the isles of Papua, sailed round New Guinea, discovered the passage that bears his name, afterwards gave the appellation of New Britain to a considerable island that forms this passage, and then returned to Timor by the way of New Guinea.

Our countryman Captain Cook, in consequence of his discovery, gave it the name of New South Wales.

This country is in general low and level, and, upon the whole, rather barren than fruitful, yet the rising ground is chequered with woods and lawns, and the vallies and plains are, in many places, covered with herbage. The face of the country is by far most pleasing to the southward, the trees in that quarter being taller, and the herbage more verdant, than towards the northward; the grass in general is high but thin, and the trees, where largest, are seldom less than

B forty



orty feet asunder. The whole eastern coast is well watered by small brooks and springs. Though there are no great rivers, these brooks might probably be increased in rainy weather; it being the height of the dry season when Captain Cook visited it.

There are but two sorts of Timber-trees; the largest is the gum-tree which grows all over the island; it produces a gum of a deep red; the wood is heavy, hard, and dark coloured, resembling the lignum vitæ, with narrow leaves, like those of the willow. The other is a sort of pine, something like the live oak of America. Of Palm-trees there are three sorts. There is also a kind of cherry-tree and trees with a red apple, as also trees with a soft bark, which is easily peeled off, and is the same with that used for caulking ships in the East Indies. Though there are but few esculent plants in these parts, they afford a variety of such as are adapted to gratify the curiosity of the naturalist.

There were not many animals seen in this country: the only tame ones were dogs. Of the wild species of quadrupeds was a kind of opossum, about the size of a large rat, a creature with a membranous bag near the stomach, in which it conceals and carries its young when apprehensive of danger. There is a remarkable animal, called by the natives kangaroo, which, when full grown, is as large as a sheep, some weighing upwards of eighty pounds. It goes in an erect posture, and its motion is by successive leaps or hops of a great length. The skin is covered with a short fur of a dark mouse or grey colour, except the head and ears, which are somewhat like those of a hare; which it also resembles in taste, but is deemed better flavoured. They have likewise an animal resembling a pole-cat, which the natives call *quoll*; the back is brown spotted with white, and the belly is unmixed white. It was also affirmed by some of Captain Cook's people, that they had seen some animals of the wolf and weazel kind; but as they were not caught, they cannot be described.

Of water-fowl here are gulls, shaggs, soland-geese, or gannets, of two sorts, boobies, noddies, curlews, ducks, and pelicans of an enormous size. The principal land birds are brown hawks or eagles, crows, large pigeons, parrots, paroquets, cockatoos or doves, quails, bustards, herons, cranes, and many others.

Here are serpents, of which some are venomous, others harmless, scorpions, centipedes and lizards. The most remarkable insect found in this country is the ant, of which there are several sorts; one is green, and builds its nest upon trees, by bending down several leaves, each of which is as broad as a man's hand, and gluing the points of them together, so as to form a purse. Thousands of these busy insects were seen uniting all their strength to hold the leaves in due position, while other busy multitudes were employed within, in applying the gluten, which is an animal juice to prevent their returning back.

Another kind burrows in the root of a plant which grows on the bark of trees, in the manner of mistletoe, and is about the size of a large turnip. When cut, it appears intersected by innumerable winding passages, all filled with these insects; yet the vegetation of the plant does not appear to suffer any injury. Another sort are black; their habitations are the inside of the branches of trees, which they render hollow by working out the pith, almost to the extremity of the twigs, yet the tree flourishes at the same time, as if it had no such inmates. These three species of ants are all furnished with stings, which cause a kind of pungent titillation; but it soon ceases.

There is still another sort possessing no power of tormenting; they resemble the white ants of the East Indies, and the construction of their habitations is still more curious than that of the former. They have two sorts, one suspended on the branches of trees, and the other built on the ground. The materials of the first seem to be formed of small parts of vegetables

kneaded together with a glutinous matter, with which nature has probably supplied them. Upon breaking the outside of this dwelling, innumerable cells, swarming with inhabitants, appear in a great variety of winding directions, all communicating with each other, and with several apertures that lead to other nests upon the same tree. Their habitations upon the ground are generally at the root of a tree. They are of different sizes, formed like an irregular sided cone, and sometimes more than six feet high. The outside is of well tempered clay, about two inches thick, and within are the cells, which have no opening outward. These structures are proof against any wet that can fall, which those on the trees are not, from the nature and thickness of their crust or wall.

There is abundance of fish here, and of various kinds, but unknown in Europe, except the mullet and some of the shell-fish. Upon the shoals and reefs are great quantities of the finest green turtle in the world and oysters of various kinds, particularly the rock and pearl oyster. In the rivers and salt creeks are alligators.

This extensive country appears to be very thinly inhabited; during Captain Cook's range along the coast, he never observed the natives appear in larger companies together than thirty. The inland parts are, most probably, quite uninhabited, as no part of the coast that was visited had any appearance of cultivation; and the wretched natives drew their whole subsistence from the sea. The whole tribe, with which any intercourse was established, consisted of twenty-one persons, twelve men, seven women, a boy and a girl.

The men are of middle stature; their complexion is nearly of a chocolate colour, their features tolerable, their eyes pretty good, and their teeth rather even and regular. Their hair, which naturally grows long and black, they crop short; their beards grow bushy and thick, but they keep them short by singeing them. In general, they are clean limbed, and remarkably vigorous, active and nimble. Their countenances are not without expression; but their voices are remarkably soft and effeminate.

Both sexes go stark naked, not having any conscious sense of indecency, in discovering the whole body: yet they are not without their ornaments, the principal of which is a bone, which they thrust through the cartilage that divides the nostrils from each other, and reaching quite across the face, causes the wearer to snuffle, so as scarcely to be understood, and obliges him to keep his mouth constantly open in order to breathe freely. Besides this nose-ornament, they wear necklaces made of shells, bracelets of small cords wound two or three times about the upper part of the arm, and a string of human hair plaited, about as thick as a thread of yarn, tied round the waist. Some had large gorgets of shells hanging on the breast, and a few women had feathers on their heads stuck on with gum.

As they wear no clothes, they paint their bodies both white and red, and draw a circle of white round each eye; they have holes in their ears; but were not seen to wear any thing in them. On their bodies were several large scars in irregular lines, apparently made by some blunt instruments, probably as memorials of grief for the dead.

There was seen neither town or village in the whole country, nor did either art or industry appear in the construction of their houses, if they can be so called. They are built with pliable rods, not thicker than a finger, in the form of an oven, by bending them and sticking the two ends to the ground. The covering is of palm leaves and pieces of bark, and the entrance by a large hole at one end, opposite to which the fire is made. Some of them are just high enough to sit upright in, but not large enough for a man to extend himself in any direction; so that the tenants of these hovels are under the necessity of coiling themselves up with their heels to their heads, in order to make



*Engraved for BANKES'S. New System of GEOGRAPHY. Published by Royal Authority.*



*The KANGAROO an. Animal found on the Coast of New Holland.*



*The OPOSSUM found in the Southern extremity of New Holland.* or American wolf.



make room for three or four of them to sleep together. The warmer the climate the slighter the sheds are constructed; one side is entirely open, and none of them are more than four feet deep. They are put up occasionally as exigence may require, by those people, who may be considered as a wandering herd in quest of any place that would furnish them with a temporary subsistence, and therefore leave them behind them when they remove to another spot. When they take up their residence only for a night in a place they put up no shed, but repose on the bushes and grass which grows here to a great height. Their utensils are a vessel made of bark to hold the water they fetch from springs and a bag about the size of a moderate cabbage-net, which the men carry upon their backs with a string which passes over their heads. It contains paint, fish-hooks, darts, and bracelets, which compose the whole property of the richest men amongst them.

Their fish-hooks, of which many are extremely small, are made with great nicety, and their mode of striking turtle is curious. For this purpose they have a peg of wood about a foot in length and well bearded. This fits into a socket at the end of a staff of light wood, in length about seven or eight feet, and about the thickness of a man's wrist. One end of a loose line, about three or four fathoms long, is tied to the staff and the other end fastened to the peg. In order to strike the turtle, the peg is fixed into the socket, so that when it has entered the body and is there retained by the barb, the staff flies off and serves for a float to trace their victim in the water.

Their principal food is fish, though they sometimes contrive to kill the kangaroo and birds of various kinds. They either broil or bake their provisions by the help of hot stones like the inhabitants of the South-sea islands, for there is no appearance of their eating any animal food raw. The only vegetable that can be considered as an article of food is the yam, though they may probably eat of those very few fruits the country produces.

Their method of producing fire and afterwards spreading it, is wonderful. To produce it they take two pieces of soft dry wood, one a round stick about eight or nine inches long, the other piece is flat. One end of the round piece they shape into a bluntish point and make a hole in the flat piece. In this hole they twirl the end of the stick, in the manner that we do a chocolate mill, pressing it down in the hole as much as possible. By this method they get fire in less than two minutes, and from the smallest spark encrease it with astonishing speed and dexterity. They will wrap up a spark in a little dry grass, which by moving will be fanned into a blaze. Thus a man will run on for miles, and without any fire visible in his hands will at every fifty or hundred yards stoop down and leave fire behind him.

The principal means of annoying their European visitors, was by setting fire to the high grass in the neighbourhood of the place where the tents were fixed, which being very dry, burnt with great rapidity and did much damage.

The weapons of these people are spears or lances of different kinds; some with four prongs, pointed with bone and barbed. The points are smeared with hard resin which gives them a polish and makes them enter deeper into what they strike. To the northward, the lance has but one point, the shaft is made of cane very strait and light, and from eight to fourteen feet long. These weapons are thrown with great force and dexterity; if intended to wound at a short distance, as from ten to twenty yards, simply with the hand, but if at the distance of forty or fifty yards, with a throwing stick, and that with so good an aim that the natives are as sure of their mark as the most expert sportsman with a fowling piece. These lances cannot be drawn out of a wound without tearing away the flesh or leaving the sharp ragged splinters of the bone or shell which forms the barb behind them.

The canoes of this country make as wretched an appearance as the houses, or rather hovels. Those on the southern part of the coast are made of one piece of bark, tied together at the ends and kept open in the middle by small bows of wood. In shallow water they push them on by a pole, in deeper by paddles about eighteen inches long, two of which they use at a time. To the northward, they are made of the trunk of a tree hollowed out by fire. They are about fourteen feet in length, very narrow, and fitted with an out-rigger to prevent their oversetting. None of these boats will carry more than four people.

The only tools seen amongst them were an adze wretchedly made of stone, some small pieces of the same substance in form of a wedge, a wooden mallet, and some shells and fragments of coral.

The New Hollanders have no idea of traffic, for though they received the things that were given them, they appeared wholly insensible to all the signs that were made them that something was expected in return. Many of the trinkets that were given them were afterwards found negligently thrown away in the woods, like toys, the charms of which ceased with their novelty.

The cause of the small number of the human species which are to be met with throughout this country cannot be ascertained; but from their total ignorance of agriculture, commerce, and the means of procuring the comforts and conveniences of life, it is plain that they are amongst the most miserable of beings, that can be stiled human.

## SECTION II.

*Particular description of BOTANY BAY in New South Wales. Its several productions. Genius and customs of the inhabitants.*

**B**OTANY BAY, so called from the great quantity of plants collected there and where our new settlement is to be made, lies in latitude 34. south, and in longitude from Greenwich 151 degrees 23 minutes. Captain Cook describes it as capacious, safe, and convenient; to be known by the land on the sea coast which is nearly level and of a moderate height, with steep rocky cliffs next the sea, which have the appearance of a long island lying close under the shore. About the middle of this land lies the harbour, which on approaching it from the southward is discovered before the vessel comes abreast of it, but is not discovered so soon from the northward: the entrance is a little more than a quarter of a mile and lies in W.N.W.

There are but two kinds of timber wood here. The trees are as large or larger than the English oak, and one of them has some resemblance of it. It is that which yields the reddish gum like dragons blood, and the wood is heavy, hard, and dark coloured like *lignum vite*. The other, which grows tall and straight, is something like the pine, and the wood of it, which bears some similitude to the live oak of America, is likewise hard and heavy. There are a few shrubs and several kinds of palm: mangroves abound towards the head of the bay. The country in general, as far as it was observed, is level, low, and woody.

In the woods are great numbers of birds of exquisite beauty, particularly of the parrot kind; there were found also crows exactly similar to those in England. There is great plenty of water fowl towards the head of the harbour, where are large flats of sand and mud, but their species is chiefly unknown. One of the most remarkable was black and white, much larger than a swan and in shape somewhat resembling a pelican. The banks of sand and mud produced great quantities of oysters, muscles, cockles, and other shell fish, which seem to be the chief subsistence of the inhabitants, who go in shoal water with their little canoes and gather them up. Besides these they catch other fish,



fish, some of which they strike with gigs, and some they take with hook and line.

Captain Cook and his company having had the fairest opportunity of observing the manners and customs of the natives, while the vessels continued in this bay, as well as of exploring the adjacent country, we cannot give our readers a more satisfactory description than that which is selected from their accounts. Of their precise manner of life little can be known as no connection was formed with them, for they never afforded an European navigator an opportunity for a parley, nor would they touch any one article that was left in their huts (or any places they frequented) on purpose for them to take away.

From the place where the ship anchored in April 1770, which was a-breast of a small village consisting of six or eight houses, as they were preparing to hoist out the boat they observed an old woman and three children come out of the wood, where they had been to fetch materials for firing. She frequently cast an eye towards the vessel, but expressed neither in look or gesture the smallest degree of fear or surprize. Having kindled a fire, some men landed from four canoes that came in from fishing, and having hauled up their boats began to prepare their food, wholly unconcerned about the strangers, though within only half a mile of them. They had not yet seen one of them but what was stark naked, the old woman herself being destitute of the least covering.

A company set out from the ship (with Tupia one of the natives of that clime of the party) with a design of landing on the spot where they saw the people, hoping to meet no interruption, as they so little regarded their coming into the bay. But they found themselves disappointed, for as soon as they approached the rock, two of the natives came down, each armed with a lance about ten feet long, and a short stick which appeared to be used as a machine to assist them in throwing it. They seemed determined to defend their coast, though the party that landed were forty in number.

The English commander with his wonted humanity, desirous of preventing hostilities with such inequality of force, ordered the boat's crew to lie upon their oars, when they parlied by signs and to procure their good will he caused nails, beads, and other trifles to be thrown to them, which they took up with apparent satisfaction. Signs were then made by the Europeans that they wanted water, and every means used that could be devised to prevail with them to believe the innocence of their design. The natives waving to them being interpreted as an invitation they put on the boat, but the men on shore resumed their posture of defence. One appeared to be a youth about nineteen or twenty, and the other a man of middle age. Captain Cook, now urged by necessity, fired a musket between them, upon the report of which, the younger dropped a bundle of lances, but upon instantaneous recollection, snatched them up in great haste. Two discharges of small shot from the musket on the one party, and a discharge of a stone and a lance from the other ensued, in consequence of which the eldest of the natives was slightly wounded in the legs, but the Europeans received no hurt; when on the suggestion of Mr. Banks (now Sir Joseph) that the lances might be poisoned, it was deemed imprudent to venter into the woods. They then visited the huts, in one of which were some children hid behind a shield and some bark. They were left in their retreat without knowing they had been discovered, and the visitors on their departure threw in some beads, ribbons, pieces of cloth, and other presents in order to conciliate the inhabitants on their return. They took away with them all the lances they found lying about to the number of fifty. They were in length from six to fifteen feet, had four prongs like a fish gill, each pointed with a fish bone and very sharp. They were smeared with a viscous substance of a green colour, which favoured the opinion of their

being poisoned; though it proved after to be a mistake, for it was discovered from the sea weed that adhered to them, that they had been used for the purpose of striking fish.

The canoes on the beach seemed to be the worst that had been seen. They were between twelve and fourteen feet long, and made of the bark of a tree in one piece, which had been drawn together and tied up at each end, the middle being kept open by sticks, which were placed from gunwale to gunwale as thwarts. It was now remarked that this boldness of the natives dwindled into a general trepidation, not only from the small shot which had been discharged at the two champions who first defended the coast, but likewise the havoc made by the small arms amongst the birds.

The Europeans having re embarked in their boat, deposited their lances on board, and proceeded to the north point of the bay, but the inhabitants they had seen on their entrance had by this time totally deserted it. Upon going on shore the following day in quest of water, a small stream was found fully answerable to their purpose. It was observed by some of the officers, upon revisiting the huts where they had seen the children, that the beads, ribbons, &c. which had been left there the preceding night, remained in the very same place untouched, nor was there an Indian to be seen. Those also whom they saw upon a future excursion fled at their approach, as they did upon every occasion of the like nature.

In process of time Captain Cook, accompanied by Mr. Banks, Dr. Solander, and seven others, determined to make an excursion into the country, and having properly accoutred themselves for the expedition, set out and first visited the huts, near the watering place where some of the natives daily resorted, and though they found the presents still remained untouched, they left other articles of more value, and then went up into the country. The soil was found to be either swamp or light sand, and the face of the country to be pleasingly variegated by woods and lawns. The trees are tall, straight, and stand at such a distance from each other, that the whole country, or that part at least where the swamps do not interpose, might be cultivated without felling one of them. The ground between the trees is covered with grass, of which there is great abundance growing in tufts as large as can be grasped in the hand, which stand very close to each other. Many sheds of the natives and places where they had slept on the grass, without any shelter were seen; but only one of the people, who fled the moment he was discovered. Presents were left at all these places, with the same view as before of producing confidence and good will.

With respect to discoveries on this first excursion, it is noticed, that they had a transient and imperfect view of a quadruped about the size of a rabbit. An English grey-hound, which was with them, got sight of it and would probably have caught it, had he not been lamed by a stump that lay concealed in the grass. They afterwards saw the dung of an animal that fed upon grass and which they judged could not be less than a deer; and the footsteps of another, which was clawed like a dog and seemed about the size of a wolf. They also traced a small animal whose foot resembled that of a pole-cat or weazle.

The trees abounded with birds of various kinds, some of them of exquisite beauty, particularly loriquets and cockatoos, which flew in numerous flocks. The trees were not of many sorts, but it appeared that steps had been cut in some of them at certain distances for the convenience of climbing.

The day following the same party made another excursion along the sea coast to the southward, and gathered many plants, besides which they saw nothing worthy of notice. The natives, as upon every occasion, fled at their approach, from which they inferred, that notwithstanding their intrepidity at first, they were now intimidated by the fire arms, not that they apprehended the



the people were much hurt by the small shot they were obliged to fire at them, but had most probably seen the effects of them from their lurking places upon the birds.

Captain Cook, with his wonted perseverance, went with two ingenious gentlemen to the head of the bay in order to explore that part of the country, and make farther attempts to form some connection with the natives. Proceeding up the country to some distance, they found the face of it nearly the same with that which has been already described; but the soil was much richer, for instead of sand there was discovered a deep black mould, which appeared very fit for the production of grain of any kind. In the woods was found a tree which bore fruit that in colour and shape resembled a cherry, the juice was agreeably tart, though it had but little flavour. Interspersed were some very fine meadows; some places were rocky, but those were comparatively few; the stone is sandy and might be used with advantage for building.

A petty officer, having straggled a long way from his companions, met with a very old man and woman and some little children sitting under a tree by the water side, and though neither party saw the other till they were close together, the Indians shewed signs of fear, but did not attempt to run away. The man and woman were both grey headed with age, the hair on the man's head was bushy, and his beard long and rough, the woman's hair was cropped, and both of them were stark naked.

A party afterwards went over to the north shore and made an excursion a few miles into the country, proceeding afterwards in the direction of the coast. This part was found without wood and somewhat resembling the marshes in England. The surface of the ground was covered with a thin brush of plants about as high as the knees: the hills near the coast are low, but others rise behind them, encreasing by a gradual ascent to a considerable distance, with marshes and morasses between.

To the northward is Hervey's Bay, in which was found a real mangrove, such as grows in the West Indies, and the first of the kind met with in these seas. In the branches of this mangrove were many nests of a remarkable kind of ant as green as grass. There were also seen upon them great numbers of small green caterpillars, their foreheads were thick set with hairs, and they were ranged upon the leaves side by side like a file of soldiers to the number of twenty or thirty together. The hair of their bodies on touching them was found to have the quality of a nettle, and gave a much more acute though less durable pain.

Further to the northward was found a species of the bustard, as large as a turkey, one of which weighed seventeen pounds and an half. Those who partook of it allowed it to be the best bird they had tasted since they left England; and in honour of it they called the inlet Bustard Bay. It lies in latitude 24 degrees 4 minutes, and 151 degrees 42 minutes east. Here are oysters in great plenty; amongst others the hammer oyster, and abundance of small pearl oysters, from whence Captain Cook took occasion to remark, "that if in deeper water there was equal plenty of such oysters at their full growth, a pearl fishery might be established here to very great advantage."

As they set sail from Botany Bay the 6th of May, we have only to observe, that Captain Cook, during his stay in the harbour, caused the English colours to be displayed on shore every day, and the ship's name and the date of the year to be inscribed on one of the trees near the watering place, to perpetuate the memory of his transactions.

Along the coast of New South Wales the sea in all parts conceals shoals that suddenly project from the shore, and rocks that abruptly rise like a pyramid from the bottom for an extent of 22 degrees latitude, more than 1300 miles. Off Cape Tribulation our bold and hitherto fortunate adventurers very nearly escaped the

miseries of shipwreck; for on the 10th of June 1770, at eleven o'clock at night, the ship suddenly struck against a coral rock and became immovable, except by the heaving of the surge, which beat her against the crags of the rock upon which she lay, and caused so violent a concussion, that it was with the utmost difficulty the ablest man on board could stand upon his legs. At length, after a series of hardships, fatigue and danger, they were happily delivered, and the river which afforded them relief in this emergency was named *Endeavour River*.

Captain Cook, being resolved to determine whether this country did or did not join to New Guinea, in effecting his design braved such dangers as would have appalled the resolution of any man whose spirit for discovery had not absorbed all regard to personal safety. After much investigation he found the two countries to be divided by a narrow sea, which he therefore called *Endeavour Straits*.

The most northern promontory of the country is York Cape, in 142 degrees east longitude; 10 degrees 37 minutes south latitude. On a small island our countryman took possession of the whole eastern coast in right of his Majesty King George the Third, by the name of New South Wales, on which account the island received the name of Possession Island. Here the few inhabitants that were seen, both men and women, were also stark naked. Endeavour Straits, before mentioned, are ten leagues long from north-east to south-west, and about five leagues broad. The north-east entrance of this passage is formed by New Holland, and the south-east by an assemblage of islands, which have been called the Prince of Wales's Islands, and probably extend near to New Guinea. Monsieur de Bougainville the celebrated French navigator who came just at the entrance of these straits to the most south-east parts of New Guinea, called that sea, "The Gulph of the Louisiade," the straits since navigated by Captain Cook being not then known to exist.

### SECTION III.

*Particular description of Van Diemen's Land, the southern extremity of New Holland, with remarks on the persons, manners, customs, language, and character of the natives, and the several productions of the country.*

THE spirit of discovery still prevailing in Great Britain, as an object worthy the prosecution of a commercial people, the success of the former circum-navigators, viz. Byron, Wallis, and Carteret gave birth to a far more extensive plan carried into execution by Cook. But that nothing might be left unattempted, though much had been already done, the same commander, whose professional skill could only be equalled by the persevering diligence with which he had exerted it in the course of his former researches, was called upon once more to resume, or rather to complete, the survey of the globe.

Accordingly another voyage was undertaken in 1776, in the course of which he again visited the coast of New Holland, which he approached from the southward. On the 24th of January, 1777, he fell in with Van Diemen's Land, and on the 26th anchored in Adventure Bay, in latitude 43 degrees, 21 minutes south, being about five degrees more to the southward than that part of the land which he first saw in his course from New Zealand in the year 1770. Before we proceed to relate the particular transactions of our modern navigators, we deem it proper to set forth the first account of the country now under consideration upon its discovery.

Captain Abel Janfen Tasman having been sent from Batavia for the express purpose of making a perfect survey of this country, in August 1642, found himself, on the 6th of November following, in latitude 49 degrees, 4 min. south, longitude 114 deg. 56 east. Stress



of weather then determining him to stand towards the north east, on the 24th of the same month, being in the latitude of 42 deg. 25 min. south, longitude 163 deg. 50 min. he discovered Land lying east south-east, which he called Van Diemen's land. On the 1st of December he anchored in a Bay, which he called the Bay of Frederic Henry.

He heard, or at least fancied he heard, the sound of people upon the shore, but saw no person. The most remarkable and worthy of observation, were two trees, of two fathoms, or two fathoms and a half in girth, and 60 or 65 feet high, from the root to the branch. They had cut with a flint a kind of steps in the bark, in order to climb up to the birds nests. The steps were at the distance of five feet from each other, from whence it was concluded, either that those people were of prodigious size, or that they have some way of climbing trees unknown to Europeans. In one of the trees the slips were so fresh, that it was judged they could not have been cut above four days. A noise heard resembled that of some sort of a trumpet; it seemed to be at no great distance, but no living creature was seen notwithstanding. The marks of wild beasts were perceived in the sand; they resembled those of a tyger, or some such creature. Some gum, and likewise some jack, were gathered from the trees. Smoak was observed in several places; nothing more was done, however, than setting up a post, on which every one present cut his name and his mark, and upon which the commander Tasman hoisted a flag. But, to return.

The natives, who first presented themselves to view at the wooding place, were eight men and a boy. They approached with great confidence, none of them having any weapons but one, who had a short stick pointed at one end. Our countrymen describe them as of middling stature, and somewhat slender, their hair black and woolly, and their skin also black. They were entirely naked, with large punctures or ridges; some in curved and others in straight lines, on different parts of their bodies. They were not distinguished by lips remarkably thick, nor their noses so flat as the natives of Guinea; on the contrary, their features were far from being disagreeable. They had pretty good eyes, and their teeth were tolerably even and regular, though very dirty. Most of them had their hair and beards smeared with a red ointment, and some had their faces also painted with the same composition. They received the presents that were made them without the least appearance of satisfaction. When some bread was given them, and they were made to understand, that it was to be eaten, they either returned or threw it away without ever tasting it. They also refused some elephant fish; but accepted some birds that were presented, and, in such a manner, as indicated they were fond of such food.

Our countrymen, being desirous of knowing the use of the stick which one of the Indians carried in his hand, made signs to them to shew them, on which one of them took aim at a piece of wood set up as a mark, at the distance of about twenty yards; but, after repeated trials, he was still wide from the object.

A dead calm prevented the ships from sailing; the commander sent parties on shore to cut wood and grass, and accompanied the wooding party himself. As several of the natives had been observed sauntering on the shore, and thereby indicated they had no apprehension of injury; but, on the contrary, were desirous of maintaining an intercourse, it was natural for him to wish to be present on the occasion.

The party had not been long landed, before about twenty of them, men and boys, joined them, without expressing the least fear or distrust. One of this company was distinguished not only by his deformity, but the drollery of his gestures, and the seeming humour of his speeches, which, however, could not be understood by those for whose entertainment they were supposed to be exhibited. Their language appeared to be different from that spoken by the inha-

bitants of the more northern parts of this country explored in a former voyage, which is not extraordinary, since these our navigators saw now, and those they then visited, differed in many other respects. Some of the present groupe wore round their necks three or four folds of small cord, made of the fur of some animal; others had narrow slips of the kangaroo skin round their ancles. They were each of them presented with a string of beads and a model, and seemed to receive them with some satisfaction. They did not appear to set any value on iron, or even to know the use of fish-hooks, though it is more than probable they were acquainted with some method of catching fish.

Some deserted habitations were observed near the head of the bay. There were little sheds or hovels, built of sticks, and covered with the bark of trees. There appeared evident signs of their abode in the trunks of large trees, which had been hallowed by fire, most probably for this very purpose. In or near all these habitations, and wherever there was an heap of shells, there remained the marks of fire, an indubitable proof that they do not eat their food raw.

Soon after the commander left the shore, several women and children made their appearance, and were introduced, by the men, to Lieutenant King. These females wore a kangaroo skin, in the same shape as it came from the animal, over their shoulders, the only use of which seemed to be to support their children on their backs; for it left those parts uncovered which modesty directs us to conceal. In all other respects they were as naked as the men, and as black, and their bodies marked with scars in the same manner. They differed, however, in having their heads shaved, some of them being completely shorn, others only on one side, while the rest of them had the upper part of the head shaved, leaving a very narrow circle of hair all round somewhat resembling the tonsure of the Romish ecclesiastics. Many of the children had pleasing features; but of the persons of the women, especially those advanced in years, a less favourable report was made. Some of the gentlemen paid their addresses to them, and made liberal offers; but they were rejected with great disdain; whether from a sense of virtue, or fear of displeasing their men, cannot be determined. That this gallantry was not very agreeable to the latter is evident; for an elderly man, as soon as he observed it, ordered all the women and children to retire, which they obeyed, though some shewed a degree of reluctance. It is here to be observed, that the people now seen differed, particularly in the texture of the hair, from the natives of the more northern parts of this country.

Van Diemen's Land had been twice visited before. In the beginning of our account, it is set forth to have been so named by Tasman, who discovered it in November 1642. From that time it had escaped all farther notice by European navigators, till Captain Furneaux touched at it in March 1773. Captain Cook observes, that if the whole of the country now described does not deserve the name of a continent, it is, by far, the largest island in the universe.

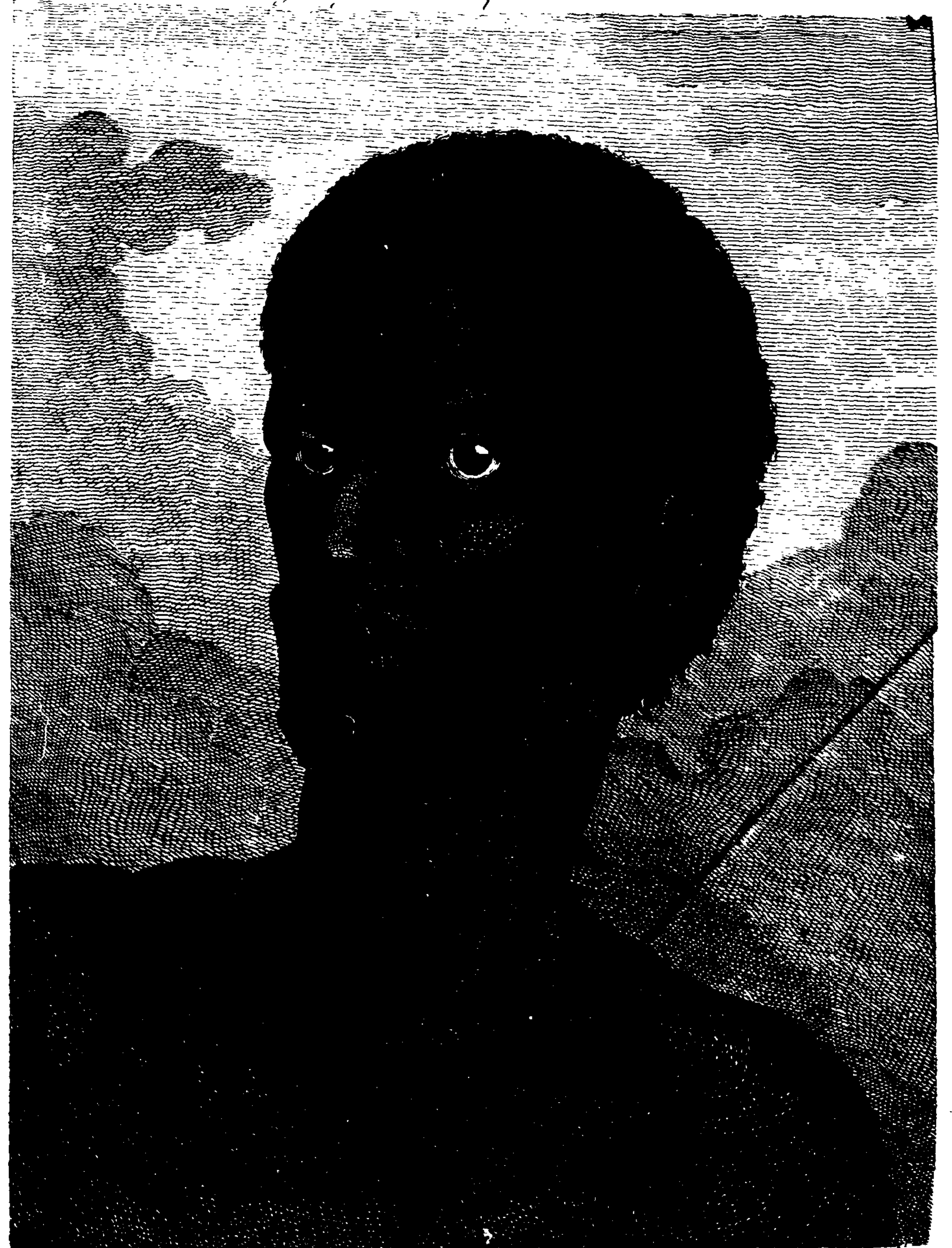
The land, for the most part, is of a good height, agreeably diversified with hills and vallies, and exhibits, upon the whole, a verdant appearance. It abounds with wood, and, from what was met with in Adventure Bay, seems not ill supplied with water; for plenty was found in three or four places in this bay. The best, or what is most convenient for ships that touch here, is a rivulet, which is one of several that fall into a pond that lies behind a beach at the head of the bay. It there mixes with the sea water; so that it must be taken up above this pond, which may be done without any great trouble. In several places fire-wood is to be procured with great ease.

As Mr. Anderson, surgeon of the Resolution, (a person well versed not only in those subjects which relate to his own profession, but things in general,) with his usual





A WOMAN & CHILD of VAN DIEMEN'S LAND.



A MAN of VAN DIEMEN'S LAND.



usual diligence, spent the small time the ships remained in Adventure Bay, in examining the country, we shall present our readers with his remarks on the inhabitants and their language, and his account of the natural productions of the country; which are to the following purport.

There is a beautiful sandy beach, about two miles long, at the bottom of Adventure Bay, formed, to all appearance, by the particles washed by the sea from a very fine white sand-stone. This beach is well adapted for hauling a seine: behind it is a plain, with a blackish lake, out of which were caught, by angling, some bream and trout. The other parts of the country are mostly hilly, and are an entire forest of tall trees, rendered almost impassable by shrubs, breaks of fern and fallen trees.

The soil on the flat land, and on the lower part of the hills, is sandy, or consists of a yellowish mould, and, in some parts, of a reddish clay; but farther up the hills it is of a grey tough cast. The country, upon the whole, bears many marks of being very dry, and the heat appears to be great.

No mineral bodies, or stones of any other than the white sand stone, already mentioned, were observed, nor were there any vegetables found that afforded subsistence for man.

The forest trees are all of one kind, and, in general, quite strait; they bear clusters of small white flowers.

The principal plants are a species of gladiolus, rush, bell-flower, samphire, wood-forrel, milk-wort and Job's tears, with a few others peculiar to the place.

The only animal of the quadruped kind seen distinctly, was a species of opossum, about twice the size of a large rat. The kangaroo, another animal, found farther northward in New Holland, must certainly inhabit here, as some of the natives had pieces of their skins.

There are several sorts of birds; but all so scarce and shy; that it is plain they are harassed by the natives, who chiefly subsist upon them. In the woods, the principal sorts are large brown hawks or eagles; crows nearly the same as ours in England; yellowish paroquets, and another small one, which has part of the head and neck of a most beautiful azure colour, and was thence named *motacilla cyanea*. On the shore were several gulls, black oyster-catchers or sea-pies, and plovers of a stone colour, with a black hood. About the pond or lake behind the beach, a few wild ducks were seen, and some shags were observed to perch upon the high leafless trees near the shore.

Some blackish snakes pretty large were seen in the woods, and a lizard was killed that was fifteen inches long and six round, beautifully clouded with black and yellow.

The sea affords great variety of fish, as the elephant-fish, rays, nuries, leather-jackets, white bream, soles, flounders, gurnards, besides a sort not recollected to have been seen before, and which partakes of the nature, both of a round and a flat-fish.

Upon the rocks are plenty of muscles and other small shell-fish; and some pretty Medusa's heads were found upon the beach.

There is a considerable variety of insects here, though they are not numerous. The most troublesome are the musquitoes, and a large black ant, whose bite inflicts extreme pain.

The natives here met with had little of that ferocious aspect common to savages; but, on the contrary, seemed mild and cheerful, without reserve, or jealous of strangers. They are devoid almost of personal activity and genius, and, in those particulars, nearly upon a par with the inanimate inhabitants of Terra del Fuego, who are so deficient in point of invention, as not to be capable of making clothing for defending themselves from the extreme rigour of their climate, though furnished with the materials. They display indeed some ingenuity in their method of cutting their arms and bodies in lines of different directions, raised above the surface of their skins. However, their want of curiosity, indifference for presents made them, and general inattention, plainly testified they are not possessed of any acuteness of understanding.

Their colour is a dull black, sometimes heightened by smutting their bodies, as was supposed from their leaving a mark behind on touching any clean substance. Their hair is perfectly woolly, and clotted with grease like that of the Hottentots. Their noses, though flat, are broad and full, and the lower part of the face projects considerably. Their eyes are of a moderate size, and though not remarkably quick and piercing, give the countenance a frank, cheerful and pleasing cast. Their teeth are not very white, nor well set, their mouths are rather wide; they wear their beards long and clotted with paint. In other respects they are well proportioned, though the belly projects rather too much.

Their most favourite attitude is to stand with one side forward, and one hand grasping across the back the opposite arm, which, on this occasion, hangs down by the side that projects.

Near the shore in the bay were observed some wretched constructions of sticks, covered with bark, which scarcely deserve the name of huts. They seemed, indeed, to have been merely temporary, as many of their largest trees appeared to have been converted into more comfortable and commodious habitations. The trunks of these were hollowed out by fire to the height of six or seven feet. That they sometimes dwell in them was evident from the hearths in the middle, made of clay, round which four or five persons might sit. These places of shelter are rendered durable by their leaving one side of the tree sound, so that it continues growing as luxuriantly as those which remain untouched.

From a variety of circumstances it seems evident that the natives of Van Diemen's Land originate from the stock with those of the northern parts of New Holland. If in some, or many instances they vary, the difference may reasonably be considered to arise from distance of place, entire separation, diversity of climate, and length of time. The operation of all these concurring causes will account for greater differences, both as to persons, manners, and customs, than those described between the natives of Van Diemen's Land and those in Captain Cook's first voyage. That there is not a resemblance in their language is an argument easily obviated: it shall then suffice to remark, that though agreement of language among people living at a distance from each other may be adduced as a strong proof of their having sprung from one common source; disagreement of language is by no means a proof of the contrary.

\* \* \* As the various Articles of information respecting the ~~extensive~~ countries of New Holland, New Zealand, New Caledonia, New Hebrides, Friendly and Society Islands, Otaheite, Owhyee, Sandwich Islands, &c. are equally important and entertaining, we judged it expedient to present them to our Readers in an abstracted point of view, and have therefore reserved a space for the insertion of Norfolk, and the other scattered Islands, that have been discovered between the Equator and the Southern Tropic, which we shall enumerate and describe together according to the most modern and accurate accounts.



## C H A P. II.

## NEW ZEALAND.

## SECTION I.

*Discovery. Description of the country as to situation, extent, soil, climate, mountains, &c. &c.*

**T**ASMAN, a Dutch navigator, mentioned on a former occasion, discovered this high mountainous country in the year 1462. He coasted the eastern part from latitude 34 to 43 degrees. Meeting with a very hostile reception from the natives, as soon as he came to anchor, he thought it prudent to weigh without so much as attempting to land; but gave the appellation of Murderer's Bay to the road in which he dropped anchor, and the general name of New Zealand to the whole country, at that period supposed to be part of a southern continent.

New Zealand has been repeatedly visited by Captain Cook, first in 1769, in the close of which and the beginning of the ensuing year, he coasted the country during a space of six months, and found it to consist of two large islands divided by a passage, (now called Cook's Straits) about four or five leagues broad, and lying nearly north and south of each other, between the latitudes of 34 degrees 22 minutes and 47 degrees 25 minutes south, and between the longitude of 166 and 180 degrees east. The same navigator visited it again in 1773, and for the third time in 1774.

These two islands are nearly of the same extent, and taken together as large as Great Britain, having many small islands about them. The northernmost is called by the natives *Eahei-nomarve*, and the southernmost *Tovy* or *Tovai-Poennamoo*. The latter is mostly hilly, and, to appearance, barren and thinly inhabited; but the former, though very mountainous, is tolerably fertile, and can boast of a rivulet running through every valley. Though these vallies do not abound with wood, yet, from the apparent nature of the soil, it was the opinion of our ingenious and speculative countryman, that every kind of European grain would flourish here, and that through the exertion of industry in cultivation, not only the necessaries but luxuries of life might be obtained in rich variety. The climate, upon the whole, is said to be more temperate than that of England, from the vegetables that were found growing there in the winter season.

Captain Cook, during the course of his six months circuit, in which he fully explored the coasts of both islands, gave names to several bays, rivers, and other parts of those coasts, from remarkable characters and various occurring circumstances. For instance, he called the first place where he anchored *Poverty Bay*, because no necessaries were found there but wood. The next port he made was named *Mercury Bay*, because an observation was there made of the Transit of Mercury over the Sun; it is situated in latitude 36 degrees 57 minutes. The river that empties itself at the head of Mercury Bay was called *The River Thames*, from its apparent resemblance to our river of that name; and its banks are pointed out as the most advantageous spot in these islands for planting a colony. The Bay of Islands, lying more to the northward, derives its appellation from the great number of islands contiguous and from its several harbours, which are equally safe and commodious.

North Cape, or Cape North, so called from its situation, is the northern extremity of land on the Island *Eahei-nomarve*. The coast along the western shore was called, *The Desert Coast*, and a peak remarkably high, of most majestic appearance, and from the space

which the snow occupies on it, supposed to be not much inferior to the Peak of Teneriffe, named *Mount Egmont*, and the shore under it, forming a large cape, received the appellation of *Cape Egmont*.

The southern island was as accurately surveyed as the northern. Here likewise, from the causes above-mentioned, names were given to several parts, as *Banks's Island*, *Cape Saunders*, *The Traps*, *Dusky Bay*, *Admiralty Bay*, &c. &c.

In *Queen Charlotte's Sound*, (in which is situated *Murderer's Bay*, so called by Tasman) was discovered a fine stream of excellent water, and wood in abundance. The inhabitants, who scarcely exceeded four hundred in number, were dispersed along the shore; they are poorer than the inhabitants of other parts of the country, their ground is uncultivated, their chief food is fish and fern-roots, and their canoes are without ornament. The climate here is much milder than that of Dusky Bay, and as no frost was seen at the beginning of June, almost the depth of winter, it is probable that it seldom freezes here. There were some curiosities found on the hills and beaches, and from many different appearances, the former existence of a volcano in New Zealand was more than conjectured. *Queen Charlotte's Sound* is particularly eligible as a port and place of refreshment, from the number of anti-scorbutic plants which grow upon every beach, many of which contribute both to health and aliment.

## SECTION II.

*Productions, Vegetable and Animal, as Trees, Plants, Insects, Birds, Beasts, Fishes, &c.*

**F**ROM the latest accounts it appears that the vegetable productions of this country sufficiently indicate the quality of the soil; indeed the strength in vegetation must be greatly assisted by the temperature of the climate. The hills, except a few towards the sea, are one continued forest of lofty trees, which flourish with uncommon vigour; and it was remarked that no country abounded upon the whole so much with trees and plants that were entirely unknown to the naturalists of Europe as New Zealand. The size, growth and durability of the timber render it fit for any kind of building.

The large trees on the hills are chiefly of two sorts, one of them is of the size of our largest firs, and grows nearly in the same manner. A decoction of its leaves fermented with sugar or treacle, supplies the place of spruce in making beer, and our countrymen acknowledged it to be little inferior to American spruce beer; the other sort of tree is like a maple, and often grows very large, but is only fit for fuel, the wood being too heavy for masts and yards, though it was the general opinion, that if some means could be devised to lighten them, they would produce masts superior to those of any country in Europe.

There was found in Dusky Bay a beautiful tree in flower, of the myrtle kind, of which an infusion was drank instead of tea. Its leaves are aromatic, astringent, and have a very pleasant flavour at the first infusion, which is changed to a strong bitter on pouring water on the leaves a second time.

A great variety of trees grow on the flats behind the beaches: two or three bear a kind of plumb of the size of prunes; the one which is yellow is called *karraca*, and the other, which is black, *maitao*, though neither of them afforded a pleasant taste. The woods



in many parts were so over-run with supple jacks, that it was scarcely possible to force a way through them; several of these were fifty or sixty feet long.

The most profitable plants which this country produces are wild celiery and a kind of cresses, which grow in abundance on all parts of the sea coasts. These are sometimes used as salad or dressed as greens. In all those ways they are excellent, and, together with the fish, form a desirable refreshment. Here is the proper mulberry-tree, but extremely rare, and a berry which serves the natives instead of flax and hemp, and exceeds all that are made use of for such purposes in other countries. There are two sorts of this plant, in one kind the flowers are yellow, and in the other, a deep red. Of the leaves of these plants, with very little preparation, the natives make all their common apparel; of these also they make all their lines and cordage for every purpose. These are much stronger than any thing we can make with hemp. This plant grows in all places near the sea, and sometimes a considerable way up the hills, in bunches or tufts; being perennial it may be cut down to the root every year, and requires little care and attendance in the cultivation. It is remarked that our botanists were greatly tantalized here by the appearance of numerous trees and shrubs, which had lost their flowers and fruits, and only served to give them an idea of the great profusion of vegetables in this country.

There is not a great number of insects in this country. There is a sort of little crane fly, particularly troublesome in the southern parts during bad weather. The sand fly, the only noxious one, is very numerous here, and is almost as disagreeable as the musquitoe. Their bite causes a swelling and intolerable itching. There are some butter-flies, two sorts of dragon-flies, some small grasshoppers, several sorts of spiders, some black ants, and scorpion flies, with whose chirping the woods resound. There are snakes and lizards of an enormous size, described as eight feet long, and equal to a man's body in circumference.

The woods abound with birds, some very beautiful, and most of them peculiar to the place. The only bird here which resembles any in Europe is the gannet; here are ducks and shaggs, but very different from any among us; their hawks, owls, and quails differ but little. There is a small green bird, almost the only musical one to be found here. His melody is so sweet, and his notes so varied, that the listener would imagine himself surrounded by a variety of birds, when he exerts his vocal powers. From this circumstance he was called, the mocking bird.

Here are water hens of a large species; rails are scarce in all parts of New Zealand, except at Dusky Bay, where they were seen in great numbers; also cormorants, oyster-catchers or scapies, albatrosses, ducks, penguins, and other sorts of the aquatic kind. Five species of ducks were found in Dusky Bay, differing from each other in size and plumage. Among the small birds, are the wattle-bird, the poy-bird, and the fantail. Of the fantail there are different sorts; but the body of the most remarkable one is scarcely larger than a good filbert, yet it spreads a tail of most beautiful plumage, surprising in extent considering its size. Our late travellers remark, that though it would be difficult and fatiguing to follow the birds of sport on account of the quantity of underwood and the climbing plants, yet by continuing in one place, a fowler may shoot as many in a day as would serve seven or eight persons. The reason assigned for this observation is, that these birds were so little acquainted with mankind that they familiarly perched on the nearest branches and hopped even on the ends of the fowling pieces, looking at every one that came near them with the greatest curiosity.

It is remarkable, that in this extensive country, the only quadrupeds which are known are dogs and rats. The dogs are of the rough, long haired sort, with pricked ears, and much resembling the shepherd's cur,

they are of different colours, and though kept by the natives as a domestic animal, pampered and indulged with fish as food in common with their masters; their bodies are afterwards eaten by them, and their skins applied to various uses of dress and ornament. The custom of eating dog's flesh is partly general among the inhabitants of these southern climes, and was at length adopted by our European navigators as a relief from the loathsome taste of salt provisions. The leg of a dog, killed on board one of the ships, was roasted and served up at the captain's table, which the company through disuse could not distinguish from mutton.

Many sorts of fish were caught here by the seine, and amongst the rest a species unknown in Europe, but very delicious. Every creek swarms with them. Mackarel of various kinds were caught in immense shoals; but the highest luxury which the sea affords here, is the lobster or sea cray-fish, which differs from those in Europe in several particulars. They have a great number of prickles on their backs and are red when first taken out of the water. There are elephant-fish, mullets, soles, flounders, bream, conger-eels, and a fish of five or six pound weight, called by the natives a mogge. With the hook and line was caught a blackish fish called cole-fish by the seamen, but differing greatly from that of the same name in Europe. There is also a sort of small salmon, skate, gurnards and nurfes. These in general are well flavoured, but the small salmon, cole-fish, and mogge are superior to the other. There are vast quantities of muscles among the rocks, many cockles in the sand of the small beaches, and in some places oysters, which, though small, have an agreeable taste, together with other shell fish of various kinds.

Before we close an account of the natural productions of this country, we shall remark that there is not here any mineral deserving notice, except a green jasper stone of which the tools and ornaments of the inhabitants are made. This is held in high estimation among them, and they entertain some superstitious notions about the mode of its generation, but the particulars our countrymen could not comprehend.

### SECTION III.

*Description of the persons of the inhabitants. Their dress, habitations, food, utensils, weapons, canoes, and their appurtenances.*

THE number of inhabitants bears no proportion to the extent of country. The southern part is very thinly inhabited, consisting chiefly of wanderers; but the northern is better peopled, though the western side of the island is quite a desert, and the interior parts are so mountainous that scarce any place is inhabited but the sea coasts.

The stature of the New Zealanders in general is equal to the Europeans, but they are not so well formed, especially about the limbs, which are distorted by sitting so much on their hams, and being deprived, by the mountainous nature of the country, from using that kind of exercise which would render the body straight and well proportioned. Some, however, are well made, vigorous and active, and have a good share of adroitness and manual dexterity.

Their complexion in general is brown, though not deeper than that of a Spaniard who has been exposed to the heat of the sun. They are rather darker in the southern island. Their faces are commonly round, their lips rather full, and their noses (though not flat) large towards the point. Their eyes are large, their teeth broad and irregular, their hair in general black, strong and straight, commonly cut short on the hinder part, and the rest tied on the crown of the head. The countenance of the young is generally free and open, but in many of the men it has a serious or sullen cast. The men are larger than the women, who are not remarkable for any peculiar graces either of form or feature; but their voices are exceeding soft and harmonious,



monious, by which they are chiefly distinguished, the dress of both sexes being nearly the same. Like the women of other countries, they have a cheerfulness superior to the men, and a greater flow of animal spirits.

They have a garment made of silky flax, about five feet in length and four in breadth. This appears to be their principal manufacture, which is performed by knotting. Two corners of this garment pass over the shoulders, and they fasten it on the breast with that which covers the body; it is again fastened about the belly with a girdle made of mat. It is sometimes covered with dog skin or large feathers. Many of them wear coats over this garment, extending from the shoulders to the heels. The most common covering, however, is a quantity of the sedge plant badly manufactured, fastened to a string and thrown over the shoulders, whence it falls down on all sides to the middle of the thighs. They adorn their heads with feathers, combs of bone or wood, pearl shells, and the inner skin of leaves. Both sexes have their ears slit, in which are hung beads, pieces of jasper, or bits of cloth. Some have the septum of the nose bored in the lower part, but no ornament was seen in it.

Their tattowing is done very curiously, in spiral and other figures, and in many places indented with their skin, so as to look like carving; but, at a distance, it appears as if it had been only smeared with black paint. This tattowing and staining the face is peculiar to the principal men among them; those of inferior rank, as well as women, content themselves with besmearing their faces with red paint or ochre. The women wear necklaces of shark's teeth, or bunches of long beads, and some of them have small triangular aprons, adorned with feathers or pieces of pearl-shells fastened about the waist with a double or treble set of cords. Their winter dress is a shaggy cloak, called boghee boghee, which hang round their necks like a thatch of straw. Their cloth is white and as glossy as silk, worked by hands, and wrought as even as if it had been wrought in a loom, and is chiefly worn by the men, though it is made by women, who also carry burthens and do all the drudgery.

As many families erected their huts close to the spots where our countrymen fixed their temporary abode, they had a full view of them, and expressed surprize at the facility with which they build them. They have been seen to erect above twenty of them on a spot of ground which was covered with plants and shrubs not an hour before. The savages had no sooner leaped from the canoes, than they tore up the shrubs and plants from the ground they had fixed on, and put up some part of the framing of a hut. These huts are sufficiently calculated for affording shelter from the rain and wind, and are built contiguous to each other. The best seen was built in the manner of one of our country barns, and was about six feet in height, fifteen in breadth and thirty-three in length. The inside was strong and regular, well fastened by means of withes, &c. and painted red and black. At one end it has a hole serving as a door to creep out at, near which is a square hole, which serves both for window and chimney. Under this particular we introduce a brief account of their hippahs, or fortified villages, which are very remarkable.

They are strong holds, erected on rocks, and secured on the land side by a bank, a ditch, and an high paling within the ditch. Some have out-works curiously constructed. These places seem only to be the occasional abodes of the natives in case of danger from their enemies; for as soon as their state of tranquillity returns, they quit these heights for the level country.

Their chief food is fish, which they catch with different kinds of nets, or wooden fish-hooks pointed with bone, but made in so extraordinary a manner, that it appears astonishing how they can answer such a purpose. They shewed themselves more expert fishermen than any of their European visitants, nor were any of the methods practised by our people equal to theirs. They

dress their fish by roasting, or rather baking, them, being entirely ignorant of the art of boiling. It is thus they also dress the root of the large fern-tree, in a hole prepared for that purpose: when dressed, they split it and find a glutinous substance within, not unlike sago powder. The smaller fern-root seems to be their substitute for bread; being dried and carried about with them, together with great quantities of dried fish, when they go far from their habitations.

Their only liquor is water, and they constantly refused to touch either wine or brandy, when on board the European vessels, and drank pure water or sweetened with sugar, though they partook very freely of the provisions that were put on the table.

They are represented as filthy in their feeding as in their persons, which often emit a very offensive effluvia, from the quantity of grease about them, and from their never washing their garments.

For an uncivilized people, their ingenuity claims notice; as, without the assistance of metal tools, they make every thing by which they procure their subsistence, cloathing and warlike weapons, with neatness, strength and convenience. Their chief mechanical tools are the adze and axe, made of hard black stone, chissels of human bone, or fragments of jasper. They esteem their axes the most valuable of their possessions, nor will part with one of them upon any consideration. They have baskets of various kinds and sizes, made of wicker-work. The making of nets seems to be the staple manufacture of those parts of the country which were visited. These nets are of a circular form, extended by two hoops, and about seven or eight feet in diameter; the top is open, and they fasten sea-ears to the bottom as a bait. They let down this net, so as to lie upon the ground; and when they imagine fish enough are collected over it, they draw up by a gentle motion, so that the fish rise with it scarcely sensible that they are lifted, till they come near the surface of the water, and then a sudden jerk brings them with the net into the boat.

They have a singular taste for carving, which must be admitted as their master-piece. This appears on the most trifling things: the ornaments on the heads of some of their canoes not only display much design, but execution. Their tools in general are very awkward. A shell, a piece of flint or jasper, is their substitute for a knife, and a shark's tooth fixed on the end of a piece of wood is their augur.

Their chief weapons are spears or lances, darts, battle-axes, and the patoo-patoo. The spear is fourteen or fifteen feet long, pointed at both ends, and sometimes headed with bone. They are grasped by the middle, so that the part behind balancing that before makes a push more difficult to be parried than that of a weapon which is held by the end. The patoo-patoo is formed like a pointed battledore with a short handle and sharp edges, and designed for close fighting: through the handle there is a string to twist round the hand when the weapon is used. The patoo-patoo is worn in the girdle, as a considerable military ornament, and seldom fails of doing execution.

The chiefs carry about them a staff of distinction, generally the rib of a whale, ornamented round the top with carving, dog-skin and feathers, like our halberts. Sometimes this staff is merely a stick about six feet long, adorned in the same manner, and inlaid with a shell resembling mother-of-pearl.

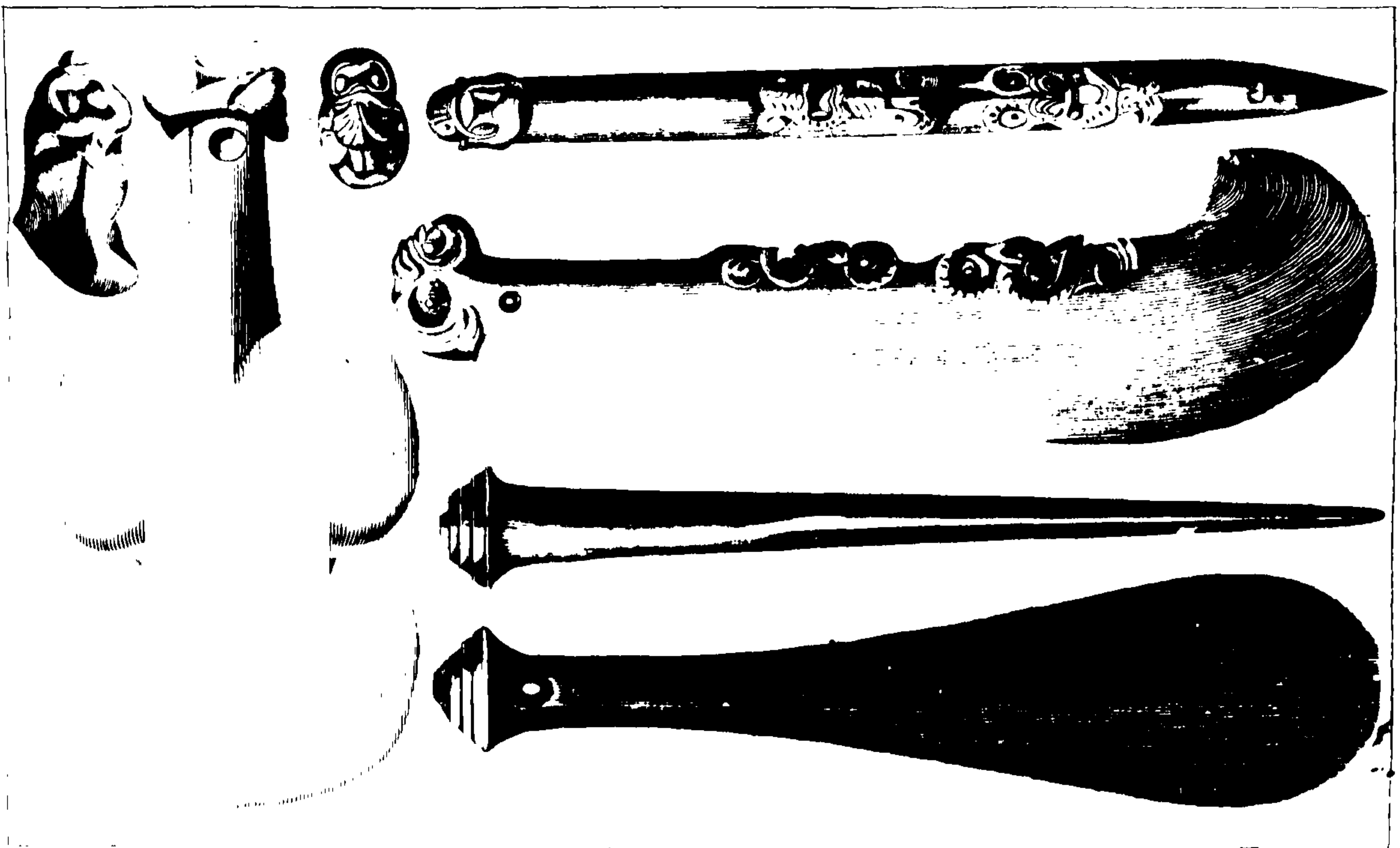
The New Zealanders display ingenuity in the construction of their canoes, which are of different sizes, and much resemble the New England whale-boat. Some of the largest sort seem to be built for war, being near seventy feet long, five feet broad, and three feet and an half deep. They have a sharp bottom, consisting of three trunks of trees hollowed, of which that in the middle is the longest. The side-planks are sixty-two feet long in one piece, and not despicably carved in bas relief; the head is still more richly adorned with carving. The gunwale boards are likewise frequently orna-



*Engraved for BANKES's New System of GEOGRAPHY Published by Royal Authority.*



*Representation of the Natives of New Zealand in their War Canoes.*



*Weapons used by the New Zealanders called Patoo Patoo.*



ornamented with tufts of white feathers placed upon a black ground. Their boats are worked by paddles, about six feet long, neatly made, the blade being oval, pointed at the bottom and gradually losing its oval form in the handle. They make their strokes with those paddles with incredible quickness, and keep time so exactly that all the rowers seem actuated by one common impulse. Sails of matting fixed upright, between two poles, are sometimes used; but they can make no way with these, unless it be right before the wind. The smaller canoes were no other than trunks of trees, intended wholly for fishing, without either convenience or ornament. The New Zealanders are by no means expert in navigation, their knowledge being wholly confined to what is called plain-sailing.

#### SECTION IV.

*Disposition and customs of the inhabitants of New Zealand. Their skill in agriculture; innate ferocity; horrid cruelties; incidental diseases; religious tenets, &c. &c.*

**P**ERPETUAL divisions prevail amongst the natives of this country, who live under continual apprehensions of being destroyed by each other; most of their tribes having, as they think, sustained injuries from some other tribe, which they are over-eager to revenge. They generally steal upon the adverse party in the night; and if they chance to find them unguarded, which seldom happens, they put every one to death without distinction, not sparing even women or children. When they have completed the inhuman massacre, they either gorge themselves on the spot, or carry off as many bodies as they can, and feast on them at home with the most horrid acts of brutality. If they are discovered before they have time to execute their sanguinary purpose, they usually steal off again; and sometimes they are pursued and attacked by the adverse party in their turn. They never give quarter, so that the vanquished must trust to flight alone for safety. From this state of perpetual hostility, and this destructive mode of carrying it on, a New Zealander acquires such habitual vigilance and circumspection, that he is scarce ever off his guard; indeed, they have the most powerful motives to be vigilant.

Though the inhabitants of the southern isle in particular lead a wandering kind of life, and seem to be under no regular kind of government, the head of each tribe is respected, and, on some occasions, commands obedience. Those of the northern isle acknowledge a sovereign to whom great respect is paid, and by whom justice is probably administered. The European visitors were given to understand that they possessed their authority by inheritance.

With respect to the different employments of the men and women of this country, it should seem that the former till the ground, make nets, catch birds, and fish with nets and lines. The women dig up fern-roots, collect lobsters and other shell-fish in the shallow waters near the beach, dress the food and weave cloth.

Respect is paid to old men among them, who may be supposed to owe their consequence to the long experience they have gained; but their chiefs are strong, active young men, in the prime and flower of their life.

Though the ferocity of these people is evident from instances already mentioned, it will appear more glaring in their cruelties towards some of our countrymen in the year 1773.

The two ships commanded by the Captains Cook and Furneaux having parted company, and not happening to join again, some time after the departure of Captain Cook, Captain Furneaux arrived in the month of December in Queen Charlotte's Sound.---While he lay there, a cutter with two petty officers and eight seamen being sent up a creek to procure wood and wa-

ter, not returning; the day following a boat was sent with an officer in quest of them. They were soon alarmed by the sight of some parts of the cutter, and some shoes, one of which was known to belong to a midshipman who was one of the party: presently a piece of meat was found, which at first was supposed to be some of the salted meat belonging to the cutter's crew; but on closer examination, it was found to be fresh. Several baskets lay on the beach tied up, which they eagerly cut open, and found to contain roasted flesh and fern-roots, which served them for bread. On further search many shoes were found, and a hand, which was immediately known to belong to a forecastleman, it being marked with the initial letters of his name with an instrument, by a native of Otaheite. Many other articles were found, till having searched in vain in every part of the beach for the cutter, a shocking spectacle suddenly opened to their view. Here were scattered the heads, hearts and lungs of several of the unhappy men who had been massacred by the natives, and dogs were seen devouring their entrails. The sailors stood aghast, struck with horror at the sight, and with imprecations vowed revenge, which was soon executed by firing and killing many of the savages, and destroying all the canoes that lay on the beach.

Notwithstanding the divided state in which these people live, and the ferocity evident in divers instances in their disposition, our countrymen had an opportunity of remarking, not only their personal subordination, but some proofs of their hospitality.

Going on shore in search of the natural productions of the country, two very ingenious gentlemen accidentally fell in with an agreeable Indian family. The principal were a widow and a darling son about ten years old. The widow was mourning for her husband, according to their custom, with tears of blood, and the child, by the death of the father, was become proprietor of a district of land. The widow and her son were sitting upon mats, and the rest of the family, to the number of 16 or 17 of both sexes, sat round them in the open air; for they did not appear to have any home or other shelter from the weather, the inclemencies of which custom had enabled them to endure without any lasting inconvenience. It was remarked that their whole behaviour was obliging, affable, and unsuspicious. They presented their visitors with a fish, and a brand of fire to dress it, and importuned them to stay till morning, which they would have done, had they not expected the vessel to sail.

When our British navigators first explored these parts, the first inhabitants they saw were a man and two women. The man stood with a battle-axe and club in his hand, on the rocky point of an island, and called to the commander and other who were passing near him in a boat. The women were behind him, each with a long spear in her hand. His salutation was answered in the language of Otaheite, "Tayo barre mai;" Friend, come hither. He did not, however, stir from his post; but held a long speech, frequently swinging round his club, on which he leaned at other times. The commander landed on the rock alone. The poor native gave evident tokens of fear, but stood however firm on the same spot. The commander went up to him and embraced him, according to the custom of the country, by joining noses. This token of amity dispelled all apprehensions on the part of the natives. The man received the presents that were made him, and the two women joined company. One of them had a prodigious excrescence on the upper lip, and was in every respect remarkably ugly.

On a renewal of the visit the next day, the natives received all the articles that were offered them with great indifference, except hatchets and spike nails; in return for which, they parted with several of their ornaments and weapons, but did not seem inclined to part with their spears. A good understanding being now established, the next time our countrymen visited them, they found them dressed out in the highest taste of the country.



country. Their hair was combed, tied to the crown of the head, and anointed with oil or grease; white feathers were stuck at the top; some had fillets of white feathers all round the head, and others wore pieces of an albatross skin with the fine down in their ears. A cloak of red baize was presented to the chief, in return for which he gave the commander a patoo-patoo, which he drew from his side: it was a short club made of fish bone.

A man and young woman being prevailed on to come on board, the former, before he left the shore, broke off a small green branch from a bush, walked on with it in his hand, and having struck the ship's side with it several times, began to recite a kind of speech or prayer, which seemed to have regular cadences, and to be arranged in metre as a poem. It lasted two or three minutes, and when over, he threw the branch into the main chain, and went on board. His manner of delivering solemn orations and making peace is practised by all nations in the South Seas, as appears from the testimonies of various voyagers.

Every thing they saw excited the curiosity both of the girl and the man: they were particularly pleased to find the use of chairs, and that they might be removed from place to place; but it was not possible to fix their attention to any one thing for a single moment.

Of all the various presents that were made the man, hatchets and spike nails still continued to be most valuable in his eyes; these he never would suffer to go out of his hands after he had once laid hold of them, whereas he would lay many other articles carelessly down, and at last leave them behind him. They could not be prevailed upon to eat any thing; but passed some compliments on our countrymen according to their own forms and customs.

In a short time an acquaintance was cultivated with a few more of the natives, who seemed to be the only inhabitants in this part of the country. These coveted the possession of every thing they saw, or could lay their hands on, except muskets, which they would not touch, having learnt to dread them as instruments of death, from the destruction they had seen them make among the wild fowl.

The disposition of these people is very remarkable, as, if they had not discovered themselves, and thereby made the first advances, they might with great ease have kept themselves concealed; but a certain openness and honesty appeared strongly to mark their character; for had they been inclined to treachery, they would have endeavoured to have cut off small parties that were frequently dispersed in different parts of the woods, in which they might have been but too successful.

As a display of the disposition of these people in particular, and the attraction of novelty in general, we shall subjoin some anecdotes, which, it is presumed, will conduce to the entertainment of our readers.

A New Zealander came on board an European vessel when she lay in Queen Charlotte's Sound, accompanied by his son and daughter. Being introduced into the cabin, the son was presented by the captain with divers trinkets, and dressed out in one of his own white shirts. Unable to withstand the impulse of puerile vanity, he ran upon deck in order to shew his finery to his countrymen. An old he-goat, conceiving a kind of capricious dislike to the ludicrous figure of poor Khoaa, (for that was the boy's name) assailed him, and raising himself on his hind legs, with one butt of his head, laid him prostrate on the deck. The father, amazed to see the inextinguishable protest he aimed with filth, bestowed many blows on the unfortunate sufferer, in token of his resentment. The child, however, by washing, was soon brought to its former state of purity; and what was more, the boy was washed all over; most probably for the first time in his life; but the provident father, dreading another mischance to the precious vestment, carefully rolled it up, and taking off his own dress, made a bundle of it, in which he placed all the presents he and his son had received.

A disposition to steal and secrete every thing they could lay their hands on was discoverable in all that came on board the vessel in Queen Charlotte's Sound, and those that were detected were treated with merited disgrace and ignominy.

They appeared to feel the whole weight of shame which their behaviour brought on them; nay, one of them uttered threats, and made violent gestures in his canoe. Upon another occasion of the like nature, a young New Zealander discovered his resentment by striking a sailor, merely for recovering his property that had been stolen; but the tar, according to the law of retaliation, imprinted the marks of his fist on the face of his aggressor.

A boy about fourteen years of age was prevailed on to drink a glass of Madeira wine, which at first caused him to make many wry faces; but a glass of sweet Cape wine being filled out to him, he relished it so well as to lick his lips, and desired to have another, which he likewise drank off. The generous juice soon began to elevate his spirits, as appeared from the volubility of his tongue and his antic gestures, as well as his expression of indignation at being refused divers articles, for which he had conceived a predilection. In a word, his behaviour was such, as exhibited a very just sample of the impatient temper of those people.

Among the natives who visited the vessel, several had very expressive countenances; particularly some old men with grey and white beards, and some young men with great quantities of bushy hair, which hung wildly over their faces, and increased the ferocity of their looks. As proofs of the force of superior genius, their enquiries after Tupia, and the concern they shewed for his death, were singularly emphatical. It was shrewdly observed by one of our countrymen present, that this man, with the capacity with which he was endowed, and which had been cultivated no further than the simplicity of his native manners extended, was probably better qualified for civilizing the New Zealanders, than any of the more enlightened Europeans.

Their various methods of attack and defence, as exhibited before the Europeans, were as follow: One of their young men mounted a fighting stage, which they call porava, and another went into a ditch. Both he who was to defend the place, and he who was to assault it, sung the evar-song, and danced with frightful gesticulations. These were practised as means of working themselves up into that mechanical fury, which among all uncivilized nations is the necessary prelude to a battle.

Their battles, whether in boats or on shore, are generally hand to hand, and the slaughter must consequently be great, as a second blow with any of their weapons is unnecessary, if the first takes place. Their trust, however, seems to be principally placed in the patoo-patoo, already described.

They seemed to take a pride in their cruelties, and shewed their visitors the manner in which they dispatched their prisoners, which was to knock them down with their patoo-patoos, and then to rip them up. They made no scruple of declaring their practice of eating their enemies. The bones of a man were seen with the flesh off; and every circumstance concurred to render it evident that these people were cannibals, for there was found in one of their provision baskets, the remaining flesh, which appeared to have been dressed by fire, and in the gristles at the end were the marks of teeth which had knawed them. To ascertain the fact, Tupia (the native who, as before observed, attended our countrymen) was directed to ask what bones they were; the Indians without hesitation, replied, the bones of a man: when asked what was become of the flesh, they replied, they had eaten it. One being afterwards asked why they did not eat the body of a woman that was seen floating upon the water? the woman they said, died of a disease; and added, that she was their relation, and they eat only the bodies of their enemies.

Though the people of New Zealand are more passionate than the other South Sea islanders in general, they are,



are, however, more modest; and if the women are not invincible, the terms and manner of their compliance are as decent as those in marriage amongst the Europeans. When an overture is made to any young woman, the party is given to understand, that the consent of friends is necessary; that a suitable present must be made; that the consenting female must be treated with good manners; that no unbecoming liberties must be taken, and that day-light must not be witness to what passes between them.

The lower garment worn by the women is bound fast round them, except when go they into the water to catch lobsters, and then they take care not to be seen by the men. But, in course of time, the morals of the natives, both male and female, appeared not to be at all mended by their intercourse with Europeans. It was observed by our countrymen, on their second visit, that instead of behaving with the same reserve that had marked their conduct before, both sexes had abandoned their native principles, and the men promoted a shameful traffic of their daughters and sisters. It did not appear, however, that the married women were suffered to have any intercourse of this kind. The ideas of female chastity, which prevail here, are quite different from ours; for here a girl may grant her favours to a plurality of lovers, without any stain on her character; but if she marries, conjugal fidelity is rigorously expected from her.

Polygamy is allowed here; and it is not uncommon for a man to have two or three wives. The females are marriageable at a very early age; and it should seem that one who is unmarried is but in a forlorn state: she can with difficulty get a subsistence, at least she is in a great measure without a protector, though in constant want of a powerful one.

In some places to the northward, there were considerable traces of cultivation, and the ground appeared as well broken and tilled as amongst us. The plantations were of different extent from one or two acres to ten, and in the whole of Poverty Bay there appeared from 150 to 200 acres in cultivation, though an hundred people were not seen all the time the Europeans continued there.

As Tupia was perfectly understood in his own language by the natives of this country, and there seemed to be a similarity of dialect in all the islands visited by our European navigators, it was deemed a strong argument for the inhabitants, being all descended from one common stock. Discoveries since made do not, however entirely confirm that opinion, as exceptions are now found to the universality of the language, among the inhabitants of New Caledonia and the New Hebrides.

Their war-song is extraordinary, and worthy of notice. In it the women join the men with horrid distortions of countenance and hideous cries, which they utter in extreme good time. Their musical instruments consist of a trumpet, or tube of wood, about four feet long and pretty strait. It makes a strange and uncouth noise, and it was observed they always sounded the same note. Another trumpet was made of a large whelk mounted with wood, curiously carved and pierced at the point where the mouth was applied. An hideous bellowing was all the sound that could be produced from this instrument. The natives were frequently heard singing on shore, as well as in their canoes, and sometimes they sang on board the European vessels.

Some of the New Zealanders, inhabitants of Queen Charlotte's Sound, exhibited an *beiva*, or dance, on the quarter-deck. They placed themselves in a row, and parted with their shaggy upper garments; one of them sang some words in a rude manner, and all the rest accompanied the gestures he made, alternately extending their arms, and stamping with their feet in a violent and most frantic manner. The last words, which might be supposed to be the chorus, they all repeated together, and some sort of metre was distinguishable, but whether

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it was calculated to make rhyme or not could not be discovered.

With respect to soundness of body, the ease with which their wounds heal is adduced as a strong proof of the health which these people enjoy. One of them had a shot with a musket ball through the fleshy part of the arm, which without any application soon appeared well adjusted, and in a fair way of being perfectly healed. The venereal disease is now, indeed, too common among them. This dreadful disorder is said to have been introduced among the natives, by the crew of a vessel unknown, that put into an harbour on the north-west coast of Teerawitte, a few years before our countrymen arrived in the Sound in the Endeavour. The only method they practise as a remedy, is to give the patient the use of a kind of hot bath, produced by the steam of certain green plants placed over hot stones.

The religious tenets of the New Zealanders seem to be much the same with some of the inhabitants of many other parts of the southern clime. Though they acknowledge a Supreme Being, they believe in many inferior divinities; yet there was not a single ceremony observed in any part of New Zealand that could be supposed to have a religious tendency, nor did they appear to have any priests. Here were no places of public worship, like the *Morais* in other parts; but in a plantation of sweet potatoes was seen a small area of a square figure surrounded with stones, in the middle of which a sharp stake, (which they use as a spade) was set up. The natives being questioned about it, said, it was an offering to the gods, by which the owner hoped to render them propitious, and to reap a plentiful harvest.

Their manner of burying their dead could not be ascertained. From the minutest enquiry, it seemed, that in the northern parts they buried them in the ground, and in the southern, that they threw them into the sea; the only process which they use being to tie a stone to the body to cause it to sink. They affect, however, to conceal every thing relating to the dead with a kind of mysterious secrecy. Whatever may be their forms and modes of funeral, they lament the loss of their friends in a manner the most tender and affectionate. Both men and women, upon the death of a relation or friend, bewail them with the most miserable cries, at the same time cutting large gashes in their foreheads, cheeks, arms, or breasts, with shells or pieces of flint, till the blood flows copiously and mixes with their tears. They also carve the resemblance of a human figure, and hang it about their necks as a memorial of those who were dear to them. They likewise perform the ceremony of lamenting and cutting for joy at the return of a friend who has been some time absent.

## SECTION V.

*Minutes of the last voyage respecting New Zealand, in 1777.*

CAPTAIN COOK, on his last visit to this country in 1777, anchored in his old station in Queen Charlotte's Sound, soon after which several canoes filled with natives came along side the vessels; but very few of them would venture on board, which appeared the more extraordinary, as the commander was well known to them all. There was one man in particular amongst them whom he had treated with remarkable kindness during his whole stay: yet now, neither professions of friendship, nor presents, could prevail upon him to come into the ship. This shyness was to be accounted for only upon this supposition, that they were apprehensive of a revisit to revenge the deaths of our countrymen on a former voyage. The commander, therefore, deemed it expedient to use every endeavour to assure them of the continuance of his friendship, and that he should not disturb them on that

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that account. It should seem that this had the desired effect; for they soon laid aside all manner of restraint and distrust. As a proof of this, great numbers of families came from different parts of the coast, and took up their residence close to the Europeans, from which they derived very considerable advantages, and, in particular, an ample supply of fish and vegetables.

It was remarked upon an excursion up the island, that though upon the former voyage several spots were planted with English garden seeds, not the least vestige of these ever remained; and it was there supposed that they had been all rooted out to make room for buildings when these spots were re-inhabited; for at all the other gardens then planted by Captain Furneaux, although now wholly over-run with the weeds of the country, were found cabbages, onions, leeks, purslain, radishes, mustard, and together with a few potatoes.

When the commander, accompanied by several officers, Omai (who was then on his return to his own country) and two of the natives, proceeded about three leagues up the sound, in order to cut grafs, &c. They visited on their return Grafs Cove, the memorable scene of the massacre of their countrymen. Here the commander met with a friendly chief, called Pedro, who had attended him on a former occasion, and therefore availed himself of the opportunity of enquiring into the circumstances attending their melancholy fate, used Omai as interpreter: the natives answered all the questions that were put to them on the subject without reserve, and like men who are under no dread of a punishment for a crime of which they are not guilty: for it was already known that none of these had been concerned in the unhappy transaction.

Though the narration was in some degree intricate, it appeared upon the whole that the quarrel first took its rise from some thefts, in the commission of which the natives were detected. The Europeans chastised them with blows for the offence, in resentment of which the quarrel opened, and two New Zealanders were shot dead by the only two muskets that were fired; for before our people had time to discharge a third, or to load again those that had been fired, the natives rushed in upon them, overpowered them with their number and put them all to death. Those present, besides relating the story of the massacre, made the party acquainted with the very spot that was the scene of it. They pointed to the place of the sun to mark to them at what hour of the day it happened, according to which it must have been late in the afternoon. They also shewed the place where their boat lay, and it appeared to be about two hundred yards distant from that where the crew were seated at dinner at the time of the commission of the theft of some bread and fish. They all agreed that there was no premeditated plan of bloodshed, and that if the theft had not been unfortunately too hastily resented, no mischief would have happened. Amongst occasional visitors was a chief, named Kahoorā, who stood charged as the head of the party that committed the massacre: but his greatest enemies, at the same time that they solicited his destruction, excused him from any intention to quarrel, much less to kill, till the fray had actually commenced.

It appeared also that the unhappy victims were under no apprehension of their fate, otherwise they would not have ventured to sit down to a repast at so considerable a distance from their boat, amongst people who were the next moment to be their murderers. What became of the boat could not be learnt. Some said she was pulled to pieces and burnt, others said she was carried they knew not whither by a party of strangers.

The party continued here till the evening; when having loaded the rest of the boats with grafs, cellery, scurvy grafs, &c. they embarked to return to the ships. The day following, Pedro and all his family came and took up his abode near their European visitors. The proper name of this chief is Matahouah, the other being given him by some of the people during the last

voyage, which till now was unknown to the commander. He was, however, equally well known amongst his countrymen by both names.

Our people were visited at one time by a tribe or family, consisting of about thirty persons, men, women and children. The name of their chief was Tomatonga-uoramec, a man of about forty-five years of age with a cheerful open countenance. It was remarked, indeed, that the rest of his tribe were the handsomest of the New Zealand race ever met with.

By this time great numbers of them daily frequented the ships and the encampment on the shore, but the latter became by far the most favourite place of resort, while our people there were melting some seal blubber. It appeared from observation, that no Greenlander was ever fonder of train-oil, than the New Zealanders; for they relished the very skimmings of the kettle and dregs of the casks; but a little of the most stinking oil was a delicious repast.

The ships weighing anchor and standing out of the cove, were seen from stress of weather under a necessity of coming to again a little without the island of Moheara, to wait for a more favourable opportunity of putting into the streight. Here three or four canoes filled with natives came off to the crews, and a brisk trade was carried on for the curiosities of this place. In one canoe was Kahoorā already mentioned as the leader of the party who cut off the crew of the Adventurer's boat. He was pointed out to the commander by Omai, who solicited him to shoot him. Not satisfied with this, he addressed himself to Kahoorā, threatening to be his executioner, if he ever presumed to face our people again. The New Zealander, however, paid so little regard to his threats, that the very next morning he returned with his whole family, men, women and children, to the number of twenty and upwards.

Omai then renewed his solicitations to the commander to kill him; and though he used several specious arguments they had no weight. He desired him, however, to ask the chief, why he had killed Captain Furneaux's people. At this question Kahoorā folded his arms, hung down his head, and there was every reason from his appearance to think, he expected instant death: but no sooner was he assured of his safety, than he became cheerful. He did not, however, seem willing to answer the questions put to him, till repeatedly promised he should not be hurt. He then ventured to give information, that one of his countrymen having brought a stone hatchet to barter, the man to whom it was offered took it, and would neither return, or give any thing for it; on which the owner snatched up the bread as an equivalent, and then the quarrel began.

The remainder of Kahoorā's account of this unhappy affair differed very little from what had been before related by his countrymen.

It was evident, that most of the natives well knew that the British commander was acquainted with the history of the massacre, and expected it to be avenged in the death of Kahoorā. Many of them indeed seemed not only to wish it, but expressed a surprize at what they deemed so undeserved a forbearance. The commander professes this admiration of his courage in putting himself in his power, and of the proofs he gave of placing his whole safety in the declarations he had uniformly made to those who solicited his death, "that he had even been a friend to them all, and would continue so unless they gave him cause to act otherwise; that as to their inhuman treatment of his countrymen he should think no more of it, the transaction having happened long ago, and when he was not present; but that if ever they made a second attempt of this kind, they might rest assured of feeling the weight of his resentment."

Omai, some time before the arrival of our ships at New Zealand, had expressed a desire of taking one of the natives with him to his own country, and soon had an opportunity of being gratified in the same; for a youth about seventeen or eighteen years of age, named Tawehooa,



Taweihooa, offered to accompany him and took up his residence on board. The commander paid little attention to this at first, imagining that he would go off when the ship was about to depart. At length, finding that he was fixed on his resolution, and having learnt that he was the only son of a deceased chief, and that his mother, still living, was a woman much respected there, he was apprehensive that Omai had deceived him and his friend, by giving them hopes and assurances of his being sent back. He therefore caused it to be made known to them all, that if the young man went away with the ships, he would never return. But this declaration seemed to make no sort of impression. The afternoon before the ship left the Cove, his mother came on board to receive her last present from Omai. The same evening she and Taweihooa parted with all the marks of tender affection that might be expected between a parent and a child, who were never to meet again. But she said she would cry no more, and indeed she kept her word; for when she returned the next morning to take her last farewell of him, all the time she was on board she remained cheerful, and went away fully unconcerned.

That Taweihooa might be sent away in a manner becoming his birth, another youth was to have gone

with him as his servant, and with this view, as was supposed, he remained on board till the ship was about to sail, when his friends took him on shore. His place, however, was supplied next morning by another boy of about nine or ten years of age, named Kokoa. He was presented to the commander by his own father, who, it was believed, would have parted with his dog with far less indifference. He stripped the boy of the very little clothing he had, and left him as naked as he was born. It was totally in vain to endeavour to persuade these people of the impossibility of these youths ever returning home. Not one, not even their nearest relations, seemed to trouble themselves about their future fate; and as this was the case, the commander was well satisfied that the boys would be no losers by exchange of place; he therefore, the more readily gave consent to their going.

We observe, in fine, from all that we have been able to collect from the narratives of these voyages, with respect to the morals, opinions and customs of these people, that they are wholly influenced by the practices of their fathers, whether good or bad, in which they are instructed at an early age, and to which they generally adhere during life.

### C H A P. III.

## NEW CALEDONIA, and Islands contiguous.

### SECTION I.

#### *Discovery. Situation; and general description.*

THIS island was called New Caledonia, by Captain Cook, in consequence of his having discovered it in 1774, after many fruitless endeavours to learn from the natives the Indian name. Indeed, it is probable that it was not known by one general name, as it has been represented as the largest island that has been discovered in the southern Pacific Ocean, New Zealand and New Holland excepted, extending from 19 deg. 37 min. to 22 deg. 30 min. south latitude, and from 163 deg. 37 min. to 167 deg. 14 min. east long. In length it is computed to be 87 leagues, in the direction of north-west and south-east, but its breadth nowhere exceeds 10. It is situated about 12 deg. distant from New Holland.

The country is described as a spot diversified by hills and vallies of various extent. From the hills issue many fine streams, which render the vallies both fertile and pleasant, and but for which the whole spot might be called a dreary waste, nature having been less bountiful to New Caledonia than to the other tropical islands in the South-seas. The mountains, and other high parts, are, for the general, incapable of cultivation, consisting chiefly of barren rocks. The island bears upon the whole, a resemblance to those parts of New South Wales that are under the same parallel of latitude; several of its natural productions being the same, and the woods without underwood, as in that country. The whole coast appeared surrounded by reefs or shoals, which render the access to it very dangerous; though, at the same time, they guard it from the attacks of wind and sea, cause it to abound with fish, and secure an easy and safe navigation along its coasts. The coast in general seems to be inhabited; the plantations in the plains appear to be laid out with judgment, and cultivated with industry. Some of them were lying fallow, some seemed to be lately laid down, and others of longer date, parts of which they were again beginning to dig up, having previously set fire to the grass, &c. that had over-run the surface. It was remarked, that though recruiting the land by

letting it continue fallow for a series of time was observed by all the different nations in this sea, none appeared to have any notion of manuring it. On the beach was found a large irregular mass of rock, not less than a cube of ten feet, which consisted of a close grained stone, speckled, full of granets, rather larger than pins heads; from whence it was conjectured that some rich and useful mineral might be deposited in this island.

### SECTION II.

#### *Productions, vegetable and animal.*

THE vegetable system in this country can boast neither plenty or variety. Several plants, however, of a new species were found here, and a few young bread-fruit trees; but they seem to have come up without culture. There are a few plantations and sugar canes, and some cocoa-nut trees small and thinly planted. A new kind of passion flower was also met with, which was never before known to grow wild any where but in America. Several trees called *caputi* trees were found in flower. They had a loose bark, which in many places burst off from the wood, and concealed within it beetles, ants, spiders, lizards and scorpions. This bark is said to be used in the East Indies for caulking ships. The wood of the tree is very hard, the leaves are long and narrow, of a pale dead colour, and a fine aromatic.

A great variety of the feathered tribe, and for the most part, entirely new, were found here, particularly a beautiful species of parrots unknown to naturalists. There were also ducks, large tame fowls with bright plumage, a kind of small crow tinged with blue, turtle-doves, fly-catchers, hawks, boobies, tropic birds, and others.

There are turtles and fish in plenty, particularly a species of a poisonous quality, as appeared from its effects upon some of our countrymen, who eat a small part of the liver for supper. These persons, a few hours after they had retired to rest were awaked by very alarming symptoms, being seized with extreme giddiness; their hands and feet were numb, so as scarcely to be able to crawl, and a violent languor took possession of their whole



whole frame. Emetics were administered with some success; but sudorifics proved most effectual. It seemed that the natives had not the least notion of goats, swine, dogs, or cats, as they had not even a name for any one of them. Of insects the chief are musketos which abound here.

### SECTION III.

*Persons, dress, habitations, canoes, implements, disposition, language, musical instruments, diseases, customs, &c. of the inhabitants.*

**T**HE natives of New Caledonia are stout, and in general well proportioned. They have good features, black hair, strong and frizzled. Their general colour is swarthy, or what we call mahogany. Some wear their hair long, and tie it up to the crown of their heads. Others suffer only a large lock to grow on each side, which they tie up in clubs; many of the men as well as all the women wear it cropped short. They use a kind of comb made of sticks of hard wood, from seven to ten inches long, and about the thickness of knitting-needles. A number of these amounting to about twenty are fastened together at one end, parallel to each other, and near one tenth of an inch asunder: the other ends, which are a little pointed, will spread out or open like the sticks of a fan. These combs they wear constantly in their hair, on one side of their head. Some had a kind of stiff black cap, like that of an Hussar, which appeared to be a great ornament among them, and was supposed to be worn only by chiefs and warriors.

The men go naked, only tying a wrapper round the middle, and another round the neck. A piece of brown cloth, which is sometimes tucked up to the belt, and sometimes hangs down, scarcely deserves the name of a covering, and in the eyes of Europeans would appear rather obscene than decent. This piece of cloth is sometimes of such a length that the extremity is fastened to a string round the neck. To this string they hang small round beads of a pale green nephritic stone. Coarse garments were seen among them, made of a sort of matting; but they seemed never to wear them except when in their canoes, and unemployed. They stretch the flaps of their ears to a great length, cut out the whole cartilage or gristle, and hang a number of tortoise-shell rings in them.

The women of New Caledonia are kept at a distance by the men, and seem fearful to offend them, either by look or gesture. They were the only persons in the family who seemed to have any employment, several of them bringing bundles of sticks and fuel on their backs. Their indolent husbands scarcely deigned to regard them, though they exhibited that social cheerfulness which is the distinguishing ornament of the sex. They carried their infants on their backs in a kind of satchel, and were seen to dig up the earth in order to plant it. Their stature is of the middle size, and their whole form rather clumsy. Their dress is very disfiguring, and gives them a thick squat shape. It is a short petticoat resembling fringe, consisting of filaments or little cords about eight inches long, just dropping below the waist. These filaments were sometimes dyed black; but frequently those on the outside only were of that colour, whilst the rest were of a dirty grey. They wore shells, ear-rings, and pieces of nephritic stones, like the men, and tallow or besmear themselves in three black strait lines from the under lip downwards to the chin.

Their features expressed much good-nature. Some of them were shy, and seemed by their motions to indicate an apprehension of being slain if observed alone with a stranger; while others expressed no dread of the jealousy of the men. They came among the crowd, and sometimes amused themselves in encouraging the proposals of the sailors, though they constantly eluded their pursuit, and heartily derided their disappointment.

It was remarkable, that during the vessel's stay in the island, there was not a single instance of the women permitting an indecent familiarity from an European.

Their houses or huts here are of a circular form, something like a bee-hive, and full as close and warm: the entrance is by a small door, or long hole, just big enough to admit a man bent double: the roof is lofty, and brought to a point at the top: the framing is of small reeds, &c. and both sides and roof are thick and close covered with thatch made of coarse long grass. In the inside of the habitation are set up posts to which coarse spars are fastened, and platforms made for the convenience of laying any thing on. In most of these huts were no fire-places, and there was no passage for the smoke but through the door; they were insupportable to those unaccustomed to them: the smoke was supposed to be designed to drive out the musquitoes that swarm here: they commonly erect two or three of these huts near each other, under a cluster of lofty fig-trees, whose foliage is so thick as to keep off the rays of the sun. These trees are described by voyagers as shooting forth roots from the upper part of the stem, perfectly round, as if made by a turner: the bark seems to be the substance of which they prepare the small pieces of cloth so remarkable in their dress.

Their canoes are heavy and clumsy, and made out of two large trees hollowed out, the gunnel raised about two inches high, and closed at each end with a kind of bulk head of the same height. Two canoes thus constructed are secured to each other about three feet asunder, by means of cross spars which project about a foot over each side; over which is laid a deck or heavy platform made of plank, or which they have a fire-hearth, and generally a fire burning: they are navigated by one or two sails extended on a small yard, the end of which is fixed in a notch or hole in the deck.

Their working tools are made of the same materials, and nearly in the manner as those of the islands contiguous: they have no great variety of household utensils, the principal is a jar made of red clay, in which they bake their roots, and probably their fish.

They are well provided with offensive weapons, such as clubs, spears, darts and slings for casting stones: their clubs are about two feet and a half long, and of various forms; some like a scythe, others like a pick-axe; some have a head like a hawk, and others have knobs at the ends; but they are all neatly made and well polished. Many of their darts and spears are ornamented with carved work: their slings are as simple as possible, being no other than a slender round cord no thicker than packthread, with a tassel at one end, a loop at the other and in the middle: they take some pains to form the stones they use into a proper shape, which is something like an egg: these exactly fit the loop in the middle of the sling, and are kept in a pocket of matting, tied round the waist for that purpose. They cast the dart by the assistance of short cord's knobbed at one end and looped at the other, which the seamen called Becketts, and were dexterous in the use of them: their spears are fifteen or twenty feet long, blackened over, and have a prominence near the middle, carved so as to bear some resemblance to an human face.

The language of the inhabitants of New Caledonia bears little affinity to any of the various dialects spoken in the other islands in the South-seas; the word *Arecker*, and one or two more excepted: this is the more extraordinary, as different dialects of one language were spoken, not only in the eastern islands, but at New Zealand: their pronunciation is distinct.

These people are remarkably courteous and friendly, and not in the least addicted to pilfering, in which respectable quality they stand alone. They are good swimmers, and fond of singing and dancing. The only musical instrument observed among them was a kind of whistle made of a polished piece of brown wood, about two inches long, shaped like a bell, though apparently



rently solid, with a rope fixed at the small end: two holes were made in it near the base, and another near the insertion of the rope, all which communicated with each other, and by blowing in the uppermost, a shrill sound like whistling was produced.

It is observed by a judicious writer, that many inhabitants in New Caledonia were seen with very thick legs and arms, which seemed to be affected with a kind of leprosy. The swelling was found to be extremely hard, but the skin was not alike harsh and scaly in all the sick persons. The preternatural expansion of the leg and arm did not appear to be a great inconvenience to those who suffered it, and they indicated, by tokens, that they felt pain in it very rarely; but in some the disorder began to form blotches, which were marks of a great degree of virulence.

The manner the people of New Caledonia deposit their dead in the ground is more judicious and decent than that of some others in the South-sea, where they expose them above ground, till the flesh is putrefied. This custom must be attended with the most pernicious consequences, and produce dreadful epidemical distempers. Such a disease as the small-pox, for instance, if introduced, would go near to depopulate the whole country. The grave of a chief who had been slain in battle here, bore resemblance to a large mole-hill, and was decorated with spears, darts, &c. all stuck upright in the ground round about it. It appears a custom universally prevalent with mankind to erect a monument on the spot where their dead are buried.

One of our officers was shewed a chief whom they called Tea-booma, and stiled their *Areekee*, or king; but little is known of their mode of government, and less of their religion. They gave the Europeans a very welcome and peaceable reception, addressing the commander first in a short speech, and then inviting him on shore; but they are indolent and destitute of curiosity: the greater part of them did not move from their seats when the strangers passed them for the first time: they are remarkably grave, speak always in a serious tone, and laughter is hardly ever observed among them.

As an object worthy of attention we recount, that when Captain Cook first landed in this part, he was accompanied by a native who appeared to be a man of some weight, and who had come on board the vessel before she came to an anchor. The natives assembled in great numbers on the beach, induced merely by curiosity, for many had not so much as a stick in their hands: the party were received on landing with the greatest courtesy, and with the surprize natural for people to express at seeing men and things so wonderful. The commander made presents to all whom his companion pointed out; but on his going to give a few beads and medals to some woman who stood behind the crowd, the chief held his arm, and would not suffer him to do it. As they proceeded up the creek one of the party shot a duck, which was the first use the natives had seen of fire-arms: the friendly chief requested to have it, and when he had landed, he told his countrymen in what manner it was killed. From this excursion, the party learnt that they were to expect nothing from these people, but the privilege of visiting their country undisturbed, for they had little else than good nature to bestow. In this particular, they are said to have exceeded all the nations our voyagers had met with; and they observed, that although it did not satisfy the demands of nature, it at once pleased, and left all their minds at ease.

A hatchet was not quite so valuable as a spike nail, small nails were of little or no value to them; nor did they admire beads, looking-glasses, &c. Many of the natives came on board the ship with perfect confidence, and one of them exchanged a yam for a piece of red cloth. They admired every thing that had a red colour, particularly red cloth or baize, but did not choose to give any thing in exchange. Captain Cook sent the King Tea-booma a dog and a bitch, both young, but nearly full grown, which may be the means of stock-

ing the country with that species of animals; and to Hebai, the friendly chief before spoken of, he gave a sow and boar pig, in order to provide, if possible, a stock of domestic animals, for a nation, whose inoffensive character seemed highly deserving of such a present. To enhance their value with the Indians, and thereby induce them to be more careful of their stock of hogs, it was explained to them how many young ones the females would have at one time, and how soon this would multiply to some hundreds. Not one of the natives attempted to take the least trifle by stealth, but all behaved with the strictest honesty. Some of them spoke of a great land to the northward, which they called Mingha, the inhabitants of which were their enemies, and very warlike. They likewise pointed out a sepulchral mount or tumulus, where one of their chiefs lay buried, who had been killed, fighting in the defence of his country, by a native of Mingha. The appearance of a large beef bone, which an officer began to pick, towards the conclusion of the supper, interrupted this conversation. The natives talked loudly and earnestly to each other, looked with great surprize and some marks of disgust at the strangers, and at last went away altogether, expressing by signs, that they supposed it to be the limb of a man. The officer was very desirous of freeing himself and his countrymen from this suspicion, but was prevented by two insurmountable obstacles, want of language, and the natives having never seen a quadruped. At another time the Europeans were given to understand by very significant gesture, that the natives had enemies who feasted upon flesh, which, doubtless, had caused them to impute the same practice to their new visitors. This island remains entirely unexplored on the south side: its minerals and vegetables have not been touched upon; animals, it should seem to have none, from the ignorance which the natives to the northward discovered of such as they saw. To perpetuate the memory of the expedition, the commander caused the following inscription to be cut in a remarkable large and shady tree on the beach close to a rivulet: "His Britannic Majesty's Ship Resolution, September, 1774."

#### SECTION IV.

*Description of Islands contiguous to New Caledonia, and of Norfolk Island, more to the Southward.*

##### ISLE OF PINES

LIES to the S. W. of New Caledonia. It is about a mile in circumference, and in latitude 22 deg. 40 min. south, longitude 167 deg. 40 min. east.

##### BOTANY ISLAND

IS about two miles in circuit, entirely flat and sandy, six leagues distant from the south end of New Caledonia. This island was so called by Captain Cook from its containing in so small space a *flora* of near thirty species, among which were several new ones. It is a small island wholly covered with cypress trees, but in the interior part it is mixed with vegetable earth, from the trees and plants which continually decay on it without being cleared away by human industry.

##### NORFOLK ISLAND.

THIS island likewise received its name from Captain Cook, who discovered it in the year 1774. It is situated in latitude 29 deg. 21 south, longitude 168 deg. 16 min. east. It abounds like the former with cypress trees. There were soundings at a great distance in about twenty fathom, and eight leagues from the south-east end bottom was found at thirty and forty fathom. The rocks of this island consist of a common yellowish clayey stone and small bits of horous reddish lava, which seemed to be decaying, and indicat-



ed that this island had been a volcano. It is but a few miles long, very steep, and uninhabited, and is supposed never to have had a human footstep upon it till that time. Vegetables here thrive with great luxuriance in a rich black mould, accumulated during ages past from decayed trees and plants. The cypress and cabbage-palm flourish here in great perfection: the former yields timber, and the latter a most palatable refreshment. The central shoot, or heart of this fruit, more resembles an almond than a cabbage in taste. Here were parrots parroquets, pigeons, and a number of small birds peculiar to the spot, some of which were very beautiful. The fish caught, together with the birds and vegetables, enabled the whole ship's company

to fare sumptuously for a day or two. Here is likewise the flax-plant, and rather more luxuriant than any where in New Zealand. It was the opinion of two eminent naturalists, that if this island was of greater extent, it would serve every purpose of establishing an European settlement.

This is the most accurate account we could collect of this spot; but as it is within the scope of our extensive plan, to present our readers with the most authentic intelligence of any discoveries that may be made during the course of the publication of this work, they may rest assured of our particular attention to whatever may be obtained concerning this or any other parts that may be explored by future navigators.

## C H A P. IV. THE NEW HEBRIDES.

**T**HE northernmost of this cluster of islands was discovered by De Quiros, in 1606, and at that time considered as a part of the Southern Continent, which till very lately was supposed to exist. In 1768 they were visited by the great French navigator, Mons. de Bougainville, who, besides landing on the island of Lepers did no more than discover that the land was not connected, but composed of islands, which he called *The Great Cyclades*.

Captain Cook, in the year 1774, besides ascertaining the extent and situation of these islands, added the knowledge of several in this groupe that were before unknown. He explored the whole cluster, and thence claiming a right to affix to them a general appellation, named them **THE NEW HEBRIDES**. They are situated between the latitudes of 14 deg. 29 min. and 20 deg. 4 min. south, and 170 deg. 21 min. east longitude. They extend 125 leagues in the direction of N. N. W. and S. S. E.

The whole cluster consists of the following islands, some of which have received names from the different European navigators; others retain the names they bore among the natives. They are as follow: Tierra del Espiritu Santo, Mallicollo, St. Bartholomew, Isle of Lepers, Aurora, Whitfuntide, Ambrym, Apee, Three Hills, Sandwich, Montague, Hinchinbroke, Erromango, Immer, Annatom and Tanna.

### TIERRA DEL ESPIRITU SANTO.

This is the most western and largest of all the Hebrides, being twenty-two leagues long, twelve broad, and six in circuit. It lies in 15 deg. 20 min. south latitude, and 166 deg. 30 min. east longitude. The land, especially to the west side, is very mountainous, and in many places the hills rise directly from the sea. Every part of it, except the cliffs and beaches, is covered with trees or laid out in plantations, and every valley watered with a stream. On the north side is a very fine bay, called by De Quiros, St. Philip and St. Jago: the two points which form its entrance lie at ten leagues distance from each other. Here De Quiros is supposed to have anchored, and to have given the name of Vera Cruz to the port in which his ships lay. He describes it as capacious enough to contain 1000 ships with clear soundings.

The country seemed fertile and populous: two canoes with triangular sails came off towards the ship: the men were tall and stout, of a dark colour, and had woolly hair: they were naked; some of them had a bunch of feathers on the top of the head, and others wore a white shell tied on the forehead. On their arms they wore bracelets of shell work, and round their middle a narrow belt, from whence two long slips of matting hung down before and behind.

On the first day of the arrival of our navigators, no tokens of friendship could prevail with the natives to come near enough to hold any intercourse: the next morning, however, they ventured so close as to receive

a present of nails, medals, and red baize; but the nails were most valued. They fastened a branch of the pepper plant to the same rope by which the nails had been lowered to them from the ship; and this was the only return they made for what had been given them: the diffidence with which they approached the vessel may well be accounted for, from the traditional knowledge which doubtless subsists among them concerning the visit made them by De Quiros; for on his coming to an anchor, and sending a boat from the ship, a chief (as he is called in the narrative, the king) attended by some Indians, came to the strand and endeavoured to excite their departure by presents of fruit, but the Spaniards leaping on the shore made signs of peace: the natives, still anxious for the departure of the strangers, and the latter persisting in their endeavours to force their way, hostilities commenced between the parties; but the arrows of the one flew without effect, whilst the fire-arms of the other laid the king and many of his followers breathless on the beach.

It was regretted by naturalists, when our countrymen visited these parts, that they did not land on this island, as, from appearance, its vegetable productions would have afforded the botanist an ample harvest of new plants.

### MALLICOLLO.

This is the most considerable island next to Espiritu Santo: it is eight leagues long, and situated in 16. deg. 25 min. south latitude, and 167 deg. 57 min. east longitude. On enquiry of the natives concerning the name of this island, answer was made that it was Mallicollo, which has the closest resemblance possible to Manicollo, the name which De Quiros received for it 168 years before. He did not visit the island, but had his intelligence from the natives.

When our countrymen touched at Mallicollo, they attentively examined the south coast, and found it luxuriantly clothed with wood, and other productions of nature. They picked up an orange, which the natives call abbi-mora. This was the first orange that was met with in this sea, and the only one that was seen here; being decayed, it cannot certainly be known whether it was fit to be eaten.

The country is described as mountainous and woody, but the soil is rich and fertile, producing sugar-canes, yams, cocoa-nuts, bread-fruit, bananas, and turmeric. There are hogs here, and various kinds of birds; and as the frequent squeaking of pigs was heard in the woods, it was concluded that there were abundance of the former.

A shark was caught, which measured nine feet in length, and afforded the crew a very palatable refreshment. This shark, when cut open, was found to have the bony point of an arrow sticking in its head, having been shot quite through the skull. The wound was healed so perfectly, that not the smallest vestige of it appeared on the outside. A piece of the wood still remained



mained sticking to the bony point, as well as a few fibres with which it had been tied on; but both the wood and the fibres were so rotted as to crumble into dusts at the touch.

A large reddish fish of the sea-bream kind was likewise caught, but it proved of very noxious quality, for all who eat of it were seized with violent pains in the head and bones, attended with scorching heat all over the skin, and numbness in the joints. It affected the dogs and hogs, who had eaten the garbage, in the highest degree; and the opinion of naturalists upon the whole was, that these fish may not always be poisonous, but that, like many species in the East and West Indies, they may acquire that quality by feeding on poisonous vegetables.

The natives of this island are described as remarkably ugly, dark, ill-proportioned, diminutive in size, and in every respect different from the other islanders in the South-sea. They have flat noses and foreheads, woolly hair and short beards. To add to their natural deformity, they have a custom of tying a belt or cord, uncommonly light, round the waist, so that the belly seems in a manner divided, one part being above and the other below the rope. They wear bracelets of shells on the arm, a piece of white curved stone in the nostrils, and on their breast hangs a shell suspended by a string round their necks: some wear tortoise-shell earrings and other rings of shells.

The first natives that were seen upon the island carried clubs in their hands, and waded into the water, carrying green boughs, the universal sign of peace. In a day's time they ventured to come within a few yards of the ship's boat, which was sent out, when they dipped their hands into the sea and gathering some water in the palms, poured it on their heads. The officers in the boat, in compliance with their example, did the same, with which the Indians appeared to be much pleased, repeating the word Tomarr, or Tomarro, continually. The greater part being now armed with bows and arrows, they ventured near the ship, and received and exchanged a few presents. They continued about the ship talking very loudly, but in such a manner as was very entertaining. Some continued about the ship till midnight; finding, however, at length they were but little noticed, they returned on shore, where the sound of singing and drums was heard all night.

These people seemed to covet whatever they saw, but never repined at a refusal. They were highly delighted with the looking-glasses that were given them; and notwithstanding their remarkable deformity, were enraptured at viewing themselves.

The ensuing morning the natives came off to the vessel in their canoes, and four or five of them went on board without any arms. They soon became familiar, and with the greatest ease climbed up the shrouds to the mast head. When they came down the commander took them all into the cabin, and gave them presents of various articles. They appeared the most intelligent of any nation that had been seen in the South sea; readily understood meanings conveyed by signs and gesture, and soon taught the officers words in their language, which appeared peculiar to themselves.

When some of the most respectable of our countrymen went on shore, the natives with great good-will sat down on the stump of a tree to teach them their language. They were surprised at the readiness of their guests in remembering, and seemed to spend some time in pondering how it was possible to preserve the sound by such means as pencils and paper. Nor were they less apt in catching the sounds of the European languages, from whence it was justly remarked, that what they wanted in personal beauty was compensated in acuteness of understanding. They expressed their admiration by hissing like a goose.

There appeared but few women amongst them; those few, however, were no less ugly than the men. They were of small stature, and their heads, faces and shoulders were painted red. Some wore a kind of

petticoat, others a bag made of a kind of cloth in which they carry their children. The younger females went stark naked, like the males of the same age. The women in general were not observed to have any finery in their ears, or round their necks and arms, it being fashionable in this island for the men only to adorn themselves; and wherever this custom prevails the other sex is commonly oppressed, despised, and in a state of servility. Here the men seemed to have no kind of regard for them; none of them came off to the ship, and they generally kept at a distance when any party landed from the boat.

The houses, or rather huts, here, are low and thatched with palm leaves. Some few are enclosed with boards, and the entrance is by a square hole at one end.

Their weapons are bows and arrows, and a club about two feet and a half in length, made of hard wood, commonly knobbed at one end and well polished. This weapon they hang on their right shoulder from a thick rope made of a kind of grass. Their arrows are made of a kind of reed made of hard wood or bone, supposed to be poisoned. They are very careful of them, and keep them in a sort of quiver made of leaves.

As they apply themselves to husbandry, their food seems to be principally vegetables; though as fowls and hogs are bred, these may constitute a part of their subsistence, as well as that derived from the ocean.

Their canoes were small, not exceeding two feet in width, of indifferent workmanship, and without ornament, but provided with an out rigger.

One of the latest navigators gave the following relation, which we cite as an indication of the genius and disposition of these people.

"When the natives saw us under sail for our departure from the island, they came off in canoes, making exchanges with more confidence than before, and giving such extraordinary proofs of their honesty as surprised us. As the vessel at first had fresh way through the water, several of the canoes dropped astern after they received goods, and before they had time to deliver theirs in return. Instead of taking advantage of this, they used their utmost efforts to get up with us and deliver what they had already been paid for. One man in particular followed us a considerable time, and did not reach us till it was calm, and the thing was forgotten. As soon as he came along side he held up the article, which several on board were ready to buy; but he refused to part with it, till he saw the person to whom he had before sold it, and to whom he gave it. The person, not knowing the man again, offered him something in return, which he refused; and shewing him what had been given before, made us sensible of the nice sense of honour which had actuated this Indian."

#### ST. BARTHOLOMEW.

This island was so called by Captain Cook, from its having been discovered on St. Bartholomew's day. It is between six and seven leagues in circumference, and situated in latitude 15 deg. 23 min. south.

#### ISLE OF LEPERS,

So called, as we are informed, by Monsieur de Bougainville, from the number of people afflicted with the leprosy that were seen upon it, lies between Espiritu Santo and Aurora island, eight leagues from the former and three from the latter, in latitude 15 deg. 22 min. south. It is of an oval figure, very high, and 18 or 20 leagues in circuit. Many beautiful cascades of water were seen pouring down from the hills. Here the palms grow on the hills. The islanders are of two colours; their lips are thick, their hair woolly, and sometimes of a yellowish cast. They are short, ugly



ugly and ill proportioned, and most of them infected with the leprosy. The women are no less disgusting than the men. They go almost naked; they have bandages to carry their children on their backs; in the cloth of which these bandages are made, are very pretty drawings of a fine crimson colour.

None of these men have beards: they pierce the nose in order to fix some ornament to it: they likewise wear on the arm, in form of a bracelet, a tooth, of a substance like ivory; on the neck they have pieces of tortoise-shell.

Their arms are bows and arrows, clubs of hard wood and stones, which they use without slings. The arrows are reeds armed with a long and very sharp point made of bone. Some of these points are formed in such a manner as to prevent the arrows being drawn out of a wound.

The natives appeared to be very friendly to M. de Bougainville when he touched here in 1768, until all the men were embarked, when they sent a flight of arrows after them; which assault, although it was attended with no bad consequences, was revenged by discharging a volley of musketry, which killed several of the natives. It is not, therefore, to be wondered at, that when Captain Cook appeared off their coast the natives should be so shy of any intercourse with strangers, when the hasty resentment of such had stained their shores with blood. Indeed, two or three natives put off in a canoe; but no tokens of friendship could induce them to come near the ship.

#### A U R O R A.

Inhabitants were discovered here and some canoes; but none came off to the ship. A fine beach and most luxuriant vegetation presented themselves. The whole country was woody, and a beautiful cascade poured through a forest. The island is about twelve leagues long, but not above five miles broad in any part, lying nearly north and south. A channel divides this island from

#### W H I T - S U N D A Y I S L E,

Which lies, as was computed, about four miles to the south, runs in the same direction, and is of the same length, having more sloping exposures than Aurora; it appears to be better inhabited, and to contain more plantations.

#### A M B R Y M

Is about 17 leagues in circuit, and two leagues and a half from the south end of Whit-Sunday Isle. Its shores are rather low, but the land rises with an unequal ascent to an high mountain in the middle of the island, which gave occasion to suppose that a volcano was seated there.

#### A P E E

Is distant from Ambrym about five leagues, and not less than twenty leagues in circuit. Its longest direction is about eight leagues north west and south east. It is of considerable height, and richly diversified with woods and lawns.

#### S A N D W I C H I S L E,

So called in compliment to Lord Sandwich, is 10 leagues long and 25 in circuit. It exhibits a delightful view, the hills gently sloping to the sea. Several small islands lay disposed about here, to which Captain Cook gave the names of the Shepherd's Islands, Three Hills, Two Hills, The Monument, Montagu and Hinchinbrook.

#### E R R O M A N G O

Lies eighteen leagues from Sandwich Island, and is between 24 and 25 leagues in circuit. The middle of it lies in 18 deg. 54 min. south latitude. The natives of this island seem to be of a different race from those of Mallicollo, and speak a different language. They

are of the middle size, have a good shape and tolerable features. Their colour is very dark, and they paint their faces, some with black, and others with red pigment: their hair is very curly and crisp, and in some degree woolly. But few women were seen, and those very ugly. They wore a petticoat made of the leaves of some plant. The men were in a manner naked, having only the belt about the waist, and a piece of cloth or leaf used for a wrapper. No canoes were seen in any part of the island. They live in houses covered with thatch, and their plantations are laid out by line, and fenced round.

Captain Cook went on shore here with two boats. He presented some of the natives with medals and cloth, and received every token of amity in return. Making signs that he wanted water, one of them ran to a hovel at a small distance, and presently returned with a little in a bamboo. On asking for something to eat, he was as readily presented with a yam and some cocoa nuts. During this time the whole groupe were armed with clubs, spears, darts, bows and arrows, which excited some suspicion, and led Captain Cook to cut short his visit, telling the chief, by signs, that he should soon return. Seeing their guests about to depart, they endeavoured to haul that boat on shore, which had the commander on board, whilst others snatched the oars out of the peoples hands. At the head of this party was the chief. Those who could not come at the boat, stood behind, armed with weapons, ready to support those that were most forward. Signs and threats having no effect on these people, personal safety became the only consideration; but in this emergency the British commander was unwilling to fire among the crowd, and resolved to make the chief alone fall a victim to his own treachery. His musket, at that critical moment, missed fire, which could not fail of giving the natives a very mean opinion of the weapons that were opposed to them. They determined, therefore, to shew how much more effectual theirs were, by throwing stones and darts, and shooting arrows. This being the case, a general discharge of fire-arms could no longer be avoided. It threw them into confusion; but a second was hardly sufficient to drive them off the beach. Four lay to all appearance dead on the shore; but two of them afterwards crawled into the bushes. Not half of the musquets would go off, which saved the lives of many of these poor mistaken wretches. One of the men in the boat was wounded in the cheek with a dart: an arrow struck the master on the breast, but as its force was spent it hardly penetrated the skin. The report of the musquets on shore alarmed those in the ship, and another boat was immediately sent off, and a swivel, that fired to the part where a number of the natives were assembled, and a great gun fired towards the hills, which struck them with a panic, and they all hastened to screen themselves in the bushes. All intercourse ended with this unhappy skirmish.

#### I M M E R

Is the most eastern island of all the Hebrides. It appeared to be about five leagues in circuit, of a considerable height, and flattish top.

#### A N N A T O M

Is the southermost island, situated in latitude 20 deg. 3 min. south; longitude 170 deg. 4 min. east.

#### T A N N A

Lies six leagues on the south side of Erromango. It is about eight leagues long, three or four broad, and twenty-four in circuit. Its latitude is 19 deg. 30 min. south, and longitude 169 deg. 38 min. Its name signifies *earth* in the Malay language. The soil in some places is a rich black mould; in other parts it seemed



to be composed of decayed vegetables and the ashes of a volcano, which was seen about eleven miles to the westward of the vessel burning with great fury. The country is in general so covered with trees, shrubs, and plants, as to choke up the bread fruit and cocoa nuts. The country is not populous nor the houses consequently numerous.

During the sixteen days of Captain Cook's continuance here, the volcano emitted at different times vast quantities of fire and smoke, accompanied with an explosion about once in five minutes. Some of these explosions resembled violent claps of thunder: the whole air was filled with smoaky particles and ashes, which occasioned much pain when they fell into the eye: at one time great stones were seen thrown up into the air, some of which were at least as large as the hull of a ship's long boat. It first presented a most magnificent sight. The smook, which rolled up from time to time in thick and heavy volumes, was coloured with all the various hues of yellow, orange, crimson, and purple, which died away into a reddish grey and brown. As often as a new explosion happened, the whole country, with its shaggy forests, were tinged with the same orange and purple, according to its distance, or particular exposure to volcanic light. It sometimes continued quite silent for five or six days together. It was remarked that the explosions of the volcanos recommenced after a shower of rain, so that it should seem that rain excites them by promoting or encreasing the fermentation of various mineral substances in the mountain. The black ashes with which the whole country was strewn were found to be long, needle-like, and semi-transparent, and to contribute greatly to that luxuriance of vegetation which is remarkable on this island; many plants here attaining twice the height which they reach in other countries; their leaves are broader, their flowers larger and more richly scented.

Several new plants were collected here, and a variety of odoriferous shrubs, and some others were cultivated only for their elegant appearance. The plantations on this island consist for the most part of yams, bananas, eddoes, and sugar canes, all which being very low permit the eye to take in a great extent of country. Here are great numbers of fig-trees, which the natives cultivate for the sake of the fruit and leaves. They are of two or three different kinds, and one sort in particular bears figs of the common size, which are woolly like peaches on the outside, and have a beautiful crimson pulp like pomegranates; they are sweetish and juicy, but rather insipid.

Some small birds were seen here with a very beautiful plumage, and of a kind that had not been seen before.

Of the fish on this coast but little was known, but as the natives were seen to have no methods of catching them but by striking, it is probable that they draw but little of their subsistence from the water. Upwards of three hundred pound weight of mullet and other fish were caught by three hauls with the seine.

A young native was shewn every part of the ship, but nothing fixed his attention a moment or caused in him the least surprize. He had no knowledge of goats, dogs, or cats, calling them all hogs (booga). The commander made him a present of a dog and a bitch as he shewed a liking to that kind of animal.

They appear to have plenty of hogs, but very few domestic fowls. Some rats of the same kind, as is common on the other islands in the Pacific Ocean, frequent the fields of sugar cane, in which they make great depredations; the natives, therefore, dig several holes all round these plantations, in which they catch these animals.

The natives of this island are of a middle size, and tolerably proportioned. Their colour is a dark chestnut brown, with a very swarthy mixture. They go naked, having only a string round the belly, which did not, however, cut the body in so shocking a manner as that in the island of Mallicollo. Their hair is

No. 3.

generally black or brown, growing to a tolerable length, and very crisp and curly. Their beards, which are strong and bushy, are generally short. The women wear their hair cropped, as do the boys, till they approach manhood. They make use of a cylindrical piece of alabaster two inches long, which they wear in the cartilaginous part between the nostrils, as a nose-jewel. Not one single corpulent man was seen here; all are active and full of spirits. Their features are large, the noses broad, but the eyes full, and in general agreeable.

They make incisions chiefly on the upper arm and belly, which are instead of punctures; they cut the flesh with a bamboo, or sharp shell, and apply a particular plant, which forms an elevated scar on the surface of the skin after it is healed. These scars are formed to represent flowers and other fancied figures, which are deemed a great beauty by the natives. Most of them have an open, manly and good-natured air, though some were seen as in other nations, whose countenances indicated malevolence.

It is a general remark, that though, like all the tropical nations, they are active and nimble, they were not fond of labour, nor would ever assist in any work that the ship's company was carrying on, which the Indians of the other islands used to delight in. They throw all the laborious drudgery on the women, from which occasion was taken to remark, that though they were not beauties, they were handsome enough for the men, and too handsome for the use that was made of them.

Their ears are hung full of tortoise-shell rings, and necklaces of shells fall on their bosoms. Some of the elderly women had caps made of a green plantain leaf, or of matted work; but this head-dress was rather uncommon. The number of ornaments considerably increased with age; the oldest and ugliest being loaded with necklaces, ear-rings, nose-jewels and bracelets. The women here are expert cooks. They roast and boil the yams and bananas, they stew the green leaves of a kind of fig, they bake puddings made of a paste of bananas and eddoes, containing a mixture of cocoa-nut kernel and leaves.

The domestic life of the people of Tanna, though they are rather of a serious turn, is not wholly destitute of amusements, and their music is in greater perfection than any in the South Seas.

Their European visitants gave them a variety of airs, in return for which, the natives sang several times very harmoniously. They likewise produced a musical instrument, which consisted of eight reeds regularly decreasing in size, and comprehending an octave, though the single reeds were not perfectly in tune.

Their houses are like the roof of a thatched house in England taken off the walls and placed on the ground. Some were open at both ends, others closed with reeds, and all were covered with a palm thatch. A few of them were thirty or forty feet long, and fourteen or sixteen broad. Besides these, they have other mean hovels, which were supposed to be designed only to sleep in.

Their weapons, in point of neatness, come far short of some that were seen in other islands. They are clubs, spears or darts, bows and arrows, and stones. The clubs are of three or four kinds, and from three to five feet long. They seem to place most dependence on the darts, with which they kill both birds and fish, and are sure of hitting a mark within the compass of the crown of a hat, at the distance of eighteen yards; but at double that distance, it is a chance if they hit a mark the size of a man's body, though they will throw the weapon sixty or seventy yards. The arrows are made of reeds pointed with hard wood; some are bearded, and some are not, and those for shooting birds have two, three, and sometimes four points. The stones they use in general are the branches of coral rocks from eight to fourteen inches long, and from an inch to an inch and an half diameter. Those who use stones keep them generally in their belts.

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Their canoes can boast neither art or ornament; all of them have out-riggers, and some may contain twenty people. Their sails are low triangular mats, of which the broadest part is uppermost and the sharp angle below. A long piece of timber hollowed out in the middle forms the bottom of the canoe, and upon this one or two planks are fixed, forming the two sides, by means of ropes of the cocoa-nut fibres. Their oars are ill-shaped and very clumsily made.

Besides the common language of the land, and a dialect of the neighbouring islands, some words were collected of a third language, which was chiefly current among the inhabitants of the western hills. Some of our intelligent voyagers, on comparing their vocabularies, to discover that two different words were used to signify the sky, applied to one of the natives to know which of the expressions was right. He immediately held out one hand and applied it to one of the words; then moving the other hand under it, he pronounced the second word, intimating that the upper was properly the sky, and the lower, clouds that moved under it.

They seem to have no other liquor than water and the cocoa nut juice. They signified, in the most pointed manner, to our countrymen that they eat human flesh, and that circumcision was practised among them. Nay, they introduced the subject of eating human flesh by asking our people if it was a practice among them.

They appeared to have some nominal chief with very little authority. One old chief was said to be the king of the island. His name was Geogy, and they gave him the title of Areekee. Notwithstanding his advanced years, he had a merry open countenance.

No information could be derived respecting the religion of these people, only every morning at day break was heard a slow solemn song or dirge, sung on the eastern side of the harbour, which lasted more than a quarter of an hour. As this was supposed to be a religious act, the curiosity of our navigators was excited to enquire further concerning it. But when they attempted to pass that way, the natives crowded about them, and entreated them with the greatest earnestness to return. As they still seemed to persist, they were at length given to understand, that if they remained obstinate in their attempt they would be killed and eaten. They now yielded to their solicitations and turned off towards a hut about fifty yards distant, where the ground began to rise, on which several of the Indians took up arms out of the hut, apparently meaning to force them to return back. Unwilling, therefore, to give offence, our people checked their curiosity, and were content to leave this point undetermined. Nothing however was seen in the general behaviour of these people that bore any resemblance to a religious act, nor any thing that could be construed into superstition.

Upon the boat's first going on shore from the ship, the natives were drawn up in great numbers on the beach, armed with clubs, darts, spears, slings and stones. From this hostile appearance the British commander was induced to re-embark speedily to prevent disagreeable consequences. In order to terrify without hurting them, he ordered a musket to be fired over their heads, but the alarm was only momentary, as the natives instantly recovered themselves and began to display their weapons. A few great guns, however, being fired from the ship, they all dispersed, leaving the beach free for a second debarkation.

The commander having marked out boundaries on the shore with a line, the natives came gradually forward, some unarmed. An old man, named Powang, shewed a very friendly disposition and intercourse between the commander and the natives. Such was the honesty of this old man that he brought an axe which had been left by the ship's company upon the beach. They were extremely jealous of any one going up the country, or even along the shore of the harbour, a dis-

position that greatly obstructed the naturalists in their attempts to explore.

As the carrying of bundles is the office of the women in this country, the natives imagined that those from the ship who carried loads were females. A man who carried a bag which contained the plants selected by the naturalists, was followed by some of them, who by their conversation, which was overheard, considered him as a woman, until by some means they discovered their mistake, in which they cried out, *erromange! erromange!* it is a man! it is a man!

A tillar to the rudder being wanted, the carpenter was sent on shore to look at a tree for the purpose, and with him an officer with a party of men to cut it down, provided leave could be obtained of the natives. The officer understanding that there was no objection, the people accordingly went to work, but as the tree was large the felling of it was a work of time, and before it was down, word was brought that *Paowang* was not pleased; orders were therefore sent from on board to desist. The commander soon after went on shore, and sending for *Paowang* presented him with a dog and a piece of cloth, and then explained to him the purpose for which the tree was wanted. All the natives present discovered great satisfaction at the means that were used to obtain the grant of the tree, and unanimously consented to its being felled.

Many of the natives were afraid to touch the presents that were offered them, nor did they seem to have any notion of exchanging one thing for another. But few refreshments were obtained on this island; some fruit or roots were daily procured from the natives, though greatly inadequate to the demands of the ship's company. As the natives had no knowledge of iron, nails, iron tools, beads, &c. which were so current in other parts, they were of no value here, nor was cloth of any use in a country where the inhabitants were mostly naked. The only commodity they seemed desirous of obtaining was tortoise shell; but as no demand was expected for such an article, there were only a few small pieces remaining in the ship, which had been purchased at another island. The sailors, however, notwithstanding the loathsomeness of salt provisions of long standing, had not a single provident thought for the future, but exchanged their tortoise-shell for bows and arrows, instead of furnishing themselves with a stock of yams.

A party from the ship passing through a shrubbery, observed a native at work cutting sticks, and seeing him make a very slow progress with his hatchet, which was only a bit of shell in lieu of a blade, they set about helping him with an iron hatchet, and in a few minutes cut a much greater heap than he had done the whole day. Several Indians who were witnesses to this dispatch, expressed the greatest astonishment at the utility of this tool, and some were very desirous of possessing it by offering their bows and arrows for it. This was considered as a favourable opportunity for procuring hogs; but they were deaf to every proposal of that kind, and never exchanged a single hog; one pig only was obtained as a present to the commander from *Paowang*.

As there is great reason to suppose that the inhabitants of Tanna are harrassed by frequent wars; the distrust which they expressed on the first debarkation from the ships is not surprising. But as soon as they were assured of the pacific disposition of their new visitors, all suspicions entirely subsided. They did not trade, indeed, because they had not the means in proportion to the other islanders; but they were as assiduous in offering their services, and from less interested motives. If any of the botanists had procured a plant of which he was desirous of having other specimens, he had only to signify it to some natives who would immediately hasten to the spot where it was to be found, and bring it with the most engaging alacrity. The civility of the natives was conspicuous in this particular instance. If they met any officer or gentleman of the ship in a narrow path, they always stepped aside in order



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*Captain Cook landing at Tanna, one of the Islands in the New Hebrides.*



*Design by J. M. W. Turner.*

*The fortunate escape of Capt. Cook from the furious Natives of Erromanga.*

*Warren sculp.*



order to make way for them. If they happened to know their names they pronounced them with a smile, which could be extremely well understood as a salutation. If they had not seen them before, they commonly enquired their names in order to know them again. They

have upon the whole the same engaging manner of expressing their friendship by a mutual exchange of names, as in common in the most eastern islands of this sea.

## C H A P. V.

# THE FRIENDLY ISLANDS.

**T**HE Friendly Islands (so called from the amicable intercourse that subsists amongst the natives, and their hospitable treatment of strangers) form a cluster extending about there deg. of latitude and two of longitude. The principal are Middleburg, Rotterdam, or Anamooka, Hapae, Amsterdam, or Tongataboo, and Pylstart, so denominated by Tasman; there are also others which have been seen and visited by more modern navigators. We shall attend to them severally in their respective order.

### SECTION I.

*MIDDLEBURG, called by the natives EOOA.*

**T**HIS island, which being discovered, was also named by Tasman in 1642-3, is about ten leagues in circumference, and lies in 21 deg. 17 min. south latitude, and 174 deg. 44 min. west longitude.

Middleburg, from the nature of its situation, forms a very beautiful landscape. Its skirts are in general laid out in plantations, especially those on the north-west and south-west sides. The interior parts are not, indeed, so well cultivated as they might be, but this heightens the prospect; for while the other isles of this cluster are level, the eye can discover nothing but the trees that cover them; here the land rising gradually upwards presents an extensive view, where groves of trees are only interspersed at irregular distances, in a kind of beautiful disorder. It is shaded near the shore with various trees, amongst which are the habitations of the natives, laid out in such order as convenience requires, and they may boast a most delightful situation.

About half way up the island is a deep valley, the bottom and sides of which, though composed of hardly any thing but coral rock, are clothed with trees. The soil in general is reddish clay, which in many places seems to be very deep. On the most elevated part of the island is a round platform or mount of earth, supported by a wall of coral stones, to bring which to such an height must have cost much labour. This mount, called by the natives *Etchee*, is said to have been erected by order of one of their chiefs. Not many paces from this, though on a former voyage, complaint was made of a dearth of water; on the last was found an excellent spring, and about a mile lower down a running stream, which, it was said, found its way to the sea when the rains were copious. It appeared from information, that all or most of the land in this island belonged to the great chiefs of Amsterdam or Tongataboo, and that the inhabitants were only tenants or vassals to them. This, indeed, is represented to be the case at all the other neighbouring isles, except Rotterdam or Anamooka, where there are some chiefs who seem to act with a degree of independence.

The principal articles of food here are yams, with other roots, bananas and bread-fruit; but the latter appeared to be scarce. The pepper tree, or *ava ava*, of which they make a favourite intoxicating liquor, also grows here. There are many odoriferous trees and shrubs, and one in particular of the lemon species; naturalists likewise met with divers new kinds of plants. The *casuarina*, or club-wood, as in some neighbour-

ing islands, points out also to the repositories of their dead. The shaddock, and several other trees are found upon the island.

The common complexion of the natives is mahogany or chestnut brown, with black hair. Some are of an olive colour, and some of the women much fairer, which may be the effect of being less exposed to the sun. The men in general are of the middle stature; though some measured six feet. Their bodies are well proportioned, though muscular, which seems a consequence of much exercise. Their features are various, nor are they characterised by any general likeness, unless it be a fullness at the point of the nose, which is very common.

The women in general are not so tall as the men; their bodies and limbs are well proportioned, and what peculiarly distinguishes them is the uncommon smallness and delicacy of their fingers, which may be put in competition with the finest in any part of the world. Puncturing, or tattowing, the skin is in full fashion amongst the men here; on the tenderest part of the body are marked configurated scars, which must be very painful as well as dangerous. The chiefs are exempted from this custom. The dress of both men and women are much the same, and consists of a piece of cloth or matting, (though mostly the former) about two yards wide, and two and an half long, so as to wrap in great abundance round the waist, to which it is confined by a girdle or cord. Before it is double, and hangs down like a petticoat as low as the middle of the leg. This, as to form, is the general dress; but large pieces of cloth and fine matting are worn only by those of superior rank. The inferior class are satisfied with small pieces, and often wear nothing but a covering made of leaves of plants, or the *maro*, which is a narrow piece of cloth or matting like a sash. This they pass between the thighs and wrap round the waist, but the use of it chiefly confined to the men. They have various dresses made for the purpose of their haivas or grand entertainments; but the form is always the same; the richest are adorned more or less with red feathers. Both sexes sometimes screen their faces from the sun with little bonnets made of divers materials.

The sexes differ as little in their ornaments as their clothing. Of these the most common are necklaces made of various sweet scented flowers, which go under the general name of *Kabulla*. Others consist of several strings of small shells, sharks teeth, and other things, which hang loose upon the breast. In the same manner they likewise wear a mother of pearl shell, neatly polished, and a ring of the same substance carved, on the upper part of the arm, as also rings of tortoise-shell on the fingers, and a number of these joined together as bracelets on the wrists.

The lobes of the ears are perforated with two holes in which they wear cylindrical pieces of ivory, stuck through both sides the holes. Some use reeds filled with a yellow pigment. This seems to be a fine powder of *Turmeric*, with which the women rub themselves all over in the same manner as the European females use dry rouge upon their cheeks.

But what particularly characterizes these people, and was remarked by Tasman, is, that most of them want the little finger on one, and sometimes on both hands; nor



nor did the difference of age or sex exempt from this amputation, for the very children were observed to have suffered that loss. They had also a round spot on each cheek bone, which appeared to have been burned or blistered. On some it seemed to have been recently made, on others it was covered with scurf, and the mark was slight; but the purport of it could not be discovered.

The women in general here are represented as modest and reserved in their behaviour, though, as in all other islands, there were some exceptions.

The natives of these islands are much commended by voyagers for their cleanliness, to produce which they are said to bathe frequently in ponds which seem to serve no other purpose. Though the water in most of them is nauseous to a degree, they prefer them to the sea, imagining that salt water hurts their skins. When necessity obliges them to bath in the sea, they commonly have some cocoa-nut shells filled with fresh water poured over them, to wash it off. The cocoa-nut oil has an admirable effect on the skin in rendering it smooth; for which these people hold it in such estimation, that they not only pour a great quantity of it upon their heads and shoulders, but rub the body all over briskly with a smaller quantity. The language here is soft and not unpleasing, and whatever they say is spoken in a kind of finging tone.

They do not discover much taste or ingenuity in building their houses; though the defect is rather in the design than the execution. Those of the lower people are poor huts, those of the better are larger and more comfortable. Their houses, properly speaking, are thatched roofs or sheds supported by posts and rafters disposed in a tolerably judicious manner. The floor is a little raised, covered with strong thick matting, and kept very clean. They are mostly closed on the weather side with the same sort of matting, the other being open. A thick strong mat, of two or three feet broad, bent into the form of a semicircle and set upon its edge, with the ends touching the side of the house, in shape resembling the fender of a fire hearth, incloses a space for the master and mistress of the family to sleep in. The latter indeed spends most of her time during the day within it. The rest of the family sleep upon the floor wherever they please to lie down, the unmarried men and women apart from each other. If the family be large there are small huts adjoining, to which the servants retire in the night, so that privacy is as much observed here as can be expected. They have mats made on purpose for sleeping on, and the clothes they wear in the day serve for their covering in the night. Their household furniture consists of some bowls and platters, cocoa nut shells, some small wooden stools which serve them for pillows, and perhaps a large stool for the master of the family to sit on.

Their weapons are clubs, spears, bows and arrows. The former are of a great variety of shapes, and many of them so heavy as not to be managed with one hand, but with difficulty. The most common form is a quadrangular. The far greater part were carved all over in many chequered patterns, which seem to have required great patience and a long time to work up, as a sharp stone or piece of coral are the only tools made use of. The whole surface of the plain clubs was as highly polished, as if furnished by an European artist with the best instruments. Their spears are sometimes plain sharp pointed sticks, and sometimes barbed. Their bows and arrows are of a peculiar construction. The former, which is about six feet long, is about the size of a little finger, and when slack forms a slight curve: the convex part is channelled with a single deep groove in which the bow-string is lodged. The arrow is made of reed near six feet long and pointed with hard wood. When the bow is to be bent, instead of drawing it so as to encrease the natural curve, they

draw it the contrary way, make it perfectly straight, and then form the curve on the other side.

Much ingenuity is displayed in the construction of their canoes. They have out-riggers made of poles, and their workmanship is admirable. Two of these is joined together with surprising exactness and the surface is polished in a very curious manner. Their paddles have short blades and are very neatly wrought.

A circumstance occurred in this place which afforded an opportunity of observing how these people treat conjugal infidelity. Some of our people, on their return from an excursion, being informed that a party of the natives had struck one of their own countrymen with a club, which laid bare, or, as others said, fractured his skull, and then broke his thigh with the same, enquired the reason of such treatment, and were given to understand that he had been discovered in a situation rather indelicate with a woman that was *tabood*, that is, forbidden. But the female delinquent had by far the smaller share of punishment; for her misdemeanour, as our people were told, she would only receive a slight beating.

Our navigators, when they first visited this island, observed, that several of both sexes were affected with leprous disorders in the most virulent degree, in various parts of their bodies. The face of one woman was corroded by the acrid humours so as to exhibit a most horrid spectacle. Many others were likewise so disfigured by the disorder, that they could not be beheld without a mixture of disgust and pity.

The amicable disposition of the natives is fully evinced from the friendly reception all strangers have met with who have visited them. When Captain Cook first anchored on the W.N.W. side of this island, two canoes with several men in each came along side the ship; one of them on board, without the least hesitation, presented a root of the pepper tree, touched the noses of the officers with his own in token of friendship, and then sat down on the deck without speaking a word. The native was presented with a nail, which, on receiving, according to the general custom of the island, he held over his head, pronouncing the word *fagafetai* or *fagafatie*. This was most probably meant as an expression of his thankfulness. No people could give greater proof of liberality of disposition, for they came in great numbers about our vessels, threw bales of cloth into them, and retired without so much as waiting for a return.

As an instance of their hospitality, Captain Cook, with several officers and gentlemen, were conducted on their landing, by a chief, named Tioony, to his mansion, delightfully situated about three hundred yards from the sea, at the head of a fine lawn, and under the shade of some shaddock trees, and there elegantly entertained. The very same chief, on the commander's last visit, then called Taoofa, visited him on board immediately as he came to an anchor, and with the utmost cordiality rendered him every friendly service within his power. The European strangers indeed were caressed by old and young, men and women, who embraced them, kissed their hands, and laid them on their breasts with the most expressive looks of affection. It was very remarkable that the discharge of guns neither excited their admiration, nor their fear, which plainly proved that their civility arose from the bent of natural disposition, and not from a motive of conciliating the favour of their guests, because they knew them able to destroy them.

The only glaring defect that sullies their character is, a propensity to theft, which, in one of the narratives of the first voyage, is said to be confined to nails, in which they set so high a value, that they would endeavour to possess them at any rate: but we are sorry to say, that truth and candour obliges us to confess, that from later experience, in many instances, the propensity in some appeared to be so universal as to admit of no bound or restraint.



## SECTION II.

*Description of the customs, manners, religion, government, language, &c. &c. of the inhabitants of the Friendly Islands in general.*

AS there appears to be a similarity in the persons, genius, manners, customs, rites, ceremonies, &c. of the inhabitants of the Friendly Islands in general, we presume it may not be unentertaining to our readers to select them from the best authorities, and present them in one point of view.

The inhabitants of these islands are so agreeably circumstanced, as neither to be subject to excessive labour on the one hand, or supine indolence on the other. Their occupations are agreeably diversified, and their recreations and amusements follow in pleasing succession, so that they neither disgust or tire. To the women is committed the care of making the cloth, and to them is also consigned the manufacture of their mats.

Conformable to the powers peculiar to their sex, the men are assigned the most arduous and laborious employments. Architecture, boat-building, agriculture, and fishing, are the principal objects of their care. As cultivated roots and fruits form their chief subsistence, they find it necessary to practise husbandry, which they have brought by their diligence to some degree of perfection. In planting yams and plantains, they dig small holes for their reception, and afterwards root up the surrounding grass. The instruments used by them for this purpose are called *boco*; and are nothing more than stakes of various lengths, flattened and sharpened to an edge at one end; and the largest ones have a short piece fixed transversely, by means of which they press the implement into the ground with the foot. When they plant the two above-mentioned vegetables, they observe such particular exactness, that, whichever way you turn your eyes, the rows present themselves complete and regular.

Some of their vegetable productions, and in particular the bread-fruit and cocoa-nut trees, are scattered without order and reared without pains. The same may be said of another large tree, which produces a roundish compressed nut, called *eeffee*; and of a smaller tree bearing an oval nut, with two or three triangular kernels. The *kappe* is, in general, planted regularly, and in large spots; but the *marwaha* is interspersed among other things, as are also the yams and *jeejee*. Sugar-cane is usually in small spots, closely crowded. The tree, of which the cloth is made, is kept very clean, and has a good space allowed for it. The *pandanus* is commonly planted in a row, close together, at the sides of the fields.

The structure of their houses (if so they may be called) afford proofs neither of design or execution. Those of the lower class of people are wretched huts, scarce sufficient to shelter them from the weather. Those of the better sort are larger, as well as more commodious and comfortable. An house of a middling size is of the following dimensions, viz. about twelve feet in height, twenty in breadth, and thirty in length. Their houses are, properly speaking, thatched roofs or sheds, supported by rafters and posts. The floor is raised with earth smoothed, and covered with thick matting. Some of their habitations are open all round; but the major part of them are enclosed on the weather side with strong mats, or with branches of the cocoa-nut tree, plated or interwoven with each other. A thick mat, about three feet broad, bent into a semicircular form, and placed edgeways, with the ends touching the side of the house, encloses a sufficient space for the master and mistress to sleep in. The rest of the family sleep upon any part of the floor, the unmarried men and women lying apart from each other. If the family is large, there are little huts adjoining, in which the servants sleep. Their whole furniture consists of some wooden stools, which serve them for pillows; baskets of different sizes, in which

they put their combs, fish-hooks, and tools; two or three wooden bowls, in which they make *kava*; some cocoa-nut shells, a few gourds, and a bundle or two of cloth.

But the deficiency so apparent in the building of their houses is amply compensated in the construction of their canoes, which display much taste and ingenuity. The double ones are made sufficiently large to carry about fifty persons, and sail at a great rate. Upon them they generally fix a hut or shed, for the reception of the master and his family. They are made of the bread-fruit tree, and the workmanship is extremely neat. They appear on the outside as if they were composed of one solid piece; but, upon closer inspection, they are found to consist of a great number of pieces, which fit each other exactly, and by means of a ledge on the inside are secured together with cocoa-nut line. The single canoes are furnished with an outrigger. The only tools which they make use of in the construction of these boats, are hatchets, or adzes, of a smooth black stone; augers, made of shark's teeth; and rasps, composed of the rough skin of a fish, fastened on flat pieces of wood. The same tools are all they have for other works, except shells, which serve them for knives. Their cordage is made of the fibres of the cocoa-nut husk, which, though not above ten inches long, they plait about the size of a quill, to whatever length is required, and roll it up in balls; from which the ropes of a larger size are made, by twisting several of those together. Their fishing-lines are as strong and even as our best cord. Their small hooks consist entirely of pearl-shells; but the large ones are only covered with it on the back; and the points of both are, in general, of tortoise-shell. With the large hooks they catch albigores, and bonnetos, by putting them to a bamboo-end, about twelve feet long, with a line of the same length. They have also numbers of small seines, some of which are of the most delicate texture.

Their musical reeds or pipes, which resemble the *syrix* of the ancients, have eight or ten pieces placed parallel to each other, most of which are of unequal lengths. Their flutes are made of a joint of bamboo, about eighteen inches long, and are closed at both ends, having a hole near each end, and four others; two of which, and only one of the first, are used by them in playing. They close the left nostril with the thumb of the left-hand, and blow into the hole at one end with the other nostril. The fore-finger of the right-hand is applied to the lowest hole on the right, and the middle finger of the left to the first hole on that side. In this manner, with only three notes, they produce a pleasing, though simple music.

Their warlike weapons are clubs, curiously ornamented, spears, and darts. They also make bows and arrows; but these are intended for amusement, such as shooting at birds, and not for the purpose of war. Their stools, or rather pillows, are about two feet long, but only four or five inches in height, and near four in breadth, inclining downwards towards the middle, with four strong legs and circular feet; the whole composed of brown or black wood, neatly polished, and sometimes inlaid with ivory. They likewise inlay with ivory the handles of fly-flaps; and, with a shark's tooth, shape bones into figures of men, birds, &c.

Plantains, cocoa-nuts, bread-fruit and yams compose the greater part of their vegetable food. Their chief articles of animal food are hogs, fish, and fowls; but the common people frequently eat rats. Their hogs, fowls, and turtle, however, seem to be only occasional dainties served for people of rank. Their food is, in general, dressed by baking; and they make, from different sorts of fruit, several dishes, which are very good. They sometimes boil their fish in the green leaves of the plaintain-tree, which serve as a bag to hold both fish and water: having tied them up, they wrap them again in three or four other leaves, and place them upon stones heated for the purpose: when they are sufficiently done, they not only eat the fish, but drink the liquor or soup. They are not very cleanly either in their cook-



ry, or their manner of eating. Their usual drink at their meals is water, or cocoa-nut milk, the *kava* being only their morning beverage. The food that is served up to the chiefs is generally laid upon plantain-leaves. The king, at his meals, is commonly attended upon by three or four of the natives, one of whom cuts large pieces of the fish, or of the joint, another afterwards divides it into mouthfuls, and the rest stand by with cocoa-nuts, and whatever else he may happen to want. The women are not excluded from taking their meals with the men; but there are certain ranks that are not allowed either to eat or drink together. This distinction begins with his majesty, but we know not where it ends.

According to those rules which are most conducive to health of body and vigour of mind, they rise at day-break, and retire to rest as soon as it becomes dark. They, for the most part, sleep also in the day time, when the weather is very hot. They are fond of associating together; in consequence of which it is not uncommon to find several houses empty, and the possessors of them assembled in some other house, or upon some convenient spot in the neighbourhood, where they relax themselves by conversation and other amusements. Their private diversions chiefly consist of dancing, singing, and music. When two or three women snap their fingers, and sing in concert, it is called *oobai*; but when there are more, they form several parties, each of which sings in a different key, which constitutes an agreeable melody, and is termed *beeva* or *baiva*. The songs are generally accompanied with the music of their flutes. The dances both of the men and women are performed with an ease and grace which are difficult to be described.

The nature of their marriages could not be ascertained, either in point of form, or obligation; it is certain, however, that the major part of the men content themselves with one wife. The chiefs, indeed, commonly have several women, though only one is considered in the light of mistress of the family.

They display a striking instance of humanity in the manner in which they are affected by the loss of their friends and relations. Besides the *tooge*, and burnt circles and scars, they strike a shark's tooth into their heads till the blood flows considerably, beat their teeth with stones, and thrust spears not only through their cheeks into their mouths, but also into the inner parts of their thighs, and into their sides. The more painful operations, however, are only practised when they mourn for the deaths of those who were most nearly connected with them. When one of them dies, he is wrapped up in mats and cloth, and then interred. The *fiatookas* seem to be appropriated to the chiefs and other persons of distinction, as their burial-places; but the inferior people have no particular spot set apart for their interment. It is uncertain what part of the mourning ceremony follows immediately afterwards; but there is something besides the general one which is continued for a considerable time. They seem to consider death as a great evil, to avert which they practise a very singular custom. When Captain Cook, during his second voyage, first visited these islands, he observed that many of the natives had one or both of their little fingers cut off; of the reason of which mutilation he could not then obtain a satisfactory account. But he was now informed, that they perform this operation when they are afflicted with some dangerous disorder, which they imagine may bring them to the grave. They suppose, that the little finger will be accepted of by the Deity, as a kind of propitiatory sacrifice sufficiently efficacious to procure their recovery. In cutting it off, they make use of a stone hatchet. There is scarcely one person in ten who is not thus mutilated; and they sometimes cut so close, as to encroach upon that bone of the hand which joins the amputated finger. It is also common for the lower class of people to cut off a joint of their little finger, on account of the sickness of the chiefs to whom they respectively belong.

From the singular ceremonies they observe on the occasion before mentioned, it might be expected; that they endeavoured thereby to secure to themselves eternal happiness; but their principal object regards things merely temporal; for they have apparently little conception of future punishment for sins committed in the present life. They believe, however, that they meet with just punishment upon earth; and, therefore, put every method in practice to render their divinities propitious. They admit a plurality of deities, all of them inferior to *Kallafootonga*, who they say is a female; and the supreme author of most things, residing in the heavens, and directing the wind, rain, thunder, &c. They are of opinion, that when she is much displeased with them, the productions of the earth are blasted, many things consumed by lightning, and themselves afflicted with sickness and death; but that when her anger abates, every thing is immediately restored to its former state. Among their subordinate deities, they mention *Futtasaihe* or *Footafoa*, who has the administration of the sea, and its productions; *Toosooa-boolootoo*, god of the clouds and fog; *Talletoboo*, *Mattaba*, *Tareeva*, and others. The same system of religion does not extend all over the Friendly Islands; the supreme deity of Hapae, for instance, being called *Alo Alo*. They entertain very absurd opinions relative to the power and various attributes of these beings, who they suppose have no farther concern with them after death. They have, however, juster sentiments of the immortality and immateriality of the soul; which they call life, the living principle, or an *Otooa*, that is, a divinity. They imagine that, immediately after death, the souls of their chiefs are separated from their bodies, and go to a delightful region called *Boolootoo*, the god of which is named *Goolebo*. By this *Goolebo* they probably personify death. His country, according to their mythology, is the general repository of the dead; and those who are once conveyed thither are no more subject to death, but feast on all the favourite productions of their native soil, with which this blissful abode is plentifully furnished. As for the souls of people of an inferior class, they are supposed by them to suffer a kind of transmigration; or are eaten up (they say) by a bird called *loata*, which walks on the graves with that intent.

They do not worship any visible part of the creation, or any things made by their own hands. They make no offerings of dogs, hogs, or fruit, unless emblematically. But there seems to be no reason to doubt of their offering up human sacrifices. Their *fiatookas* or *morais* are, in general, burying-grounds and places of worship: some of them, however, appear to be appropriated only to the former purpose: but these are small and greatly inferior to the rest.

Our navigators could derive but little information as to their mode and form of government. A subordination, resembling the feudal system of our ancestors in Europe, is established among them; but of its subdivisions, and the constituent parts, we are ignorant. Though some of them asserted, that the king's power is unbounded, and that he has the absolute disposal of the lives and properties of his subjects; yet the few circumstances that offered themselves to our observation, contradicted, rather than confirmed, the idea of despotic sway. Marcewagee, Feenou, and Old Toobou, acted each the part of a petty sovereign, and not unfrequently counteracted the measures of the king. Nor was his court superior in splendor to those of Old Toobou and Marcewagee, who, next to his majesty, were the most potent chiefs in these islands; and next after them, Feenou appeared to stand highest in rank and authority. But, however independent of the king the principal men may be, the inferior people are totally subject to the will of the chiefs to whom they severally belong.

The island called Tongataboo is divided into a great number of districts, each of which has its peculiar chiefs, who distribute justice, and decide disputes, within his own territory. Most of these chieftains have estates



estates in other islands, whence they procure supplies. The king, at stated times, receives the product of his distant domains at Tongataboo, which is not only the usual place of his residence, but the abode of most persons of distinction among these islands. Its inhabitants frequently call it the Land of Chiefs; and stigmatize the subordinate isles with the appellation of Lands of Servants.

Great deference and even worship may be said to be paid to their chiefs, who are styled Lords of the earth, and also of the sun and sky. The royal family assume the name of Futtasaihe, from the god distinguished by that appellation, who is probably considered by them as their titular patron. The king's peculiar title is simply *Tooe Tonga*. The order and decorum observed in his presence, and likewise in that of the other chiefs, are truly admirable. Whenever he sits down, all the attendants seat themselves before him, forming a semicircle, and leaving a sufficient space between them and him, into which no one, unless he has particular business, presumes to come. Nor is any one suffered to sit or pass behind him, or even near him, without his permission. When a person wishes to speak to his majesty, he comes forward, and having seated himself before him, delivers in a few words what he has to say; then, after being favoured with an answer, retires. If the king speaks to any one, the latter gives an answer from his seat, unless he is to receive an order; in which case he rises from his place, and seats himself cross-legged before his majesty. To speak to the king standing would here be considered as a glaring mark of rudeness.

In implicit obedience to the commands of their chiefs, in decorum and order of behaviour, as well as in harmony and unanimity, none of the civilized nations have excelled them. Such a behaviour manifests itself in a remarkable manner, whenever their chiefs harangue a body of them assembled together, which frequently happens. The greatest attention and most profound silence are observed during the harangue; nor is there ever seen a single instance of any one present shewing signs of being displeased, or seeming in the least inclined to dispute the declared will of the speaker.

It is a peculiar privilege annexed to the person of the king not to be punctured, or circumcised, or rather supercised, as his subjects are. Whenever he walks out, all who meet him must sit down till he has passed. No person is suffered to be over his head; but, on the contrary, all must come under his feet. The method of doing homage to him, and the other chiefs, is as follows: the person who is to pay obeisance squats down before the great personage, and bows the head down to the sole of his foot, which he taps or touches with the under and upper side of the fingers of each hand; then rising up, he retires. His majesty cannot refuse any one who is desirous of paying him this homage, which is called by the natives *moe moea*; for the people frequently think proper to shew him these marks of submission when he is walking; and he is on these occasions obliged to stop, and hold up one of his feet behind him, till they have performed this respectable ceremony. The hands, after having been thus applied, become, in some cases, useless for a little time; for, till they are washed, they must not touch food of any sort. This prohibition, in a country where water is far from being plentiful, would be attended with inconvenience, if a piece of any juicy plant, which they can immediately procure, being rubbed over the hands, did not serve for the purpose of purification. When the hands are in this situation, they term it *taboo rema*; the former word generally signifying forbidden, and the latter implying hand. When the *taboo* is incurred, by doing homage to a person of rank, it may thus easily be washed off; but in several other cases, it must continue for a certain period. Women, who have been *taboo rema* are not fed by themselves, but by others. The interdicted person, after the limited

time has elapsed, washes herself in one of their baths, which are in general dirty ponds of brackish water. She then waits upon the sovereign; and having paid the customary obeisance, takes hold of his foot, which she applies to her shoulders, breast, and other parts; he then embraces her on both shoulders; and she immediately retires, purified from her uncleanness. If it be always necessary to have recourse to his majesty for this purpose; it may be one reason of travelling from one island to another.

Divers significations are annexed to the word *taboo*. They call human sacrifices *tangata taboo*; and when any particular thing is prohibited to be eaten, or made use of; they say it is *taboo*. If the king goes into a house belonging to one of his subjects, that will, in consequence, become *taboo*, and can never be again inhabited by the owner of it; so that, wherever his majesty travels, there are houses peculiarly assigned for his accommodation. A certain person is appointed as an inspector of all the produce of the island, who takes care that each individual shall cultivate and plant his quota; at the same time directing what shall, and what shall not, be eaten. By so prudent a regulation, they take effectual precautions against a famine; sufficient ground is employed in raising provisions; and every article is secured from unnecessary consumption. By another good regulation, an officer is appointed to superintend the police, whose business it is to punish all delinquents: he is also generalissimo, or commander in chief of the forces of the islands. If this commander should act inconsistent with the duties of his office, or govern in such a manner as may be injurious to the public welfare, he would, by the collective body of the people, be deposed from his sovereignty and put to death. A monarch thus subject to controul and punishment for abuse of power cannot justly be deemed a despotic prince.

It was natural to suppose, on a review of these islands, and the remote distance at which some of them are situated from the seat of government, that many efforts would have been made to throw off the yoke of subjection. But such a circumstance never happens. One reason of their not being thus embroiled in domestic commotions may be this; that all the principal chiefs take up their residence at Tongataboo. They also secure the dependence of the other isles, by the decisive celerity of their operations; for if a seditious and popular man should start up in any of them, the commander is immediately dispatched thither to put him to death, by which means they extinguish an insurrection while it is yet in embryo.

The different classes of their chiefs seem to be nearly as numerous as among us; but there are few, comparatively speaking, that are lords of extensive districts of territory. It is said, that, when a person of property dies, all his possessions devolve on the sovereign; but that it is customary to give them to the eldest son of the deceased, with this condition annexed, that he should provide, out of the estate, for the other children. The crown is hereditary; and it is known, from a particular circumstance, that the Futtasaihes have reigned, in a direct line, for the space of at least one hundred and thirty-five years, which have elapsed between our countrymen visiting these islands, and Taiman's discovery of them. Upon inquiring of them, whether any traditional account of the arrival of Taiman's ships had been preserved among them till this time, it was found, that this history had been delivered down to them, from their ancestors, with great accuracy: for they said that his two ships resembled ours, and also mentioned the place where they had lain at anchor, their having continued but a few days, and their quitting that station to go to Annamooka; and, for the purpose of informing us how long ago this affair had happened, they communicated to us the name of the Futtasaihe who reigned at that time, and those who had succeeded him in the sovereignty, down to Poulaho, who is the fifth monarch since that period.

Their



Their rank of precedence ever appeared a matter of great difficulty to ascertain. It was generally supposed that the present sovereign of the Friendly Isles had the highest rank of any person in his dominions. But it was found to be otherwise; for Latoolibooloo and three women, are superior, in some respects, to Poulaho himself. These great personages are distinguished by the title of *Tammaba*, which implies a chief. The late king, father of Poulaho, left behind him a sister of equal rank, and older than himself; she, by a native of Feejee, had a son and two daughters; and these three persons, as well as their mother, are of higher rank than the king. Endeavours were made to discover the reason of this pre-eminence of the *Tammabas*, but without effect. The mother, and one of her daughters, named Tooeela-kaipa, resided at Vavaoo. The other daughter, called Mounoulakaipa, and Latoolibooloo the son, dwelt at Tongataboo. Latoolibooloo was supposed, by his countrymen, to be disordered in his senses.

According to the observations of the more speculative part of our countrymen, the language of the natives of the Friendly Islands bears a striking resemblance to those of New Zealand, of Otaheite, and the Society Isles. The pronunciation of these people differs, indeed, in many instances, from that both of Otaheite and New Zealand; but, notwithstanding that, a great number of words are either very little changed, or exactly the same. The language, as spoken by the Friendly Islanders, is sufficiently copious to express all their ideas; and besides being tolerably harmonious in common conversation, is easily adapted to the purposes of music. They have terms to signify numbers as far as an hundred thousand, beyond which they either would not, or could not, reckon.

The latitude of that part of Tongataboo where our countrymen erected an observatory, and which was near the middle of the north side of the island, is, according to the most accurate observations, 21 deg. 8 min. 19 sec. south; and its longitude, 184 deg. 55 min. 18 sec. east.

The tides are more considerable at the Friendly Islands, than at any other of Captain Cook's discoveries in this ocean, that are situate within either of the tropics. At Annamooka the tide rises and falls about six feet upon a perpendicular. At Tongataboo it rises and falls four feet and three quarters on the full and change days, and three feet and an half at the quadratures.

### SECTION III.

*ROTTERDAM, called by the natives ANNAMOOKA.*

*Disposition, customs and manners peculiar to the inhabitants.*

**T**HIS island being likewise discovered by Tasman, the Dutch navigator, in the same year with the former, was also named by him. It lies in latitude 20 deg. 15 min. south, and longitude 174 deg. 31 min. west. The shore consists of a steep rugged coral rock, about nine or ten feet high; but there are two sandy beaches, which are defended from the sea by a reef of the same kind of rock. In the center of the island is a salt water lake, in breadth about a mile and an half. On the rising parts, and especially towards the sea, the soil is either of a blackish mould or reddish clay, though not a stream of water was to be found upon the island but what was brackish. The persons, dispositions, dress, manners, customs, language, &c. of the inhabitants here are almost the same as those of the natives of Middleburg, and indeed of the Friendly Islands in general, as before described.

Upon the whole, the land appears to be well cultivated, and if some parts be waste, the design is evidently, that they might recover that strength which had been exhausted by too frequent culture. The chief plantations were yams and plantains. Bread fruit and cocoa trees are also interspersed without regular order,

but are chiefly found near the habitations of the natives. The island is in general covered with luxuriant trees and bushes, but particularly those parts towards the sea and round the lake.

They gave proof of that courteous disposition from which their country is denominated, to all the strangers they met from our vessels, bowing their heads and using the expression, *lelei woa*, good friend, or some word to that import.

They readily undertook to conduct such as applied to them into the recesses of their country, climbed the highest trees to procure them flowers, and took to the water, like spaniels, after birds that were shot: they pointed out the finest plants and gave them their proper names, and whenever any intimation was given that specimens of a certain kind of plant were wanted, they would go to any distance to procure them.

These people manage their canoes with the greatest agility, and swim with surprising ease. Their common trailing canoes are neatly made and curiously polished. They consist of two, fastened to a transverse platform of planks, in the midst of which they erect an hut, where they place their goods, their arms, and utensils, and where they pass great part of their time. They have also holes which give into the body of each canoe: their masts are strait poles, which can be struck at pleasure; and their sails are very large and triangular, but not very proper to make way before the wind. Their cordage, in general, is excellent, and they have also contrived a very good ground tackle, consisting of a strong rope with large stones at the end, by means of which they come to an anchor.

It was evident, from the enquiry of a great number of the natives on the arrival of the vessel in the island, that the fame of these voyagers had already reached this spot. They supplied their European visitors with plenty of fruit and roots. A few fowls and one or two small pigs were all the animal food procured here.

No king, on the first visit, was distinguished amongst these people, and their method of government was entirely unknown. A young dog and a bitch were left here, as they had no such animal among them, and were the first of those they saw. The people here are more afflicted with the leprosy, or some scrophulous disorder, than at any of the other islands.

When captain Cook re-visited these islands in 1777 he resumed the same station for anchorage as he had before occupied, and, as he thought, most probably in the same place where the first discoverer of this and some of the neighbouring islands anchored in 1643. The officers sometimes amused themselves in walking up the country, and shooting wild ducks, resembling our widgeon, which are very numerous on the salt lake, as well as on the pool where water was procured. They found, in these excursions, that the inhabitants frequently deserted their houses to repair to the trading place, without entertaining the least suspicion that strangers would take away or destroy any property that belonged to them. From this circumstance it might be supposed, that most of the natives were sometimes collected on the beach, and that there would be no great difficulty in forming an accurate computation of their number; but the continual resort of visitors from other islands rendered it impossible. However, as they never saw more than a thousand persons collected at one time, it may be reasonably supposed, that there are about twice that number upon the island.

The natives, as upon a former occasion, shewed their European visitors every mark of civility. In the course of a few days they were visited by a great chief from Tongataboo, or Amsterdam, whose name was Feenou, and to whom the commander was introduced as king of all the Friendly Isles. He was also given to understand, that on his arrival a canoe had been dispatched to Tongataboo with the news, in consequence of which this chief immediately passed over to Annamooka.

When the British commander went to pay this great man a visit, having first received a present of two fish from



from him, brought on board by one of his servants, he came up to him immediately on his landing. He appeared to be about thirty years of age, tall, but thin, and had more of the European features than had been seen before. Captain Cook, after the first salutation, asked if he was the king; for notwithstanding the information he had received, finding he was not the man he had remembered to have seen under that character during a former voyage, he began to entertain doubts. Taipa, a friendly chief who had accompanied him since his last arrival, officiously answered for him, and mentioned many islands of which he said Fenou was the sovereign. The monarch and five or six of his attendants having done the European visitor the honour of accompanying him on board, he gave suitable presents to them all, and having entertained them in such a manner as he thought would be most agreeable, attended them on shore in the evening, and received a return for the presents he had made.

There now happened an accident of which the relation will convey some idea of the extent of the authority exercised here over the common people, very little of which was known before. While Fenou was on board the ship, an inferior chief, for what reason our people on shore did not know, ordered all the natives to retire from the post they occupied. Some of them having ventured to return, he took up a large stick and beat them most unmercifully. He struck one man on the side of the face with so much violence, that the blood gushed out of his mouth and nostrils, and after laying some time motionless, he was removed from the place in convulsions. The person who had inflicted the blow, being told that he had killed the man, only laughed at it, and it was evident that he was not in the least sorry for what had happened. It was heard afterwards, however, that the poor sufferer had been so fortunate as to recover.

One of the natives having stolen a large junk axe out of the ship on the first day of arrival, opportunity was taken of an invitation to apply to Fenou to exert his authority to get it restored; and such was the effect of his mandate, that it was brought on board before the captain's departure.

The natives, upon this second visit, gave frequent proofs of their expertness in theft. And it is remarked from experience, that even some of their chiefs did not think this profession beneath them. For one of them was detected carrying out of the ship, concealed under his clothes, the bolt belonging to the spun-yarn winch, for which he was sentenced by the commander to receive a dozen lashes, and kept in confinement till he paid for his liberty. Their servants, or slaves, however, were still employed in this dirty work, and it seems at the instigation of their masters, who, nevertheless, when any of them happened to be caught in the act, so far from interceding for them, would advise the Europeans to kill them. As this was a punishment they did not chuse to inflict, and flogging seemed to make no greater impression on them, than it would have done on the main-mast, a mode of treatment was devised which was thought to have had some effect. The delinquents were put under the hands of the barber, who compleatly shaved their heads, thus pointing them as objects of ridicule to their countrymen, and enabling our people to deprive them of future opportunities for a repetition of their rogueries by keeping them at a distance.

Fenou was so fond of associating with his European friends, that he visited them daily, and gave the strongest proofs of his esteem and respect. But the commander, finding that the island was exhausted of almost every article of food that it afforded, determined to proceed directly to Tongataboo. Fenou, understanding his resolution, importuned him strongly to alter his plan, to which he expressed as much an aversion as if he had some particular interest to answer by diverting him from it. In preference to it, he warmly recommended an island, or rather a group of islands, called Hapae,

No. 3.

lying to the north-east, where he assured him he might obtain a plentiful supply of every refreshment in the easiest manner; and to add weight to his advice, he engaged to attend his new friends thither in person. Arguments so founded could not fail of having full weight, and Hapae was accordingly made choice of for the next station. Indeed, as it had never been visited by any European ships, the examination of it became an object of importance.

#### SECTION IV.

##### Isles of HAPAE.

###### *Various forms, ceremonies, and entertainments.*

TO the north and north-east of Annamooka, and in the direct track to Hapae, whither our voyagers were now bound, the sea is sprinkled with a great number of very small isles. As from the shoals and rocks adjoining to this group there was no assurance that there was a free or safe passage for large vessels, though the natives sailed through the intervals in their canoes, it was deemed expedient to go to the westward of the above islands, the course was framed N. N. W. towards Kao and Toofa, the two most westerly islands in sight, and remarkable for their great height.

These isles lie scattered at unequal distances, and are in general nearly as high as Annamooka. Most of them are entirely clothed with trees; amongst which are many cocoa-palms, and each forms a prospect like a beautiful garden placed in the sea.

When Hapae was in sight, our navigators could judge it to be low land, from the trees only appearing above the water. On a nearer view, they could see it plainly forming three islands, almost of an equal size, and soon after a fourth to the southward as large as the others. Each seemed to be about six or seven miles long, and of a similar height and appearance. The northernmost of them is called Haanno; the next Foa, the third Lefooga, and the southernmost Hoolaiva; but all four are included under the general name of Hapae.

When the European vessels came to an anchor at Hapae they were visited by the natives, and surrounded by a multitude of their canoes, filled also with them. They brought from the shore hogs, fowls, fruit, and roots. Fenou and Omai having come on board after it was light, in order to introduce the commander to the people of the island, he accompanied them on shore for that purpose, landing at the north part of Lefooga, a little to the right of the ship's station.

Being asked how long he intended to stay, and replying five days, Taipa was ordered by the king to proclaim to the people, (as by Omai, his interpreter, he was given to understand) that they were all, both old and young, to look upon the visitor before them as a friend, who intended to remain with them a few days; that, during his stay, they must not steal any thing, nor molest him any other way, and that it was expected they should bring hogs, fowls, fruit, &c. to the ships, where they would receive in exchange for them a great variety of articles, which he enumerated. Taipa then took occasion to signify to the commander that it was necessary he should make a present to the chief of the island, whose name was Earoupa, in consequence of which such articles were presented him as far exceeded his expectation. Fenou then ordered Earoupa to sit by him, and to harangue the people as Taipa had done before him, and to the same purpose.

The supply of provisions at this place was copious, for in the course of one day our people got by barter along side the ships about twenty small hogs, besides a large quantity of fruit and roots. The commander was informed that on his first landing in the morning, a man came off to the ships, and ordered every one of the natives to go on shore. Probably this was done



with a view to have the whole body of inhabitants present at the ceremony of his reception; for when that was over multitudes of them returned again to the ship.

Soon after Fenou, attended by Omai, came on board to require the presence of the commander upon the island. In landing, he was conducted to the same place where he had been seated the day before, and where, seeing a large concourse of people already assembled, he conjectured that something more than ordinary was in agitation, but could obtain no information as to particulars.

He had not been long seated before near an hundred of the natives appeared in sight, and advanced laden with yams, bread-fruit, cocoa-nuts, and sugar canes. They deposited their burthens in two heaps or piles upon the left-hand. Soon after arrived a number of others bearing the same kind of articles, which were collected into two piles on the right. To these were tied two pigs and six fowls, and to those upon the left-hand six pigs and two turtles.

Earoupa seated himself before the several articles to the left, and another chief before those on the right; they being, as was judged, the two chiefs who had collected them, by order of Fenou, who seemed to be as implicitly obeyed here as he had been at Annamooka; and in consequence of his commanding superiority over the chiefs of Hapace, had laid this tax upon them for the present occasion.

As soon as this munificent collection of provision was laid down in order, and disposed to the best advantage, the bearers of it joined the multitude, who formed a large circle round the whole. Presently a number of men entered the circle armed with clubs made of green branches of the cocoa-nut tree. These paraded about for a few minutes and then retired, the one half to the one side, and the other half to the other side, seating themselves before the spectators. Soon after they successively entered the lists and entertained them with single combats. One champion rising up and stepping forward from one side challenged those on the other side, by expressive gestures more than by words, to send one of their body to oppose him. If the challenge was accepted, the two combatants put themselves in proper attitudes, and then began the engagement, which continued till one or other owned himself conquered, or till their weapons were broken. As soon as each combat was over, the victor squatted himself down opposite to the chief, then rose up and retired. At the same time some old men, who seemed to sit as judges, gave their plaudits in a few words; and the multitude, especially those on the side to which the victor belonged, celebrated the glory he had acquired in two or three loud huzzas.

During the intervals of suspension from this entertainment there were both wrestling and boxing matches; the latter differed very little from the method practised in England. But what most surprised our people was, to see two lusty wenches step forth and begin boxing, without ceremony, and with as much art as the men. This contest, however, did not last above half a minute before one of them gave it up. The conquering heroine received the same applause from the spectators which they bestowed upon the successful combatants of the other sex. The Europeans expressed some dislike at this entertainment, which, however, did not prevent two other females from entering the lists. They seemed to be girls of spirit, and would certainly have given each other a good drubbing if two old women had not interposed to part them. All the combats were exhibited in the midst of, at least, three thousand people, and were conducted with the greatest good humour on all sides; though some of the champions, women as well as men, received blows which they must have felt for some time after.

When the diversions were ended, the chief gave the commander to understand, that the heaps of provision on the right hand were a present to Omai, and those

on the left hand, being about two thirds of the whole quantity, were given to himself. He assured him that a guard was needless, as not the smallest article would be taken away by the natives. So, indeed, it proved; for when the provisions were removed on board, not a cocoa nut was missing. It was remarked that this present of Fenou excelled any that had been made the commander by any of the sovereigns of the various Islands he had visited in the Pacific Ocean. His liberality, indeed, was compensated by the bestowal of such commodities as were supposed to be most valuable in his estimation.

Fenou having expressed a desire to see the natives go through their military exercise, they were accordingly ordered on shore from both ships; and having performed various evolutions, and fired several volleys to the gratification of the spectators, the chief entertained his visitors, in his turn, with an exhibition, which, as acknowledged by all, was performed with dexterity and exactness, far surpassing the specimen the Europeans had given of their military manœuvres. This was a dance performed by men, and in which no less than one hundred and five persons bore their parts. Each of them had in his hand an instrument neatly made, in shape resembling a paddle, of two feet and an half in length, with a small handle and a thin blade, so that they were very light. With this instrument they made many and various flourishes, each of which was accompanied with a different attitude of the body, or a different movement. At first, the performers ranged themselves in three lines, and by various evolutions, each man changed his station in such a manner, that those who had been in the rear came into the front. Nor did they remain long in the same position, but these changes were made by pretty quick transitions. At one time they extended themselves in one line; they then formed into a semicircle, and lastly, into two square columns. While this last movement was executing one of them advanced and performed an antic dance before the commander, with which the whole ended. It was the general opinion of the party present that such a performance would have met with universal applause upon an European stage, and it so far exceeded any attempt our people had made to entertain them, that they seem to plume themselves upon their superiority.

They held none of our musical instruments in the least esteem, except the drum. The French-horns in particular seemed to be held in great contempt, for neither here, or at any other of the islands, would they pay the least attention to them.

In order to give the natives a more favourable opinion of English amusements, and to have their minds fully impressed with a sense of our superior attainments, the commander directed some fire-works to be prepared, and after dark caused them to be played off, in the presence of Fenou, the other chief, and a vast concourse of their people. They succeeded in general so well as to answer the end proposed. The water and sky-rockets in particular pleased and astonished them beyond all conception.

As a prelude to another entertainment of dances which Fenou had prepared for his guests, a band of music, or chorus of eighteen men, seated themselves before them in the centre of the circle composed by the numerous spectators, the area of which was to be the scene of the exhibitions. Four or five of this band had pieces of large bamboo, from three to five or six feet long, each managed by one man, who held it nearly in a vertical position, the upper end open, but the other closed by one of the joints. With this close end the performers kept constantly striking to the ground, though slowly, thus producing different notes, according to the different lengths of the instruments, but all of them of the hollow or base sort; to counteract which a person kept striking quickly and with two sticks, a piece of the same substance, split and laid along the ground, and by that producing a tone as acute as those



proceeding from the others were grave. The rest of the band, as well as those who performed on the bamboo, sung a slow and soft air, which so tempered the harsher notes of the above instruments, that no bystander, however accustomed to hear the most perfect modulations of sweet sounds, could avoid confessing the vast power and pleasing effect of this simple harmony.

When this concert had continued about a quarter of an hour, twenty women entered the circle. Most of them had upon their heads garlands of crimson flowers of China rose, or others; and many of them had ornamented their persons with leaves of trees, cut with great nicety about the edges. They formed a circle round the chorus, turning their faces towards it, and began by singing a soft air, to which responses were made by the chorus in the same tone, and these were repeated alternately. All this while the women accompanied their song with several very graceful motions of their hands towards their faces, and in other directions, at the same time making constantly a step forward and then back again with one foot, while the other was fixed. They then turned their faces to the assembly, sung some time, and retreated slowly in a body, to that part of the circle which was opposite to the spot where the principal spectators sat. After this one of them advanced from each side, meeting and passing each other in the front, and continuing their progress round till they came to the rest. On which two advanced from each side, two of whom also passed each other, and returned as the former; but the other two remained, and to these came one from each side by intervals, till the whole number had again formed a circle about the chorus.

Their manner of dancing was now changed to a quicker measure, in which they made a kind of half turn by leaping, and clapped their hands and snapped their fingers repeating some words in conjunction with the chorus. Towards the end, as the quickness of the music increased, their gestures and attitudes were varied with wonderful vigour and dexterity, and some of their motions by our countrymen might be deemed indecent: though probably this part of the performance was not meant to convey any wanton ideas, but merely to display the astonishing variety of their movements.

This exhibition of females was followed by another performed by fifteen men; and though some of them were old, time seemed to have robbed them of but little of their agility. They were disposed in a kind of circle, divided at the front. Sometimes they sung slowly, in concert with the chorus, making several graceful motions with their hands, but differing from those of the women; at the same time inclining the body alternately to either side, by raising one leg outward, and resting on the other; the arm of the same side being also stretched upward. They then recited sentences, which were answered by the chorus; and occasionally increased the measure of the dance, by clapping the hands, and quickening the motions of the feet. Towards the conclusion, the rapidity of the music and dancing so much increased, that the different movements were hard to be distinguished.

After the conclusion of this dance, twelve other men advanced, placing themselves in double rows, fronting each other. On one side was stationed a kind of prompter, who repeated several sentences, to which responses were made by the performers and the chorus. They sang and danced slowly; and gradually grew quicker, like those whom they had succeeded.

The next who exhibited themselves were nine women, who sat down opposite the hut where the chief had placed himself. A man immediately rose, and gave the first of these women a blow on the back with both his fists joined. He treated the second and third in the same manner; but when he came to the fourth, he struck her upon the breast. Upon seeing this, a person instantly rising from among the crowd, knock-

ed him down with a blow on the head, and he was quietly carried away. But this did not excuse the other five women from so extraordinary a discipline; for they were treated in the same manner by a person who succeeded him. When these nine women danced, their performance was twice disapproved of, and they were obliged to repeat it again. There was no great difference between this dance and that of the first women, except that these sometimes raised the body upon one leg, and then upon the other, alternately, by a sort of double motion.

Soon after a person entered making some ludicrous remarks on what had been exhibited, which extorted a burst of laughter from the crowd. The company had then a dance by the attendants of Fenou; they formed a double circle of twenty-four each round the chorus, and joined in a gentle soothing song, accompanied with motions of the head and hands. They also began with slow movements, which gradually became more and more rapid, and finally closed with several very ingenious transportations of the two circles.

The entertainments of this memorable night concluded with a dance, in which the principal people present exhibited, and which was performed with so much spirit, and so great exactness that they met with universal approbation. The native spectators who no doubt were perfect judges whether the several performances were properly executed, could not withhold their applauses of some particular parts, and even a stranger who never saw the diversion before felt similar satisfaction at the same instant.

The place where these dances were performed was an open space amongst the trees, just by the sea, with lights at small intervals placed round the inside of the circle. The concourse of people was pretty large, though not equal to the number assembled when the marines went through their exercise. Some guessed there might be present about five thousand persons, others thought there were more; but the first estimate seems the nearest approach to truth.

Curiosity being now sufficiently gratified on both sides, by the exhibition of the various entertainments described; the commander next day took a tour into the island of Lefooga, of which he was desirous to obtain some knowledge, and found it to be in several respects superior to Annamooka. The plantations were more numerous and more extensive. In many places, indeed, towards the sea, especially on the east side, the country is still waste, owing probably to the sandy soil, as it is much lower than Annamooka and its surrounding isles. But towards the middle of the island the soil is better, and the marks of considerable population and of improved cultivation were every where seen. The party which went on the excursion observed large spots covered with the paper mulberry-trees, and the plantations in general were well stocked with such roots and fruits as are the natural produce of the island. To these some addition was made by our countrymen in sowing the seeds of Indian corn, melons, pumpkins, and the like.

The island is not above seven miles long, and in some places not above two or three broad. The east side of it, which is exposed to the trade-wind, has a reef running to a considerable breadth from it on which the sea breaks with great violence. It is a continuation of this reef that joins Lefooga to Foa, which is not above half a mile distant, and at low water the natives can walk upon this reef, which is then partly dry, from one island to another. The shore itself is either a coral rock six or seven feet high, or a sandy beach; but higher than the west side, which in general is not more than three or four feet from the level of the sea, with a sandy beach its whole length.

A party in a walk happened to step into a house where a woman was dressing the eyes of a young child who seemed blind, the eyes being much inflamed, and a film spread over them. The instruments she used were two slender wooden probes, with which she had brushed



brushed the eyes so as to make them bleed. It seems worth mentioning that the natives of those islands should attempt an operation of this sort, though our countrymen entered the house too late to describe exactly how this female oculist employed the wretched tools she had to work with.

They were, however, fortunate enough to see a different operation go on in the same house of which they were able to give a tolerable account. They there found another woman shaving a child's head with a shark's tooth stuck into the end of a piece of stick. It was observed, that she first wetted the hair with a rag dipped in water, applying her instrument to that part which had been previously soaked. The operation seemed to give no pain to the child, although the hair was taken off as close as if one of our razors had been employed. A person of curiosity amongst the party, encouraged by what he saw, soon after tried one of these singular instruments upon himself, and found it to be an excellent shift. The men of these islands, however, have recourse to another contrivance when they shave their beards. They perform the operation, as before mentioned, with two shells, and there are those amongst them who seem to profess this trade. It was as common, according to the account of our voyagers, to see the sailors go on shore to have their beards scraped off after the fashion of Hapae, as it was to see their chiefs come on board to be shaved by our barbers.

Near the south end of the Island Lefooga was an artificial mount. From the size of some trees that were growing upon it, and from other appearances, it was supposed to have been raised in remote times. At the bottom of this mount stood a stone which must have been hewn out of coral rock. It was four feet broad, two and an half thick, and fourteen high, and our people were told, by the natives present, that not above half its length appeared above ground. They called it *tangata arekee*, (*tangata* in their language is man, *arekee*, king) and said that it had been set up and the mount raised by some of their forefathers in memory of one of their kings; but how long since they could not tell.

The party that landed at Hoolaiwa did not find the least mark of cultivation or habitation upon it, except a single hut, the residence of a man employed to catch fish and turtle. Uninhabited as Hoolaiwa is, an artificial mount, like that at the adjoining island, has been raised upon it as high as the surrounding trees.

While the ships lay in this place a large sailing canoe came under the commander's stern, in which was a person named Tuttafaihe or Poulaho, or both, who, as the natives then on board informed our people, was king of Tongataboo, and was king of all the neighbouring islands that we had seen or heard of. The commander was surprized at having a stranger introduced to him under that dignified character, which he had been before assured belonged to another; but the natives persisted in their declaration, and for the first time confessed that Fenou was not the king, but only a subordinate chief, though of great power, as he was often sent from Tongataboo to the other islands on warlike expeditions, or to decide differences.

It being the interest as well as inclination of the commander to pay court to all the great men without

enquiring into the validity of their assumed titles, Poulaho was invited on board. Nor was he an unwelcome guest, for he brought with him as a present two good fat hogs, though not so fat as himself. If weight of body could give weight in rank or power, he was certainly the most eminent man in that respect, who had been seen; for, though not very tall, he was very unweildy and almost shapeless with corpulence. He appeared to be a sedate sensible man, viewed the ship and the several new objects with uncommon attention, and asked many pertinent questions.

Poulaho soon became as solicitous himself as his people were, to convince his new friends that he was king, and not Fenou, who had passed with them as such. For he soon perceived they had some doubts about it, which Omai, from his attachment to Fenou, was not very desirous of removing.

Poulaho sat down to table, eat little, drank less, and on rising desired the commander to accompany him on shore. This was accordingly complied with, after presenting him with such articles as he was observed to value most and were even beyond his expectation to receive. This munificence was however amply compensated both by presents and honours, as soon as they reached the shore. The commander was placed at his side, while he received the several articles his people had got by trading on board the ships. At length he ordered every thing to be restored to the respective owners, except a glass bowl, with which he was so much pleased that he reserved it to himself. The persons who brought these things to him first squatted themselves down before him, then deposited their several purchases, and immediately rose up and retired. The same respectful ceremony was observed in taking them away, and not one of them presumed to speak to him standing. The commander staid till several of his attendants left him, first paying him obedience, by bowing the head down to the sole of his feet, and touching or tapping the same with the upper and under side of the fingers of both hands. The commander was charmed with the decorum that was observed, and declared that he had no where seen the like, even amongst more civilized nations.

Poulaho continued to heap favours on his new friend, and, in particular, presented the commander with one of their caps, which were known to be valued at Otaheite, one of the places of their future destination. These caps, or rather bonnets, are composed of the tail feathers of the tropic bird, with the red feathers of the parroquets wrought upon them, or jointly with them.

After various courses, hazards, and difficulties they arrived and landed at Kotoo in order to examine that island. It is scarcely accessible by boats on account of coral reefs that surround it. It is not more than a mile and an half or two miles long, and not so broad. The north-west end of it is low, like the islands of Hapae, but it rises suddenly in the middle, and terminates in reddish clayey cliffs at the south-east end about thirty feet high. The soil in that quarter is of the same sort as in the cliffs; but in the other parts it is a loose black mould. It produces the same fruits and roots which were found at the other islands, and is tolerably cultivated, but thinly inhabited.

## C H A P. VI.

### ISLANDS between the Equator and the Southern Tropic.

**A**S some of these are comprehended under the list of the Friendly Islands, as such they will be pointed out and first attended to.

From the best accounts, we may include not only the group at Hapae visited by our late navigators, but those discovered nearly under the same meridian to the

north, as well as some others under the dominion of Tongataboo, which, though not the largest is the capital seat of government.

This archipelago must be very extensive, for the natives reckoned a great number of islands. Fifteen of them were said to be very lofty.

The



The principal of those seen on the last voyage have been described, viz. Eooa, Annamooka, Hapace, and Tongataboo.

PYLSTART ISLAND was so called by Tasman who first saw it. The name signifies arrow tail. This island lies in latitude 22 deg. 26 min. south, and longitude 170 deg. 59 min. west; it is mountainous, barren, and about two or three miles in circumference.

AMMATTAFUA. It was concluded from the appearance of a thick smoke arising from this island, and a fire issuing from it in the night, that there was a volcano upon it, and this opinion was confirmed by information received from the natives that the appearances are constant. Near to this island is a high peak called Oghoa. They are both inhabited, seem barren, and are about twelve leagues distant from Annamooka.

Captain Cook doubts not but that Prince William's Islands, discovered and so named by Tasman, are included in this list, and assigns as a reason that while he lay at Hapace, he received information from one of the natives, that at the distance of three or four days sail from thence to the north-west, there was a cluster of small islands, and this account corresponds with that given in Tasman's voyage.

From the best information our late navigators could obtain (and this was deemed authentic) the most considerable in this neighbourhood are Hamod, Vavaoo, and Feejee. Each of these was represented to them as larger than Tongataboo: our countrymen in their late voyages did not visit them.

HAMOA lies two days sail north-west from Vavaoo. It is said to be the largest of all their islands; affords harbours and good water, and produces, in abundance, all the articles of refreshment that are found at the places our people visited. Poulaho frequently resides upon this island; and the people here are in high estimation at Tongataboo.

FEETEE lies in the direction of north-west by west, about three days sail from Tongataboo. It abounds with hogs, dogs, fowls, and such fruits and roots as are to be found in any of the others, and is much larger than Tongataboo; but not subject to its dominion, as the other islands of this archipelago are. Feejee and Tongataboo frequently engage in war against each other; and the inhabitants of the latter are often so much afraid of this enemy, that they bend the body forward, and cover the face with their hands, to express the sense of their own inferiority to the Feejee men. This is, indeed, no matter of surprise, for those of Feejee have rendered themselves formidable, by their dexterity in the use of bows and slings; but more so, by their savage practice of eating such of their enemies as they kill in battle.

It has been maintained, that extreme hunger, (to justify the practice of cannibals) first occasioned men to feed on human flesh; but where could be the inducement for the Feejee people to continue it in the midst of plenty? It is held in detestation by the inhabitants of Tongataboo, who seem to cultivate the friendship of their savage neighbours of Feejee through fear; though they, occasionally, venture to skirmish with them on their own territory, and carry off large quantities of red feathers as trophies. When a profound peace reigns between the two islands, they have frequent intercourse together; though, it is probable, they have not long been known to each other; or, it might be supposed that Tongataboo, and its neighbouring islands, would, before this time, have been supplied with a breed of dogs, which are numerous at Feejee, and were not introduced at Tongataboo, when first visited by our countrymen in 1773.

The colour of the natives of Feejee, met with here, was a shade darker than any of the inhabitants of the

other Friendly Islands. One of the natives was seen, who had his left ear slit, and the lobe so stretched, that it almost extended to his shoulder; which singularity had been observed at other islands in the South Seas during a former voyage. The Feejee men were much revered here; not only on account of their power and cruelty in war, but also for their ingenuity; for they greatly excelled the inhabitants of Tongataboo in workmanship. Specimens were shewn of their clubs and spears, which were ingeniously carved. Some of their beautifully chequered cloth, variegated mats, earthen pots, and other articles also displayed a superiority in the execution.

As has been already mentioned, Feejee is three days sail from Tongataboo; these people having no other method of expressing the distance from island to island, but by mentioning the time required for the voyage in one of their canoes. That this might be ascertained with some precision, Captain Cook sailed in one of their canoes, and by repeated trials with the log, found that she went close hauled, in a gentle gale, seven miles in an hour. He judged from this, they could sail, with such breezes as in general blow in their seas, seven or eight miles an hour on an average. Each day, however, is not to be reckoned at twenty-four hours; for when they talk of one day's sail, they mean no more than from the morning to the evening, or ten or twelve hours at the most. From the morning of the first day till the evening of the second, is, with them, two days sail. In the day, they are guided by the sun; and, in the night, by stars. When these are obscured, they can only have recourse to the points from whence the winds and waves come upon the vessel. If, at that time, the winds and the waves should shift, they are quite bewildered, often missing their intended port, and being never heard of more.

TRAITOR'S, or KEPPEL'S ISLAND, lying in 15 deg. 55 min. latitude; 175 deg. 3 min. longitude west, is three miles and a half in extent and two in breadth. It was seen by Le Mair in 1716, and by him named, The Island of Traitors. When Captain Wallis arrived here, in the Dolphin, in 1765, he found a good landing place. The natives appear to be of a disposition similar to what we have described of those of the Friendly Islands in general, and resemble them in the cloathing and the amputation of the little fingers. At that time no hogs were seen upon this island, and the refreshments procured were trifling.

Captain Cook founds his reason for comprehending both this, and the following, called Boscawen's Island, in the list, from the following circumstances. Enquiring one day of Poulaho, the king, in what manner the inhabitants of Tongataboo had acquired the knowledge of iron, and from what quarter they had procured a small iron tool, which he had seen amongst them when he first visited their island: he was informed they had received it from an island, which he called Neeootabootaboo. On a more minute enquiry, the king said, that one of those islanders sold a club for five nails to some of the crew of a ship that had touched there, and that these five nails were afterwards sent to Tongataboo. He added, that this was the first iron known amongst them, so that what Tasman left of that metal must have been worn out and forgotten long ago. On still further enquiry, the leading facts appeared to be fresh in his memory. He said there was but one ship, that she did not come to anchor, but left the island after her boat had been on shore. From several particulars, which he mentioned, it could not be many years since this had happened. It appeared, further, from his account, that there were two islands near each other, at which he had been himself. The one he described as high and peaked, like Kao, and he called it Kootahce; the other, where the people of the ship landed, called Neeootabootaboo, he represented as much lower. He added, that the natives of both are



the same sort of people with those of Tongataboo; build their canoes in the same manner; that their island had hogs and fowls, and in general the same vegetable productions. Upon the whole, it appeared evident to Captain Cook, that the ships so pointedly referred to, in this conversation, could be no other than the Dolphin, the only ship from Europe, as far as could be learned, that had touched, of late years, at any island in this part of the Pacific Ocean, prior to his former visit of the Friendly Islands.

**COCOS, or BOSCAWEN'S ISLAND.** This island received the former name from Le Mair and Schouten, who first visited it in 1716, and the latter from Captain Wallis, who saw it the same voyage as he did the foregoing. It lies in latitude 15 deg. 50 min. south, and longitude 175 deg. west.

The natives of this, as well as Traitors Island, are of a savage disposition. Their cloathing consists of rushes or mats; they have their hair in different forms, and are robust and well proportioned. The flaps of their ears are slit and hang down almost to their shoulders. They wear whiskers and a short tuft under the chin, and their bodies are punctured or tattooed.

On the arrival of the first Europeans, at this spot, one of the chiefs put off from the shore, in a canoe covered with a mat in the form of a tent, and accompanied by a number of people in thirty canoes. As they approached Schouten's ship, the chief cried out three times with a loud voice, and at the fourth all the attendants joined him. He presented the commander with a paper dress and a fine mat, for which he received due compensation. These people soon gave proofs of an irrepressible propensity to theft, attempting to pilfer every thing they saw; they even tried to draw out the nails from the ship's side with their teeth; nay, some swam under the very keel and strove to draw the nails from thence, till they were deterred at they desisted. A vast number of them, however, next day put off from shore with some hogs, bananas, fowls, and cocoa nuts, of which they have plenty. When the chief, or Iatow, as he is there called, gave the signal from his double canoe, there was a general shout, followed by a volley of stones thrown on board the ship. The chief, indeed, was so absurd as to suppose that he could run down the ship with his canoe, and made the ridiculous attempt, in which he struck the head of it to pieces. This exasperated the savages, and they renewed the attack, but they were soon put to flight, by the discharge of small arms and a few great guns.

**HERVEY ISLAND,** so called by Captain Cook, in honour of the earl of Bristol, was discovered by him in 1773. It is situated low, in latitude 19 deg. 8 min. south, longitude 158 deg. 4 min. west.

When Captain Cook revisited this island, on his last voyage, our people observed on their approach, several canoes coming from the shore towards the ships, a circumstance which occasioned much surprize, as no traces, or signs of inhabitants were seen when the island was first discovered. It might, indeed, be owing to a brisk gale that then blew, and prevented their canoes from coming out.

The canoes, that came off stopped at a short distance from the vessel: it was with difficulty they were prevailed on to come along side, but could not be induced, by any means, to come on board. They soon, however, began to evince their propensity to theft, so universally prevalent in this part of the globe, in stealing oars, cutting away a net, containing meat, that hung over the stern of one of the ships, and other acts of pilfering. It appeared that they had a knowledge of bartering, for they exchanged some fish for some of our small nails, of which they were extravagantly fond, and called them *goore*. Pieces of paper, or any other trifling article that was thrown to them, they caught with the greatest avidity, and if what was thrown fell into the sea, they immediately plunged in to swim after it.

The colour of the natives of Hervey's island is of a deep cast, and several of them had a fierce savage aspect, like the natives of New Zealand, though some were fairer. Their hair was long and black, either hanging loose about their shoulders, or tied in a bunch on the top of the head. Some few, indeed, had it cropped short, and in two or three of them it was of a red or brownish colour. Their cloathing was a narrow piece of mat, bound several times round the lower part of the body, and passing between the thighs. A fine cap of red feathers was seen lying in one of the canoes, and some amongst them were ornamented with the shell of a pearl-oyster, polished and hung about the neck.

The boats that were sent to reconnoitre the coast could advance no farther than the other edge of the reef, which was computed almost a quarter of a mile from the dry land. A number of the natives came upon the reef, armed with clubs and long pikes, meaning, as was supposed, to oppose the people's landing; though, at the same time, they threw cocoa-nuts to them, and requested them to come on shore; yet, notwithstanding this seeming friendly treatment, the women were very active in bringing down a fresh supply of darts and spears.

**PALMERSTON'S ISLAND** was discovered by Captain Cook in 1774, and lies in latitude 18 deg. 4 min. south, and longitude 163 deg. 10 min. west. This island consists of a group of small islets, about nine or ten in number, connected by a reef of coral rocks, and lying in a circular direction. It appeared from observation made by some of our people in going on shore upon the last voyage, that the island does not exceed a mile in circumference, and is not elevated above three feet beyond the level of the sea. It consists almost entirely of a coral sand, with a small mixture of blackish mould, which appeared to be produced from rotten vegetables.

The soil, poor as it is, however, is covered with shrubs and bushes, a great number of man of war birds, tropic birds; and also two sorts of boobies were perceived, which were then laying their eggs, and so exceedingly tame as to suffer themselves to be taken off, their nests, which consisted only of a few sticks loosely put together.

These tropic birds differ essentially from the common sort, being of a beautiful white, slightly tinged with red, and having two long tail-feathers of a deepish crimson. Our people killed a considerable number of each sort, which, though not the most delicate kind of food, were highly acceptable to such as had been a long time confined to a salt diet. There were plenty of red crabs creeping among the trees; and several fish caught, which, when the sea retreated, had been left in holes upon the reef.

At one part of the reef, which bounds the lake within, almost even with the surface, there appeared a large bed of coral, which afforded a most enchanting prospect. Its base, which was fixed to the shore, extended so far that it could not be seen, so that it appeared to be suspended in the water. The sea was then unruffled, and the refulgence of the sun exposed the various sorts of coral, in the most beautiful order, some parts luxuriantly branching into the water; others appearing in vast variety of figures; and the whole greatly heightened by spangles of the richest colours, glowing from a number of large clams interspersed in every part. Even this delightful scene was greatly improved by the multitude of fishes, whose colours were the most beautiful that can be imagined; blue, yellow, red, &c. far excelling any thing that can be produced by art. The richness of this view was greatly increased by their various forms; and the whole could not possibly be surveyed without a most pleasing transport.

No traces were discoverable of inhabitants having been here, except a piece of a canoe that was found upon



upon the beach; and probably that might have been drifted from some other island. Some small brown rats were found on this island; a circumstance, perhaps, not easily accounted for, unless the possibility of their being imported in the canoe, of which the remains were seen, be admitted.

Here was found an ample supply for the subsistence of the cattle, consisting principally of tender branches of the wharra-tree, palm-tree, palm-cabbage, and young cocoa-nut trees. Amongst the great number of fish found upon the reefs, were some beautiful large spotted eels, which would raise themselves out of the water, and endeavour to bite their pursuers. There were also snappers, parrot-fish, and a brown spotted rock-fish, not larger than a haddock, so tame that it would remain fixed, and gaze at the people. If they had been really in want, a sufficient supply might easily have been had. There were also some shell-fish; and when the tide flowed, several sharks came with it, some of which were killed by our people; but their presence rendered it, at that time, unsafe to walk in the water. Mosquitoes abound here.

The islets, comprehended under the name of Palmerston's Island, may be said to be the summits of a reef of coral-rock, covered only with a thin coat of sand; though clothed with trees and plants, like the low grounds of the high islands of this ocean.

Our late navigators, in their course to Annamooka, passed

SAVAGE ISLAND, discovered by Captain Cook in 1774. It lies in latitude 19 deg. 1 min. south, and longitude 169 deg. 37 min. west. On his first landing the inhabitants discovered a most savage ferocity, and withstood every possible intimation of good will. They gave such evident tokens of hostile designs in darting a spear which grazed the commander's shoulder, and other instances, that a party posted on a rock, to secure a retreat in case of an attack, found it necessary to fire on the natives to rescue him, and those who were with him, from impending destruction. From the general aspect and conduct of these islanders, Captain Cook was induced to call this spot Savage Island. It is in circuit about seven leagues, of a round form, good height, and has deep water close to its shores. As no soil was to be seen towards the coasts, and the rocks alone supplied the trees with moisture, the interior parts are supposed to be barren.

EIMEO, or WALLIS'S DUKE of YORK Island, was first discovered by Captain Wallis in 1767. It was visited by Captain Cook in 1777.

The harbour, which is called Taloo, is situated on the north side of the island. It runs between the hills about two miles south, or south by east. For safety and soundness of bottom it is pronounced by our navigators equal to any harbour met with in this ocean, to which is added this peculiar convenience, that a vessel can sail both in and out with the reigning trade wind. A rivulet falls into it sufficiently capacious to admit boats a quarter of a mile up, where the water was found perfectly fresh. The banks of the rivulet are covered with what the natives call the Pooroo tree, which is in no estimation, and solely used for firing. From these two causes wood and water abound here.

There is another harbour called Parowroah, about two miles to the eastward on the same side of the island. Though much larger within than Taloo, the opening in the reef lies to leeward of it, and is in no degree so wide. From these two defects, the harbour of Taloo is evidently superior. On the south side of the island are one or two more harbours, but they are inconsiderable compared with those above described.

Great numbers of the natives came on board the European vessels as soon as they had anchored, from mere curiosity, as appeared by their bringing out commodities for the purpose of traffic. Several canoes, however, arrived the next day from more remote quar-

ters with an abundant supply of bread-fruit, cocoa-nuts and a few hogs, which were exchanged for beads, nails and hatchets.

The chief of the island, whose name was Maheme, accompanied by his wife, visited the commander on board; but through extreme caution and deliberation, betrayed much distrust. They were presented with such articles as appeared mostly to engage their attention, which they took with them on shore, and returned with a hog in compensation; but received an additional present to its full value.

This chief was between forty and fifty years of age, and bald headed, which in these islands was rather singular at that time of life. From what cause could not be ascertained, he seemed desirous of concealing this baldness as he wore a turban, from whence was inferred that it was held disgraceful; a very probable supposition, as one of the natives had his head shaved, as a punishment for theft. This propensity to pilfering prevailed here in common with the islanders in general, and the loss of a goat on the part of the Europeans, had nearly been attended with the most serious consequences. The natives were guilty of great duplicity of conduct upon this occasion. The chief retired to a remote part of the island; their replies were equivocal on demanding restoration of the animal, inasmuch that it was deemed expedient to send on shore an armed party which drove the natives before them. However, as assurance was given them of their safety, it put a stop to their flight. Persisting in their denial of any knowledge of the animal, six or eight of their houses were set on fire, two or three canoes were consumed, and a messenger was dispatched to Maheme with a peremptory declaration, that on his refusing immediate restoration of the goat, a single canoe should not be left on the island, nor should hostilities cease while the stolen animal continued in his possession. These means had the desired effect; the goat was returned; and, it appeared from good intelligence, that it was brought from the very place where the inhabitants, but the day before, declared their total ignorance of the matter.

The produce of this island is nearly the same with that of those adjoining. The women are remarkable for being of a dark hue, low of stature, and of disagreeable features. The country is hilly, has little low land except some vallies, and the flat border that almost surrounds the sea. These hills, though rocky, are generally covered almost to their tops with trees. At the bottom of Taloo harbour the ground gradually rises to the foot of the hills, but the flat border on each side becomes quite steep at a very small distance from the sea. This gives it a romantic cast, pleasing to the view. In the low grounds the soil is of a yellowish stiff mould; on the lower hills it is blacker and looser, and the stone that composes the hills is of a bluish colour, with some particles of glimmer interspersed. Near where the vessels lay were 2 large stones, or rather rocks, concerning which the natives entertain some superstitious notions, considering them as brother and sister, and holding them to be *Eatocas*, or Divinities brought thither by supernatural agency.

O-HETEROA. This island is thirteen miles in circumference, situated in latitude 22 deg. 27 min. south, and longitude 150 deg. 47 min. west. Though more even and uniform, it is neither so populous or fertile as the adjacent islands. The inhabitants are not hospitable, nor have they an harbour for the accommodation of shipping. There is a bay on the western side of the island; the bottom is foul and rocky; but the water is so clear that the bottom can be seen at the depth of 25 fathom, or 150 feet.

The natives are of an hostile disposition, and generally armed with lances near twenty feet long, made of a very hard wood, polished and sharpened at one end. They differ much in the form of their dress from the other islanders, though the materials are the same.

Some



Some of them wear caps made of the tall feathers of the tropic bird, and cover their bodies with stripes of different coloured cloth, as yellow, red and brown. Their habit is a kind of short jacket of cloth, which reaches to the knee. It is of one piece, and having a hole in the middle, with long stitches round it, is thereby rendered different from the dress of all the other islanders. Through this hole the head is put, and the whole being bound round the body by a piece of yellow cloth or sash, which passing round the neck behind is crossed upon the breast and collected round the waist like a belt, which passes over another belt of red cloth, so that they are represented as making a very gay and war-like appearance. They take singular pains in adorning their canoes, by the embellishments of carving, and some rows of white feathers hanging down from head to stern.

**ISLANDS OF DANGER**, so called by commodore Byron, from the hazard to which a vessel is exposed from the rocks and broken ground between them, which being so low a ship may be close in with them before they are seen. They are three in number, and their situation is differently laid down by Commodore Byron and Captain Cook, the former placing them in latitude 12 deg. 33 min. south, longitude 167 deg. 47 min. west. The length of the most extensive of these islands is about three leagues. From the extreme points runs out a reef upon which the sea breaks to a tremendous height. Innumerable rocks and shoals stretch near two leagues into the sea, on the north-west and west sides, and are extremely dangerous. These islands are populous, and appear fertile and beautiful; but they are secluded from investigation by their very dangerous situation.

**BYRON'S DUKE OF YORK'S ISLAND.** This island being discovered, was named by Commodore Byron in 1765. It lies in latitude 8 deg. 41 min. south, and longitude 173 deg. 3 min. west. It is a dreary spot uninhabited; a dreadful sea breaks upon almost every part of the coast, nor could soundings be any where found. The boats landed with great difficulty, and procured some cocoa-nuts, which greatly refreshed the crew, amidst a dearth of wholesome food. The island appeared as if it never had been trodden by a human being before. Innumerable sea-fowls were seen sitting upon their nests, built upon high trees; but so tame that they suffered themselves to be knocked down without leaving their nests. No other animal was seen but land-crabs, with which the ground was covered.

**TURTLE ISLAND**, so denominated by Captain Cook, who first visited it, from the number of turtles with which it abounded, lies in latitude 19 deg. 48 min. south, and longitude 178 deg. 2 min. west.

**QUEEN CHARLOTTE'S ISLANDS.** When these islands were first discovered by Captain Carteret, seven of them were counted; but there was reason to suppose there were more dispersed within the cluster. The water here is excellent; but there is a dearth of wholesome vegetables. The colour of the natives is black, their hair is woolly, and they go stark naked. A party sent on shore upon this island by Captain Wallis to procure provisions, by their insolent behaviour, brought upon themselves the resentment of the natives, and thereupon ensued a skirmish, in which the master of the ship, and

three seamen were wounded by arrows, and afterwards died, while the Dolphin lay here. To protect the English on shore from the fury of the natives, grape shot was fired from the ship's guns, which so intimidated them, that they abandoned that part of the island, and left the people to fill water without annoyance. Here candour obliges us to exculpate the commander from being accessory to the carnage, as the insult given to the natives was contrary to his express orders, and he was under an indispensable necessity of procuring water by any means.

The inhabitants of these islands are very nimble and vigorous, and of an amphibious compound, as they were in and out of their canoes every minute.

These islands lie in latitude 11 deg. longitude 164 deg. east.

**BYRON'S ISLAND**, so called from Commodore Byron, who discovered it in 1765, lies in 1 deg. 18 min. south latitude, and 170 deg. 50 min. east longitude. There being no part favourable for anchorage, the people could not go on shore, nor procure any refreshments. It was supposed to be about four leagues in extent, and was evidently very populous, for as soon as the vessels came in sight, the natives assembled on the beach, to the number of above a thousand, and more than sixty canoes, or proas, put off from the shore, made towards it and ranged themselves in a circle round it. Having gazed for some time, one of them jumped out of his proa, swam to the ship, and ran up the side like a cat. Having stepped over the gunwale he sat down upon it, burst into a fit of excessive laughter, and starting up suddenly, ran up and down the ship, seemingly desirous of stealing whatever he could lay his hands on, but could not effect his design, as being stark naked it was impossible to conceal his booty. Much merriment was produced in the sailors dressing him in a jacket and trowsers, as he then displayed all the droll gesticulations of an ape. He eat some bread which was given him with a most voracious appetite; and having played a number of antic tricks, leaped over board in his new garb, and swam to his proa.

The natives of this island are of good stature, proportion and features. Their complexion is of a bright copper, and the mixture of cheerfulness and intrepidity discoverable in their countenances strikes the beholder. They have long black hair; some had long beards, others only whiskers, and others nothing more than a small tuft at the point of the chin. They were all stark naked except ornaments, which consisted of shells fancifully disposed and strung together, which they wore round their necks, wrists and waists. Their ears were perforated, but they had no ornaments in them, though it seemed that they had worn very heavy ones, for their ears hung down almost to their shoulders, and some were split quite through. A person amongst them of apparent importance had a string of human teeth tied about his waist, which was supposed to be a badge of his valour, as he would not part with it upon any consideration. Some were armed with a kind of spear very broad at the end, and stuck full of shark's teeth, which were as sharp as a lancet. They were evidently of a most savage disposition; for when our people shewed them some cocoa-nuts, and indicated, by signs, that they wanted more, instead of supplying them, they discovered a desire of depriving them of those few they had remaining.





## C H A P. VII.

## Description of the Islands of MANGEEA, WATEOO and OTAKOOTAIA.

## SECTION I.

*Description of the island. Dress, complexion and size of the inhabitants; their canoes, language and manners.*

**T**HIS island is situated in 21 deg. 59 min. south latitude, and 201 deg. 53 min. east longitude, and was discovered by Captain Cook in March 1777. As an attempt to land from boats appeared impracticable, on account of the surf; and no bottom could be found for anchorage till they came within a cable's length of the breakers, our late navigators were obliged to leave this island unvisited.

Such parts of the coast, however, that fell under observation, are guarded by a reef of coral rock, against which a heavy surf is continually breaking. This island is about five leagues in circumference, and though of a moderate and pretty equal height, may be seen in clear weather at the distance of ten leagues. In the interior parts it rises into small hills, whence there is an easy descent to the shore, which, in the south-west part, is steep, though not very high, and has several excavations made by the dashing of the waves against a brownish sand stone, of which it consists. The descent here abounds with trees of a deep green, which seem to be all of one sort, except nearest the shore, where was observed a number of that species found in the woods of New Zealand. The shore on the north-west part terminates in a sandy beach, beyond which the land is broken into small chasms, and has a broad border of trees, which resemble tall willows. Farther up, on the ascent, the trees were of the deep green above-mentioned. Some trees of the higher sort were thinly scattered on the hills, the other parts of which were either covered with something like fern, or were bare, and of a reddish colour. The island, upon the whole, has a pleasing appearance, and might, by proper cultivation, be made a beautiful spot.

From the numbers and aspect of the natives, it is highly probable, that such articles of provision as the island produces are found in great abundance. Our countrymen were informed, that they had no hogs or dogs, though they had heard of both those animals; but that they had plantains, taro, and bread-fruit. The only birds observed were some terns, noddies, white egg-birds, and one white heron.

Our people, as they approached the shore, saw many of the natives running along the beach, and, by the assistance of glasses, could perceive that they were armed with long spears and clubs, which they brandished in the air with signs of threatening, or, as some supposed, with invitations to land. Most of them were naked, except having a kind of girdle, which was brought up between the thighs; but some of them wore about their shoulders pieces of cloth of various colours, white, striped, or chequered; and almost all of them had about their heads a white wrapper, in some degree resembling a turban. They were of a tawny complexion, robust, and about the middle size.

At this time a man getting into a small canoe, at a distant part of the beach, put off, as with a view of reaching the ship; but his courage failing, he quickly returned towards the shore. Another man soon after joined him in the canoe; and then both of them paddled towards it. They seemed, however, afraid to approach till their apprehensions were partly removed by Omai, who addressed them in a language they under-

stood. Thus encouraged, they came near enough to receive some nails and beads, which, being tied to some wood, were thrown into the canoe. They, however, put the wood aside without untying the things from it, which might perhaps have proceeded from superstition; for Omai told our people, that when they observed them offering presents they requested something for their *Eatooa*. On being asked by Omai whether they ever eat human flesh, they replied in the negative, with equal abhorrence and indignation. One of them, named Mourooa, being questioned with regard to a scar on his forehead, said it was the consequence of a wound he had received in fighting with the natives of an island lying towards the north-east, who sometimes invaded them. They afterwards laid hands on a rope, but would not venture on board, telling Omai, that their countrymen on shore had suggested to them this caution; and had likewise directed them to enquire when our ship came, and to learn the name of the captain. Their chief, they said, was called Orooaeka, the name of the island *Mangya* or *Mangeea*, to which they sometimes added *nooe, nai, nairwa*.

One of the natives was rather corpulent, and though not tall well proportioned. As his person was agreeable so was his disposition, as appeared from some droll gesticulations, which indicated humour and good-nature. He also made others of a serious kind, and repeated some words with an air of devotion, before he would venture to take hold of the rope at the stern of the ship. His complexion was nearly of the same cast with that of the natives of the most southern parts of Europe. His companion was not so handsome. They both had strong, straight, black hair, tied together on the top of their heads with a piece of white cloth. They had long beards; and the inside of their arms, from the elbow to the shoulder, and some other parts, were tattooed or punctured. The lobes of their ears were slit to such a length, that one of them stuck therein a knife and some beads that were given him. The same person had hung about his neck, by way of ornament, two polished pearl shells and a bunch of human hair, loosely twisted together. They wore a kind of girdle, of a substance manufactured from the *morus papyrifera*, and glazed like those used in the Friendly Islands. They had on their feet a sort of sandals, made of a grassy substance interwoven, which were observed to be all worn by those seen on the beach. The canoe in which they came was the only one of the natives seen. It was very narrow, and not above ten feet long, but strong and neatly made. The lower part was of white wood; but the upper part black, and their paddles were made of wood of the same colour; these were broad at one end and blunted, and about three feet long. The fore part had a flat board fastened over it, which projected out, to prevent the water from getting in. It had an upright stern, five feet high, which terminated at top in a kind of fork. They paddled indifferently either end of the canoe forward.

During the time that our officers were employed in reconnoitring the coast in two boats the natives thronged down upon the reef all armed. Mourooa, who was in the boat with Captain Cook, thinking, perhaps, that this war-like appearance deterred them from landing, commanded his own people to retire. As many of them complied, it was imagined that he was a person of some consequence. Several of them intigated by curiosity, swam from the shore to the boats, and came on board them without reserve. It was difficult to keep



them out, and prevent their pilfering whatever they could lay hands upon. At length, when they observed our people returning to the ships, they all departed except Mourooa, who, though not without manifest indication of fear, accompanied the commodore on board the *Resolution*. The cattle and other new objects that he saw there did not strike him with much surprise; his mind, perhaps, being too much occupied about his own safety, to allow him to attend to other things. He seemed very uneasy, gave but little new intelligence; and therefore, after he had continued a short time on board, Captain Cook ordered a boat to carry him towards the land. In his way out of the cabin, happening to stumble over one of the goats, he stopped, looked at the animal, and asked Omai what bird it was; but not receiving an immediate answer from him, he put the same question to some of the people who were upon deck. The boat having conveyed him near the surf, he leaped into the water and swam a-shore. His countrymen, eager to learn what he had seen, flocked round him as soon as he had landed; in which situation they remained till our people lost sight of them.

These islanders speak a language resembling that spoken at Otaheite, but their pronounciation is more guttural, and they have some words peculiar to themselves. It was remarked that they seemed to resemble the natives of Otaheite in their persons more than any other nation seen in these seas, having a smooth skin and not being muscular. Their general disposition and method of living, as far as there were opportunities of judging, were supposed to be similar. One house was observed near the beach. It was pleasantly situated in a grove of trees, and appeared to be about 30 feet long, and seven or eight feet high, with an open end.

Their mode of salutation is that of joining noses, with the additional ceremony of taking the hand of the person whom they salute, and rubbing it with a degree of warmth upon their nose and mouth.

## SECTION II.

### W A T E E O O.

*Discovery. Situation. Soil. Persons, dress, disposition and manners of the natives.*

**T**HIS island, discovered also by Captain Cook in 1777, is situated in latitude 20 deg. 1 min. south, and longitude 201 deg. 45 min. east. It is a beautiful spot about six leagues in circuit, with a surface covered with verdure, and composed of hills and plains. The soil in some parts is light and sandy, but on the rising ground of a reddish cast.

Some of the natives, soon after the arrival of the European vessels, put off from the shore in several canoes, and came along side of them. Their canoes are long and narrow, and supported with out-riggers; the head is flat above, but prow-like below, and the stern about four feet high. They seemed to have no idea of barter or traffic; as after having received some presents of knives, beads and other trifles, they gave our people some cocoa-nuts in consequence of having asked for them, but not by way of exchange. One of them with a little persuasion came on board, and others soon followed his example. They appeared to be perfectly free from all apprehension of danger.

When introduced into the cabin, and conducted to other parts of the ship, though some objects seemed to surprise them, nothing could fix their attention. They were afraid to venture near the cows and horses, of whose nature they could form no conception. As for the sheep and goats, they gave us to understand, that they knew them to be birds. It is matter of astonishment that human ignorance could ever make so gross a mistake, as there is not the smallest resemblance between any winged animal and a sheep or a goat. But these

people seemed unacquainted with the existence of any other land animals, than hogs, dogs, and birds; and as they saw that our goats and sheep were very different from the two former, they absurdly inferred, that they must belong to the latter class, in which they knew there were a great variety of species. Though the commodore bestowed on his new friends what he supposed would be most acceptable, yet they seemed rather disappointed.

Such of the natives as were seen in these canoes were in general of the middle stature, and not unlike those of Mangeea. Their hair either flowed loose over their shoulders, or was tied on the crown of the head; and though in some it was frizzed, yet that, as well as the strait sort, was long. Some of the young men were handsome. Like the inhabitants of Mangeea, they wore girdles of glazed cloth, or fine matting, the ends of which were brought between their thighs. Their ears were bored, and they wore about their necks, by way of ornament, a sort of broad grass, stained with red, and strung with berries of the night-shade. They were punctured or tattooed from the middle downwards, particularly upon their legs; which made them appear as if they wore boots. Their beards were long, and they had a kind of sandals on their feet. They were frank and cheerful in their deportment, and very friendly and good-natured.

There were some cocoa-nuts and plantains, and a hog, brought in some canoes, for which the natives demanded a dog in return, refusing every other thing offered by way of exchange. Though one of our people on board had a dog and a bitch, which were great nuisances in the ship, and which might have served to propagate a race of so useful an animal in this island, yet he could not be prevailed upon to part with them. However, to gratify them Omai gave them a favourite dog he had brought from Great Britain; with which acquisition they were highly pleased.

Some of them, now and then, brought a few cocoa-nuts to the ships, and exchanged them for whatever was offered. The following account of transactions, which is very circumstantial, and include some observations on the island and its inhabitants, is presented as a general display.

Some of our people rowed towards a sandy beach, where a great number of the natives had assembled, and came to anchor at the distance of an hundred yards from the reef. Several of the islanders swam off, bringing cocoa-nuts with them; and Omai gave them to understand, that our people were desirous of landing. Soon after two canoes came off; and to inspire the natives with greater confidence, they resolved to go unarmed. The conductors of the canoes watching with great attention the motion of the surf, landed them safely on the reef. A native took hold of each of them with a view of supporting them in walking over the rugged rocks to the beach, where several others, holding in their hands the green boughs of a species of *mimosa*, met them, and saluted them by the junction of noses. They were conducted from the beach amidst a vast multitude, who flocked round them with the most eager curiosity; and being led up an avenue of cocoa-palms, soon came to a number of men, arranged in two rows, and armed with clubs. Proceeding onward among these, they found a person who appeared to be a chief, sitting cross-legged on the ground, and cooling himself with a kind of triangular fan, made from the leaf of the cocoa-palm, with a polished handle of black wood. He wore in his ears large bunches of beautiful feathers of a red colour; but had no other mark to distinguish him from the rest of the people. Our countrymen having saluted him as he sat, marched on among the men armed with clubs, and came to a second chief, adorned like the former, and occupied like him in fanning himself. He was remarkable for his size and corpulence, though he did not appear to be above thirty years of age. They were conducted in the same manner to a third chief, who seemed older than the two for-



former : he also was sitting, and was ornamented with red feathers. After they had saluted him as they had done the others, he desired them to sit down ; which they willingly consented to, being greatly fatigued with walking, and with the extreme heat they felt amidst the surrounding multitude.

The people being ordered to separate, they saw, at a small distance, about twenty young women, adorned like the chiefs with red feathers, engaged in a dance, which they performed to a slow and solemn air, sung by them all. They rose up, and walked forward to see these dancers, who, without paying them the smallest attention, still continued their dance. They seemed to be directed by a man, who mentioned the several motions they were to make. They never changed the spot, as Europeans do in dancing, though their feet were not entirely at rest : this exercise consisted chiefly in moving their fingers very nimbly, holding their hands at the same time near the face, and occasionally clapping them together. Their dancing and singing were performed in the exactest concert. They were in general very stout, and of an olive complexion, with black hair flowing with ringlets down their necks. Their shape and limbs were elegantly formed ; their dress consisted only of a piece of glazed cloth tied round the waist, which scarcely reached so low as the knees. Their features were rather too full to constitute a perfect beauty. Their eyes were of a deep black, and their countenances expressed a great degree of modesty and complacency.

During the time of the dance a noise was heard by our countrymen, as if some horses had been galloping towards them ; and, on turning their eyes aside, they saw the people armed with clubs, who had been desired to entertain them, as they supposed, with an exhibition of their mode of fighting ; which they now did, one party pursuing another which ran away.

One of our people found that the natives pilfered several trifling things which were in his pocket ; and on his complaining of this treatment to the chief he justified their behaviour. From these circumstances it was apprehended, that they designed to detain the party among them. In this situation he asked for something to eat ; upon which they brought him some cocoa-nuts, bread-fruit, and a sort of four pudding ; and when he complained of the heat, occasioned by the multitude of people, the chief himself condescended to fan him.

To try whether their suspicions were well founded or not, they attempted to get to the beach ; but were soon stopped by some of the natives, who said they must return to the place which they had left. On their coming up, they found Omai under the same apprehensions ; but he had, as he imagined, an additional motive of terror ; for, having observed that they had dug a hole in the ground for an oven, which they were now heating, he could assign no other reason for it, than that they intended to roast and devour our party : he even went so far as to ask them whether that was their intention, at which they were much surprised, asking, in return, whether that custom prevailed among us.

Our party were continually in a croud, who frequently desired them to uncover parts of their skin, the sight of which struck the islanders with admiration. They at the same time rifled their pockets ; and one of them snatched from an officer a bayonet which hung by his side. This being represented to one of the chiefs, he pretended to send a person in search of it, but probably countenanced the theft ; for Omai, soon after, had a dagger stolen from his side in the same manner. They now brought some green boughs as emblems of friendship, and sticking the ends of them in the ground desired that our party would hold them as they sat, giving them to understand, that they must stay and eat with them. The sight of a pig lying near the oven which they had prepared and heated, removed Omai's apprehensions of being put into it himself, and made him think that it might be intended for the repast of

him and his friends. The chief also sent some of his people to provide food for the cattle, and they returned with a few plantain trees, which they conveyed to the boats. In the mean time our party made a second attempt to get to the beach ; but, on their arrival, they found themselves watched by people who seemed to have been stationed there for that purpose ; for, when one of them endeavoured to wade it upon the reef, a native dragged him back by his cloaths. They also insisted upon his throwing down some pieces of coral that he had picked up, and, on his refusal to comply, took them from him by force. Nor would they suffer him to retain some small plants which he had gathered. They likewise took a fan from an officer, which, on his coming ashore, he had received as a present. Finding that obedience to their will was the only method of procuring better treatment, our people returned to the place they had quitted ; and the natives now promised, that, after they had partaken of a repast which had been prepared for them, they should be furnished with a canoe to carry them off to their boats. Accordingly, the second chief to whom they had been presented, having seated himself on a low stool, and directed the multitude to form a large ring, made them sit down by him. A number of cocoa nuts were now brought, with a quantity of baked plantains, and a piece of the pig that had been dressed was placed before each of them. Their fatigue, however, had taken away their appetites ; but they eat a little to please their entertainers. It being now near sun-set, the islanders sent down to the beach the remainder of the provisions that had been dressed, to be carried to the ships. Our people found a canoe prepared to put them off to their boats, which the natives did with great caution ; but as they were pushing the canoe into the surf, one of them snatched a bag out of her, which contained a pocket pistol, but the owner calling out to the thief with marks of the highest displeasure, he swam back to the canoe with the bag. The islanders then put them on board the boats, with the cocoa nuts, plantains, and other provisions ; and they immediately rowed back to the ships.

The restrained situation of the party gave them very little opportunity of observing the country : for they were seldom an hundred yards from the place where they had been introduced to the chiefs, and consequently were confined to the surrounding objects. The first thing that attracted their notice was the number of people, which must have been at least two thousand. Except a few, those who had come on board the ships were all of an inferior class ; for a great number of those seen on shore had a superior dignity of demeanor, and their complexion was much whiter. In general, they had their hair, which was long and black, tied on the crown of the head. Many of the young men were perfect models in shape, and of a delicate complexion. The old men were, many of them, corpulent ; and they, as well as the young, had a remarkable smoothness of skin. Their general dress consisted of a piece of cloth wrapped about the waist, but some had pieces of mats most curiously variegated with black and white, formed into a kind of jacket without sleeves ; while others wore conical caps made of the core of a cocoa nut, interwoven with beads. In their ears, which were pierced, they hung pieces of the membranous part of some plant, or stuck there some odoriferous flower.

The chiefs, and other persons of rank, had two little balls, with a common base, made of bone, which they hung round their necks with small cord. Red feathers are here considered as a particular mark of distinction ; for none but the chiefs, and the young women who danced, assumed them. Some of the men were punctured all over the sides and back, and some of the women had the same ornament (if it deserves that name) on their legs. The elderly women had their hair cropped short, and many of them were cut all over the fore part of the body in oblique lines. The wife of a chief appeared with her child laid in a piece of red cloth, which had been presented to her husband ; she



she suckled the infant much after the manner of our women. Another chief introduced his daughter, who was young, beautiful and modest. No personal deformities were observed in either sex, except in a few individuals, who had scars of broad ulcers remaining on the face, and other parts.

Their weapons were spears and clubs, the latter of which were generally about six feet long, made of a hard black wood neatly polished. The spears were formed of the same wood simply pointed, and were in general twelve feet long; but some were so short as to seem intended for darts.

Our party continued all the day under the shade of various trees, where they preserved their canoes from the sun. They saw eight or ten of them, all double ones; that is, two single ones fastened together by rafters lashed across.

Most of the trees observed were cocoa-palms, some species of *bibiscus*, a sort of *euphorbia*, and many of the same kind as had been seen at Mangeea. The latter are tall and slender, resembling a cypress, and are called by the natives *etoo*. Here was seen a species of *convolvulus*, and some treacle-mustard. The soil, towards the sea is nothing more than a bank of coral, generally steep and rugged, which, though it has been for many centuries exposed to the weather, has suffered no further change than becoming black on its surface.

The party which landed upon this occasion were gratified in no particular except that of curiosity in speculation; for they did not procure any article that could be ranked among the grand objects in view. Omai was questioned by the natives concerning us, our country, our ships and arms: in answer to which he told them, among many other particulars, that our country had ships as large as their island, on board of which were implements of war (describing our guns) of such dimensions as to contain several people within them; one of which could demolish the island at one shot. As for the guns in our two ships, he acknowledged they were but small in comparison with the former; yet even these he said could with great ease, at a considerable distance, destroy the island and all its inhabitants. On their enquiring by what means this could be done, Omai produced some cartridges from his pocket, and having submitted to inspection the balls, and the gun-powder by which they were to be set in motion, he disposed the latter upon the ground, and, by means of a piece of lighted wood, set it on fire. The sudden blast, the mingled flame and smoke, that instantaneously succeeded, filled the natives with such astonishment, that they no longer doubted the formidable power of our weapons. Had it not been for the terrible ideas they entertained of the guns of our ships, from this specimen of their mode of operation, it was imagined they would have detained the party on shore the whole night; for Omai assured them, that, if he and his friends did not return on board the same day, they might expect that the commodore would fire upon the island.

But the Europeans were not the only strangers upon this island, as was discovered by Omai's accompanying our countrymen on shore. He had scarcely landed on the beach, when he found among the crowd three of his own countrymen, natives of the Society Isles. The mutual surprise and pleasure in which they engaged in conversation may easily be imagined. Their story is a very affecting one. About twenty persons, male and female, had embarked in a canoe at Otaheite, with an intention of crossing over to Ulietea; but were prevented by contrary winds from reaching the latter, or returning to the former island. Their stock of provision being soon exhausted, they suffered inconceivable hardships. They passed many days without sustenance, in consequence of which their number gradually diminished, worn out by famine and fatigue. Only four men survived, when their canoe was overset. The destruction of this small remnant now seemed inevitable; however, they continued hanging by the side of the vessel, during some of the last days, till they

providentially came in sight of the inhabitants of this island, who sent out canoes and brought them on shore. One of these four died. The other three were so well satisfied with the generous treatment they met with here, that they refused the offer made them by our party, at the request of Omai, of taking them on board our ships, and restoring them to their native islands. They had arrived upon this coast at least 12 years before. Their names were Tavee, Otirreroa, Orououte: the former was born at Huaheine, the second at Ulietea, and the latter at Otaheite. This circumstance will serve to explain, in a more satisfactory manner than the conjectures of some speculative reasoners, how the detached parts of the world, and, in particular, the islands of the Pacific Ocean, may have been first peopled; those especially that lie at a considerable distance from each other, or from any inhabited continent.

Several of the houses of the natives were observed to be long and spacious. The produce of this island is nearly the same with that of Mangeea.

According to Omai's report of what he learned from his three countrymen in the course of conversation, the manners of the people of Watecoo, their general habits of life, and their method of treating strangers, greatly resemble those at Otaheite, and its neighbouring islands. There is also a great similarity between their religious opinions and ceremonies. From every circumstance, indeed, it may be considered as indubitable, that the inhabitants of Watecoo derive their descent from the same stock, which has so remarkably diffused itself over the immense extent of the Southern Ocean. Omai assured our people, that they dignified their island with the pompous appellation of *Wenooa no te Eatooa*, implying a land of Gods; esteeming themselves a kind of divinities, possessed with the spirit of the *Eatooa*. Their language was equally well understood by Omai, and by the two New Zealanders who were on board.

From divers particulars already mentioned, it appears that Watecoo can be of little service to any ship that wants refreshment, unless in a case of the most absolute necessity.

The natives being ignorant of the value of some of our commodities, might be induced to bring off fruits and hogs to a ship standing off and on, or to boats lying off the reef, as the boats of our latest circumnavigators did. It is doubtful, however, if any fresh water could be procured; for though some was brought in cocoa-nut shells to the party who went on shore, they were told, that it was at a considerable distance; and probably it is not to be met with but in some stagnate pools, as no running stream was any where seen.

### SECTION III.

#### O T A K O O T A I A.

**T**HIS island lies in latitude 19 deg. 15 min. south, and longitude 201 deg. 37 min. east. It was discovered by Captain Cook in 1777. It is about three or four leagues distant from Watecoo, and supposed not to exceed three miles in circuit.

The natives unhappily labour under a dearth of water. The only common trees found here was the cocoa palms, of which there were several clusters, and great quantities of the *cobarra* or pandanus. There were also the *callophyllum*, *suriana*, with a few other shrubs, also a sort of bind-weed, treacle-mustard, a species of *spurge*, and the *metinda citri-folia*.

The only bird seen among the trees was a beautiful cuckoo of a chestnut brown, variegated with black; but upon the shore was a small sort of curlew, blue and white herons, some egg-birds, and a great number of noddies.

A lizard was caught running up a tree, and though small, had a forbidding aspect. Many of another kind were likewise seen. Infinite numbers of a kind of moth elegantly



elegantly speckled with black, white and red, swarmed on the bushes towards the sea. Other sorts of moths and pretty butterflies were seen.

Though our countrymen saw no fixed inhabitants upon this island, they discovered a few empty huts, which proved that it had been at least occasionally visited. Monuments, consisting of several large stones,

were also erected under the shade of some trees: there were also some smaller ones, with which several places were inclosed, where it was thence inferred their dead had been buried. As many cockle shells were found very large and of a particular kind, it was supposed that the island must have been visited by people who sometimes feed on shell-fish.

## C H A P. VIII.

## OTAHEITE, or KING GEORGE'S ISLAND.

## SECTION I.

*Discovery. Various entertaining incidents. Situation. Climate. Soil and face of the country. Vegetable productions, &c.*

VARIOUS have been the opinions of authors concerning the first discovery of this island; but as many of them have not been duly authenticated, we shall attend only to those accounts which are founded upon indubitable facts.

Captain Wallis, who sailed from England in August 1766 in the Dolphin, with the Swallow Sloop under his command, for the grand purpose of exploring foreign climes, having passed several small islands in the South Seas in 1767, discovered, in his progress from the last of those islands, a high spot of land, where he came to an anchor, as the weather was hazy. When the fog was dispersed there was every reason to suppose the spot discovered was populous, and therefore an object worthy of particular attention; for a great number of canoes, in which were some hundreds of natives, surrounded the ship. They gave signs of amazement in seeing the vessel, and seemed to hold a conference on the novelty of the incident. Several trinkets were exhibited to allure them on board, accompanied by significant motions, in consequence of which, after some apparent deliberations and previous ceremonies, an individual of singular resolution ventured to embark. To promote confidence, and dispel timidity, presents were offered him, but he rejected them all; till a consultation being held with his countrymen from the canoes that approached the vessel, and several branches of the plantain-trees being thrown on board in token of amity, many others joined him; but the very awkward manner in which they ascended was generally remarked. One of them, terrified by the attack of a goat on board, which butted him with his horns, to prevent a second onset, made a precipitate leap over the ship's side, and his countrymen immediately followed his example. The alarm, however, was soon over, and they came on board again. Articles were then offered in exchange for others of their own produce; but they could not comprehend the design of our countrymen.

Like the natives of these parts in general, they had scarcely re-embarked than they gave proof of their universal propensity to theft; for one of them took an opportunity of snatching a new laced hat from an officer, leaping into the sea, and carrying it off.

As the ship sailed along the shore, the canoes made towards land, the not being able to keep pace with them; but when she came to, and the boats were sent out in quest of a spot for anchorage, they surrounded them. The natives at length, from a gun being fired over their heads by way of awe, (giving signs of hostile intentions) a musquet was discharged, which wounding one of their countrymen who had commenced hostilities, they retired in the utmost consternation.

After sailing along the coast, and coming to an anchor as often as necessity required, during which

No. 5.

time canoes occasionally came on board, and exchanged fruits, fowls and hogs, for nails, toys and other European commodities, and hostilities frequently commenced and subsided, the ship reached the spot of intended anchorage, and came to within a little distance of a fine river.

The natives, on the first arrival of our people amongst them, were sometimes inclined to a friendly intercourse, and sometimes to hostile attacks, discharging stones from slings, with singular dexterity, at the ship from a great distance. A commerce being now carried on between the ship's company, some canoes came off, having on board a number of women, whose behaviour, in divers instances, exceeded the bounds of modesty. Soon after a number of large canoes surrounded the ship, loaded with pebble stones; the Indians on board playing on a kind of flute, some singing, and others blowing a sort of shells.

One of these canoes advanced, in which was a canopy or awning, under which sat one of the natives, indicating, by signs, a desire to come on board. The captain consenting, he came along side, and delivered to one of the sailors a bunch of red and yellow feathers, making signs that they were intended as a present for the captain, who readily accepted them. But whilst a present was preparing for him in return, the canoe put off from the ship, and a branch of the cocoa-nut tree was thrown into the air. This was evidently the signal for an engagement; for there was a general shout from the canoes, which, approaching the ship, poured volleys of stones into every part of her. It being found unavoidably necessary to have recourse to fire-arms, two of the ship's guns were discharged, together with the musquetry, which, at first, disconcerted the Indians, though they soon rallied, and returned to the attack. Observing thousands of them on shore embarking with all possible speed in canoes prepared to receive them, orders were given for firing the cannon, some of which were brought to bear upon the Indians, who ceased hostilities for a short time; but they soon advanced again, and poured in volleys of stones that wounded several of the seamen. At length, they were totally dismayed, by a shot from a gun which struck a canoe that appeared to have a chief on board, and put a final close to the contest; for the canoes rowed off, and the people that crowded the shore ran for shelter behind the hills.

Information being received from a party sent to reconnoitre the coast, that they had discovered a spot for procuring excellent water, and that there was not a canoe to be seen; Lieutenant Furneaux was dispatched on shore, with the boats well armed, and a party of marines, with orders to land his men under cover of the ship and boats. The lieutenant, having executed his orders, took possession of the spot in the name of his majesty the king of Great Britain, and displayed a broad pendant upon a staff set up for the purpose.

An old man was observed on the opposite side of a river near which they had taken their station, in a supplicating posture, and apparently terrified. On signs being made him to cross it, he crawled on his hands

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and



and knees towards the lieutenant, who pointed at some stones that had been thrown at the vessel, and gave him intimation, that the natives need not be apprehensive of injury, unless they were the aggressors. He then caused some hatchets to be produced, and ordered two of the water-casks to be filled, to point out to the Indian, that they wished to barter for provisions and to obtain a supply of water. To conciliate the friendship of the old man, the lieutenant ordered some trifles to be presented him, and then re-embarked his men on board the boats. The old man, to express his joy, danced round the flag-staff and then retired. He soon returned, accompanied with several natives, who, in a humiliating posture, drew near the flag-staff; but seeing the pendant shaken by the wind, they retreated with evident tokens of alarm. They soon returned, however, bringing two large hogs, which they laid down before the flag-staff, and began to dance round it as before. The hogs were then put into a canoe, which the old man having brought along side the ship, he pronounced a formal speech, and between the several parts delivered, one by one, a number of plantain-leaves, and then expressed a desire of going on shore. He would not accept of any presents, but put off his canoe and rowed back again.

The natives, notwithstanding their late appearances of amity, soon renewed their hostile practices in attacking a party going on shore for water, who deeming it prudent to retreat, they seized upon the casks and gloried in their plunder. They had also the hardness to take away the flag-staff, embark in their canoes, and make towards the ship. Upon this orders were given to fire, which had the desired effect, and caused them to disperse in the utmost consternation. To put a final end to the contest, by convincing the natives of the force which they so peremptorily opposed, orders were given by the commander to fire first into the woods, and afterwards towards the hills where some thousands had retreated; so that, alarmed at the distance to which the guns were brought to bear, they instantly disappeared.

To prevent the execution of future mischievous designs, the carpenter and crew were dispatched on shore under a strong guard, with orders to destroy all the canoes they could meet with, which they accordingly effected to the number of upwards of fifty, and more of the larger size. These proceedings produced some tokens of amity from the natives, a small party of whom came to the beach, stuck up some green boughs and then retreated to the woods. They soon returned, and brought some hogs and dogs with their legs tied, together with bundles of cloth, all which they left on shore, making signs for the people on board to take them away. A boat was sent on shore for that purpose, and in return hatchets, nails, and other things were left on the beach, which were carried off by the natives with tokens of joy.

A perfect friendship now subsisted between the natives and our people, through the mediation of the old man before mentioned on the one part, and that of the officers on shore on the other. To this desirable end the following trivial accident very materially conduced. The ship's surgeon being on shore to superintend the care of the sick, he happened on a walk to shoot a wild duck, which dropping on the other side of the river in the presence of many of the natives, they ran away affrighted; but stopping within a short space, the surgeons made signs to bring the duck over, which one of them at length was persuaded to do, but not without evident tokens of fear. Several other ducks flying over his head at the same instant, a second shot brought three of them down. The natives by this incident had such terrible apprehensions of the effect of fire-arms, that the levelling of a cannon, or pointing a musket, was sufficient to disperse bodies collected to the amount of thousands.

The ships, on reaching Otaheite, or, as it was lately named by our people, King George the Third's Island,

anchored in Port Royal harbour, within half a mile of the shore.

The ship had not been in the harbour many days, when a tall female, of majestic deportment, with a pleasing countenance, came on board, and was introduced to the captain by the gunner. She appeared, on her first entrance, perfectly easy, free from all restraint, and indicated, by her general behaviour, a superiority of birth, and a mind interspersed with conscious supremacy. The captain, by way of introduction, presented her with an elegant blue mantle that reached from her shoulders to her feet, which he tied on himself with ribbons; also a looking-glass, beads of several sorts, and divers other articles, which she accepted, with a striking air of complacency, and was attended by the gunner on shore.

The captain, who had been indisposed for some time, being in some degree restored, next day visited her at her house, which was a very capacious building. Perceiving that his disorder had rendered him very weak, she ordered some of her attendants to take him in their arms, and carry him not only through the river, but all the way to her house. As he was proceeding thither a vast concourse of people thronged around, but were dispersed on the bare motion of her hand, without uttering a word. As soon as the captain's attendants entered the house, the royal hostess made them sit down, and calling for some young girls, she assisted them herself in taking off the captain's shoes, drawing down his stockings, and pulling off his coat, and then directed them to smooth down the skin, and chafe it gently with their hands. The same operation was also performed on Mr. Furneaux, the first lieutenant, and the purser; but upon none of those who seemed to be in health.

During the performance of these good offices, the surgeon, who was very warm with walking, to cool and refresh himself took off his wig. This circumstance, occasioning a sudden exclamation from one of the natives, drew the attention of the rest, so that in a moment every eye was fixed on the prodigy, and every operation suspended. The whole assembly stood motionless in silent astonishment, which could not have been more forcibly expressed if they had even discovered that the limbs of their guest had been screwed on to his trunk. The young women, however, who were chafing the sick, in a little time resumed their employment, and having continued it about half an hour dressed them again. This operation produced very salutary effects.

On his return the queen herself took the captain by the arm, as he chose to walk, and whenever they came to any water, or dirt, she lifted him over with as much care as a man would lift a child.

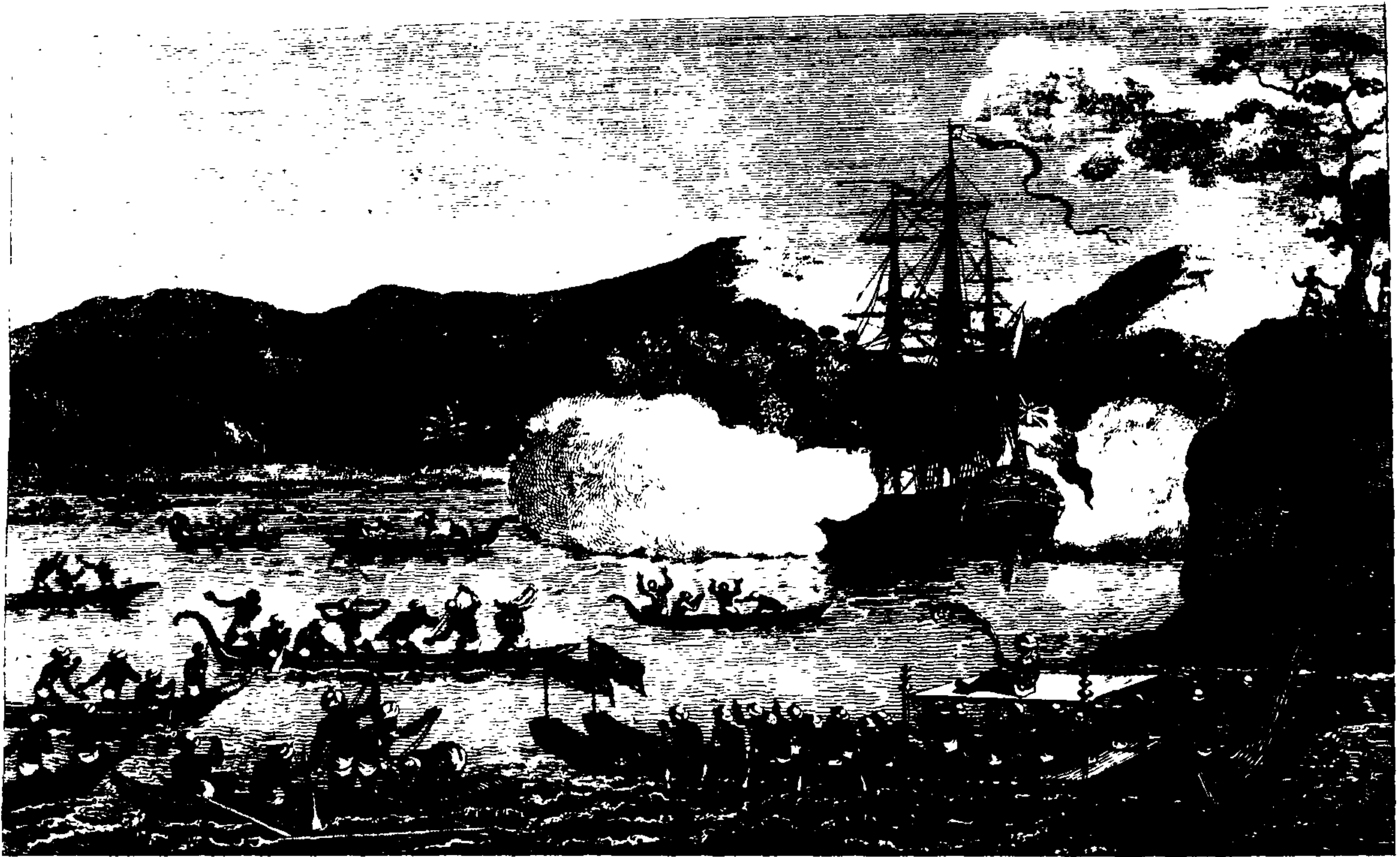
The natives of this island having no vessel in which water could be subjected to the motion of fire, they of course had no more idea that it could be made hot, than that it could be made solid. A circumstance that led to the following humorous incident.

As the queen was one morning at breakfast with the captain and superior officers on board the ship, one of her attendants (a man of some rank) and one who, from his appearance, was supposed to be a priest, saw the surgeon fill the tea-pot by turning the cock of an urn that stood upon the table. The attendant having remarked this with great curiosity, presently turned the cock, and received the water upon his hand. As soon as he felt himself scalded, he roared out and began to dance about the cabin with the most extravagant and ridiculous expressions of pain and astonishment. The other natives, not being able to conceive what was the matter with him, stood staring in amazement, and not without great fear and concern. The surgeon, who had been the innocent cause of the mischief, applied a remedy, which appeased the excruciating pain of the poor native.

The gunner, who was appointed comptroller of the traffic established on shore with the natives, used to dine on the spot. The astonishment of the natives was great to see him dress his pork and poultry in a pot.



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*The Natives of Otaheite attacking Capt. Wallis the first Discoverer of that hospitable Island.*

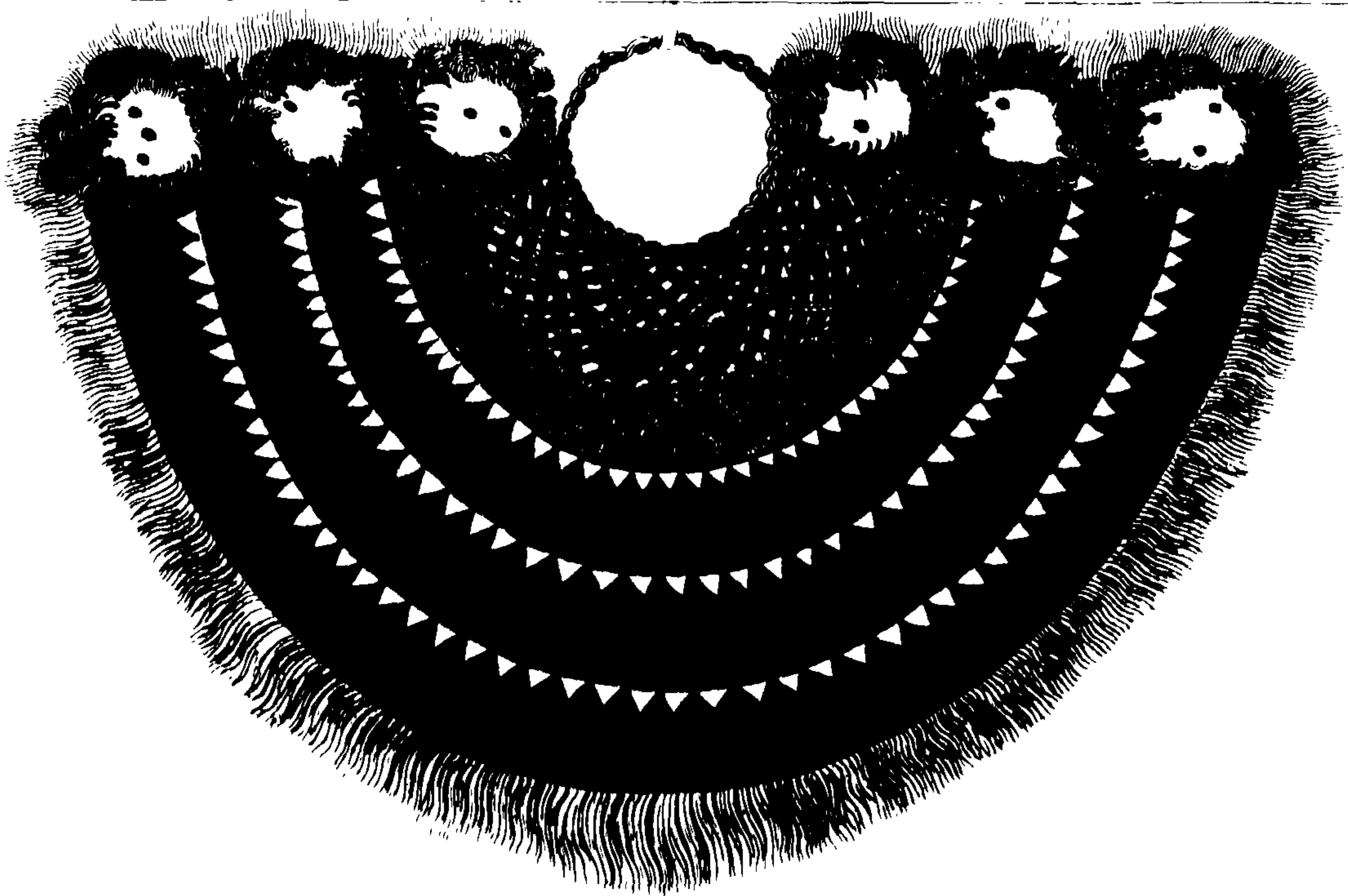


*The Interview between Capt. Wallis and Oheroa after Peace being established with the Natives.*





*A Branch of the Bread-fruit tree the principal support of the natives  
of the South Sea Islands.*



*A Gorget worn by the Naval and Military Officers in the  
South Sea Islands.*



At length, an old man, who was exceeding servicable in bringing down provisions to be exchanged was put into possession of one iron pot, and from that time he and his friends eat boiled meat every day.

The captain, in return for the number of presents received from the queen, sent her two turkies, two geese, three Guinea hens, a cat big with kitten, some china, looking-glasses, shirts, needles, thread, cloth, ribbons, pears, kidney beans, about six sorts of different garden seeds, a shovel, and a considerable quantity of cutlery wares, consisting of knives, scissars, bill hooks and other articles. Our people had already planted several sorts of the garden seeds, and afterwards had the pleasure of seeing them come forward in a very flourishing manner.

Captain Wallis went to the queen's house, and as a curiosity shewed her a reflecting telescope. After she had admired its structure, he endeavoured to make her comprehend its use, fixing it so as to command several distant objects with which she was well acquainted, but which could not be distinguished with the naked eye. He brought her to look through it: as soon as she saw the objects she started back with astonishment, and directing her eye as the glass was pointed, stood some time motionless and silent. She looked through the glass again, and again fought in vain with the naked eye for the objects which the telescope discovered. As by turns they vanished, or re-appeared, her countenance and gestures discovered a strong mixture of surprize and satisfaction, which no language can describe.

At length, after an intimacy had been some time established, the captain intimated to her his intention of departing. She received this intimation with great concern; but when she found her persuasions to keep him longer were ineffectual, on the day of his departure she visited him on board the ship. When the anchor was weighed, and the ship under sail, with extreme reluctance she got into the boat, where she sat weeping with inconsolable sorrow. The captain made her many valuable presents, which she silently accepted, but took little notice of any thing. A fresh breeze then springing up, a last farewell was taken, with such tenderness of affection and grief, as filled both the hearts and eyes of each party.

This island, which is situated in latitude 17 degrees 46 min. south, and longitude 149 deg. 13 min. west, and known by the general name of Otaheite, forms two distinct kingdoms, which are united by a narrow neck of land. The largest of these kingdoms is called by the natives *Tiarrahou*, or *Otaheite-nue*; the smaller *Opouronu*, or *Otaheite-Ete*.

It is surrounded by a reef of coral rocks, forming several bays, among which the principal is Port Royal, called by the natives *Matavai*. The country affords a beautiful prospect. It rises in ridges, forming mountains in the middle of the island that may be seen at the distance of sixty miles. Towards the sea it is level, and covered with fruit trees of divers kinds, but particularly the cocoa-nut. In this part are the houses of the inhabitants, which do not form villages, being ranged along the whole border at about fifty yards distance from each other.

The soil, which is of a blackish colour, being watered by a number of rivulets, is rich, and of course luxuriant in its products. On the borders of the valley through which the river flows there are several houses with walled gardens, and plenty of fowls and hogs. Channels are cut in many places to conduct the water from the hills to the plantations. Streams meander through various windings, and stupendous mountains overhang the vallies. Towards the sea the view is delightful, the sides of the hills being covered with trees, and the vallies with grass. No underwood was found beneath the trees, neither on the sides or bottoms of the hills, but there was plenty of good grass. Many fine springs gush from the borders of the mountains, all of which were covered with wood on the sides, and fern on the summits. Sugar cane grew without cultivation on the high land, as did also turmeric and ginger.

This island is not only one of the most delightful but healthy spots in the world. The heat is tempered by the purest air. It is not subject constantly to the bleak winds from the east, but generally under the milder breezes from east to south-south-east. It is remarked, upon the whole, by *Monf. de Bougainville*, that the climate is so healthy, that the greatest part of the seamen sent on shore for the cure of disorders in general contracted from heat, salt provisions, and a variety of causes incidental upon long voyages, and more particularly the scurvy, regained their strength. From these singular endowments of nature, this charming spot is justly denominated "The Queen of Tropical Islands."

The vegetable productions of this island are as various as numerous in their respective species. There are bread-fruit, cocoa nuts, bananas of many sorts, sweet potatoes, plantains, yams, a delicious fruit known here by the name of *jambu*, sugar cane, the paper mulberry, ginger, turmeric, and several sorts of figs, all of which the soil produces spontaneously, or with very little culture. They have the *ava ava*, from which they extract the intoxicating liquor already described in the other islands. A most extraordinary tree here received the name of *Barringtonia*. The leaves are of a most beautiful white tipped with a bright crimson. It is called *buddoo* by the natives, who affirm, that its fruit, which is a large nut, being bruised, mixed with shell fish, and strewed in the sea, has an effect so intoxicating upon the fish, that they will come to the surface of the water and suffer themselves to be taken with hands. There are other plants of a similar quality in these climates, particularly one called *tubbe*, which grows on another island, and intoxicates fish in the same manner as the *barringtonia* or *buddoo*. It is remarked from observation, that the fish caught by means of these intoxicating plants were neither nauseous or unwholesome. There are also the *wharra*, *pandanus*, and a sort of shady trees covered with a dark green foliage, bearing what they call golden apples, which resemble, in flavour and juices, the anana, or pine.

## SECTION II.

*Persons, dress, ornaments, habitations, disposition, language, and mental endowments of the inhabitants.*

THE natives of these islands are robust, well proportioned, comely and alert. With respect to stature, the men in general are from five feet seven to five feet ten inches. The tallest man seen by captain Wallis measured six feet three inches and an half, and O-Too, king of Otaheite, is described by captain Cook as reaching that stature. *Monf. de Bougainville*, who visited this island a few months after captain Wallis, says, that they would, in point of form, be most excellent models for painting an Hercules or a Mars. The standard of the women in general is near three inches shorter. Their noses are generally rather flat, though in other respects they are handsome and agreeable, having delicate skins, eyes fully expressive, and teeth beautifully white and even. Their hair is for the most part black, though some, in contradistinction from the natives of Asia, Africa and America, in general, have it brown, red, or flaxen; the children of both sexes in particular have that of the latter colour. The complexion of the men is tawny, though that of those who go upon the water is reddish. The women are of a fine clear olive colour, or what we call a brunette. The men wear their beards in various forms, plucking out a great part. Contrary to the custom of most other nations, the women of this country cut their hair short, whereas the men wear it long, sometimes hanging loose upon their shoulders, and at other times tied in a knot on the crown of the head, in which they stick the feathers of birds of various colours.

They have a custom in common with the Chinese, which is, that the principal men of the island suffer the



nails of their fingers to grow very long as a badge of honour, and as an indication of their not being subject to any servile employment. The nail of the middle finger on the right-hand was observed to be short; but the reason of that peculiarity could not be learned. Their mien and deportment are perfectly graceful.

Tattooing or puncturing is in general practised here with both sexes and performed in the same manner as at the other islands in these seas already described. They usually undergo this operation at the age of about ten or twelve years, and in different parts of the body; but those which suffer most severely are the breech and the loins, which are marked with arches carried one above another a considerable way up the back.

Mr. Banks, who accompanied Captain Cook, was present at the operation of tattooing performed on the posteriors of a girl between twelve and thirteen years of age. The instrument used had twenty teeth, and at each stroke which was repeated every moment, issued an ichor or serum tinged with blood. The girl bore the pain with great resolution for some minutes, till at length it became so intolerable, that she burst out into violent exclamations; but the operator, notwithstanding the most earnest entreaties to desist, was inexorable, whilst two women who attended upon the occasion both chid and beat her for struggling. The operator had continued for the space of a quarter of an hour, in which only one side was tattooed, the other having undergone the same ceremony some time before, and the arches upon the loins, which they deem the most ornamental, was yet to be made.

Their dress consists of cloth and matting of various kinds; the first they wear in fine, the latter in foul, weather. Two pieces of this cloth or matting compose the dress; one of them having a hole in the middle to put the head through, the long ends hang before and behind; the other pieces, which are between four and five yards long, and about one broad, they wrap round the body in an easy manner. The mens dress differs from the womens in this instance, that in one part of the garment, instead of falling below the knees, it is brought between the legs. This dress is worn by all ranks of people; but that of the better sort of women consists of a great quantity of materials. In the heat of the day both sexes wear only a piece of cloth tied round the waist. They have small bonnets made of cocoa-nut leaves or matting, constructed, in a few minutes, to shade their faces from the sun. The ornaments of both sexes consist of feathers, flowers, shells and pearls, but the latter are more worn by the women. Boys and girls go naked, the former till they are seven or eight years old, and the latter till they are five or six. Their clothes are in general strongly perfumed. They have a custom in many hot countries of anointing their hair with cocoa-nut oil, the smell of which is very agreeable.

The chief uses for which the houses of the inhabitants of Ot heite are designed are to sleep in, or to avoid rain; as in fair weather they eat in the open air under the shade of trees. They are at best but sheds, and in general without division or apartments. The roof resembles our thatched houses, and consists of two flat sides inclining to each other. The floor is covered with hay, over which they spread mats. The size of the houses is proportioned to the number of the family, and the several departments adapted for the convenience of the different ranks. The master and his wife repose in the middle; round them the married people, next the unmarried females; then, at some distance, the unmarried men; then the servants at the extremity of the shed, but, in fair weather, in the open air. The houses of the chiefs differ in some particulars, having more convenient apartments constructed for privacy. Some are so formed as to be carried in canoes; they are very small, and enclosed with leaves of the cocoa-nut, but the air nevertheless penetrates; these

are designed only for the accommodation of the great.

With respect to the disposition and temper of these islanders, it has been remarked that their passions are violent, and subject to frequent transitions from one extreme to another, especially after the succession of grief and rapture. As they seem absorbed in luxury, it is natural to suppose them unable to endure pain in an acute degree; but it will appear otherwise when observed, that the women undergo the most excruciating tortures from their own hands on the death of relations, as will hereafter be described. They point out particular friends by taking off a part of their clothing and putting it on them. Their treatment of our countrymen, after prejudices arising from novelty had subsided, was generous and courteous. When revisited by Captain Cook, they recognized their old acquaintance with warmth and satisfaction, and enquired after those that were absent with earnest concern. Nay, they expressed an ardent desire of seeing them again. If an engaging look from a native was returned by a smile from any of our countrymen, they would avail themselves of the opportunity to prefer the request of a bead, or some other bauble; but maintained an evenness of temper whether granted or denied. When the frequency and importunity of their solicitations became subjects for the display of sarcasm amongst our people, they would only carry it off with an hearty laugh. Novelty was the leading topic of their conversation; their intercourse with strangers, and the information they derived, and observations they made, were subjects reserved for the entertainment and diversion of each other. Though they always expressed emotions at the explosion of gun-powder, they overcame, by degrees, their former dread and apprehension.

Their mode of paying obeisance to strangers or superiors, at a first meeting, is by uncovering themselves to the middle; and they have a common phrase when any one sneezes, implying "may the Good Genius awake you, or, may not the Evil Genius lull you a-sleep."

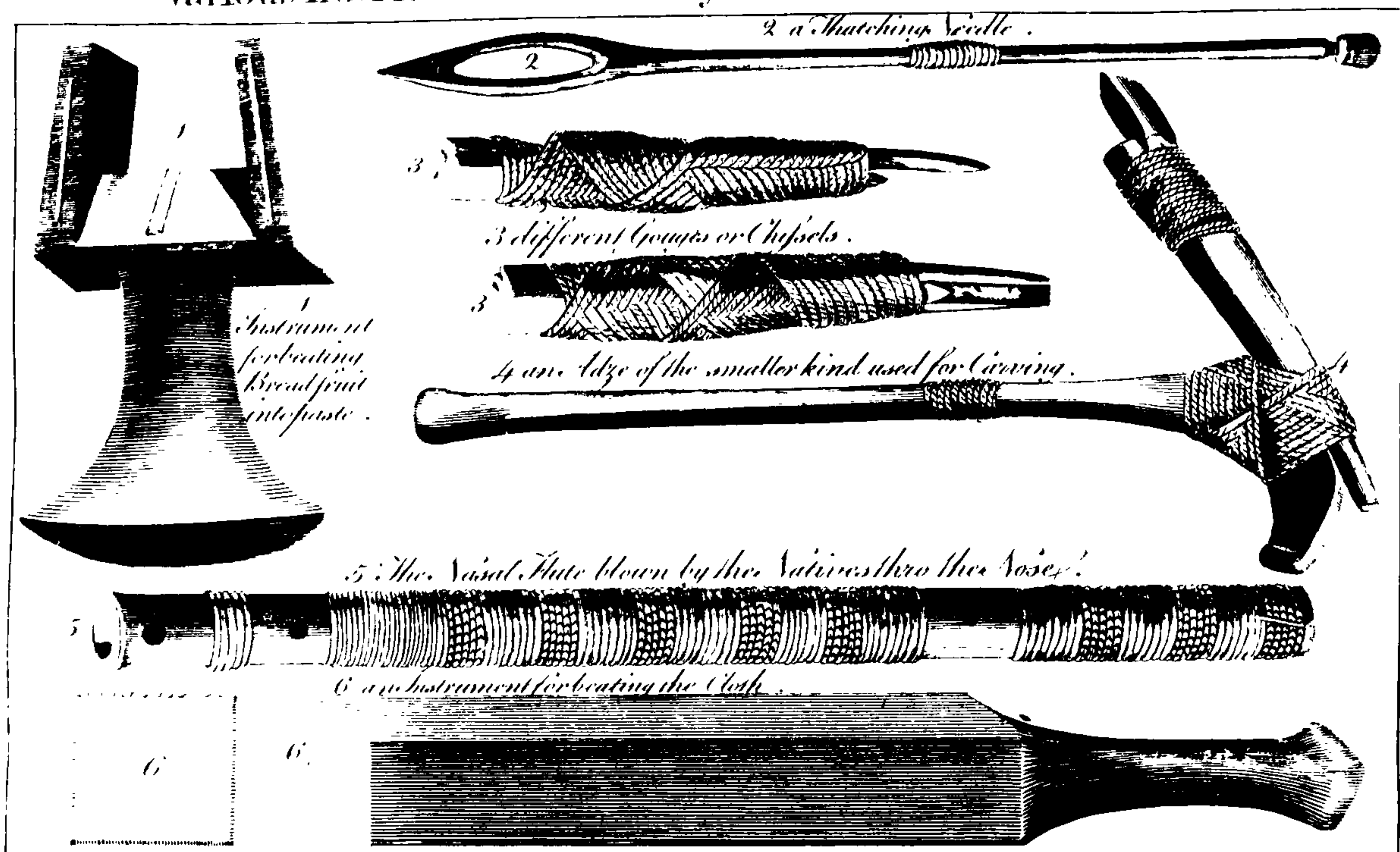
Though they possess many good qualities, they partake of the propensity to theft, that characterises the inhabitants of the South-Sea Islands in general. We have given one instance in the case of the officer who lost his laced hat. Their thefts became so notorious, that Captain Wallis would not admit them into the ship, and was obliged to have recourse to the several menaces, to compel them to restore what they had purloined; nay, sometimes he put in execution measures of destruction. The terrible apprehensions of the effects of fire-arms, as, upon every occasion, never failed of producing restitution.

One of the natives having the dexterity to cross the river unperceived and steal a hatchet, the gunner of the Dolphin, who was commanding officer of a watering party on shore, signified by signs to an old man who was appointed to superintend commerce on the part of the Indians, the offence committed, and drew out some of his people, as if he would have gone into the woods in quest of the delinquent. The old man, intimidated by this specious preparation, gave the officer to understand he would prevent the execution of his design by restoring the article missed; and setting off immediately, returned in a very short time with the hatchet. The gunner insisting on the thief being produced, it was complied with, though with apparent reluctance; and being known to be an old offender, he was sent prisoner on board. The captain, however, only punished him with apprehension, and then dismissed and sent him on shore. He was received on his return by his countrymen with loudest acclamations, and carried off in triumph by them into the woods. Conscious, however, of the lenity of the gunner, he expressed his gratitude by presenting him with a roasted hog, and some bread fruit.

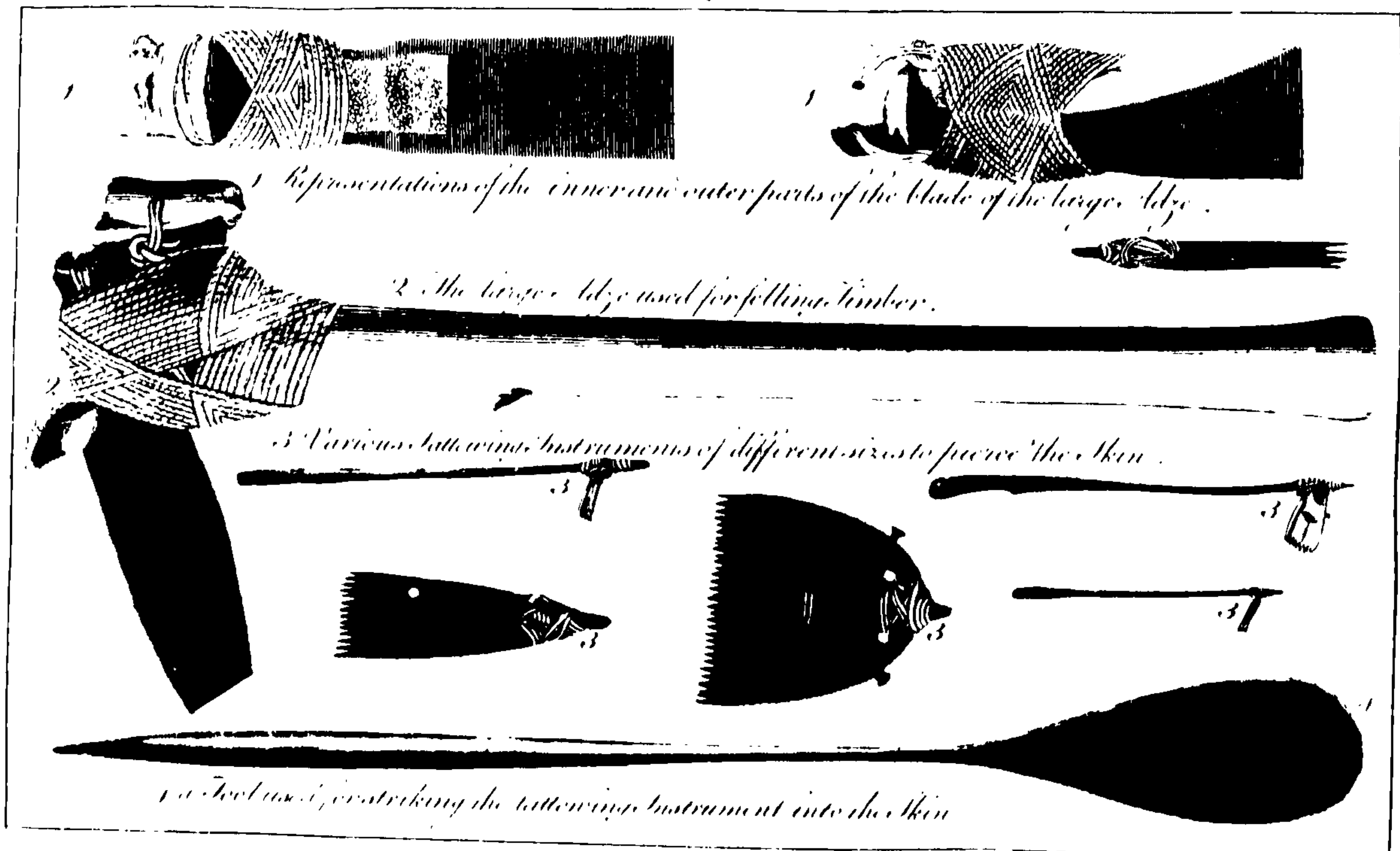
Another trait of the disposition of these people is, that they have not an idea of any thing being indecent, and



*Engraved for* BANKES'S *New System of* GEOGRAPHY *(Published by Royal Authority)*  
**Various INSTRUMENTS used by the NATIVES of OTAHEITE.**



**Various INSTRUMENTS used by the NATIVES of OTAHEITE.**





and transgress the rules of modesty, without the least sense of shame, or notion of impropriety. Notwithstanding this disposition, the wives here owe their husbands a blind submission, nor does the passion of jealousy prevail amongst them in the least degree.

On the first arrival of the Dolphin on the coast, which was supposed to have been the first ship ever seen here, a great number of women appeared on the beach, were very importunate with the men in the boat to come on shore, and endeavoured to allure them by various gestures. When a regular traffic was established on shore, it was settled that a river should separate the natives and the strangers, and that a few only of the former should cross at a time for the purpose of trading. Several young women were then permitted to cross the river, who, though not averse to the granting of favours, appeared to be very mercenary in their views.

As the language of the natives of this island abounds in vowels, it is thereby rendered soft and melodious, and the pronunciation of it was easily acquired. European visitors have not yet been sufficiently acquainted, whether it is copious or otherwise; but they have discovered that it is very imperfect.

The sagacity of these people in foretelling the weather, particularly the quarter from whence the wind will blow, is very extraordinary. In their long voyages they steer by the sun in the day, and in the night, by the stars, all of which they distinguish separately by names, and know in what part of the heavens they will appear in any of the months during which they are visible in their horizon. They can also determine with precision the times of their annual appearing or disappearing.

### SECTION III.

*Food. Cookery. Customs at meals. Manner of eating. Gluttony. Liquors. Perfume. Diseases, and Surgery.*

**W**ITH respect to the food of the inhabitants of this island, there is great difference according to their rank. Vegetables compose the chief part of the diet of the common people, whilst those of exalted rank feed on the flesh of hogs, dogs and fowls, and gormandise to an excess. Amongst the articles of vegetable food, are the bread-fruit, bananas, plantains, yams, apples, and a sour fruit, which, though not pleasant in itself, affords an agreeable relish to roasted bread-fruit, with which it is frequently beaten up. The bread-fruit, which is the chief support of these people, is attended with no trouble after the tree is planted than that of climbing to gather its produce. When the fruit is not in season, its deficiency is supplied with cocoa-nuts, bananas and plantains.

A very common dish is a pudding composed of bread-fruit, plantains, taro, and pandanus nuts, each rasped, scraped, or beat up very fine, and baked by itself. A quantity of the juice of cocoa-nut kernels are put into a large tray or wooden vessel, in which the other articles from the oven are put, together with some hot stones, in order to make the contents simmer. Three or four persons are employed in stirring up the several ingredients, till they are perfectly incorporated, and the juice of the cocoa nut turns to oil; and, at last, the whole mass is nearly of the consistency of a barley pudding. Some of these puddings are excellent, and few that we make in England equal to them.

They substitute instead of the bread-fruit, a kind of paste made of cocoa-nuts, bananas and plantains, which they gather before the bread-fruit is perfectly ripe, and lay in heaps, covering it closely with leaves. It then ferments, after which the core is extracted, and the fruit put into a hole dug in the earth, which is lined with grass. This is also covered with leaves and pres-

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fed down with a weight of stones. This occasions a great fermentation; when the fruit becomes sour it is then baked and eaten. It will keep a considerable time before it is baked and afterwards. The paste so made is called Maline. Different dishes are made of the bread-fruit itself.

The flesh of their fowls is well tasted, but that of dogs is preferred by the natives to every other kind. They eat the small fish in general raw, and convert every thing that can be procured from the sea into an article of food, though ever so nauseous and disgusting to the palates of Europeans.

Their method of killing such animals as are intended for food is by suffocation; stopping the mouth and nose with their hands. This done they singe off the hair by holding the animal over a fire and scraping him with a shell. They then cut him up with the same instrument, take out, wash the entrails, and put them into cocoa-nut shells, together with the blood. Contrary to the nature of those animals in England, such dogs as are designed for food are fed wholly upon vegetables; and some of our countrymen who have tasted the flesh of that animal thus fed have declared it to be little inferior to English lamb.

In dressing their food they observe the following process. First, the fire is kindled by rubbing one piece of dry wood upon the side of another. Then digging a pit about half a foot deep and two or three yards in circumference, they pave the bottom with large pebble stones, which they lay down very smooth and even, and then kindle a fire in it with dry wood, leaves, and the husks of cocoa-nuts. They take out the embers when the stones are sufficiently heated, and, after raking up the ashes on every side, cover the stones with a layer of cocoa-nut leaves, and wrap up the animal that is to be dressed in the leaves of the plantain. If it is a large hog they split it, and if a small one they wrap it up whole. Having placed it in the pit and covered it with hot embers, they lay upon them bread-fruit and yams, which are also wrapped in the leaves of the plantain. Over these they frequently spread the remainder of the embers, mixing among them some of the hot stones with more cocoa-nuts among them, and then close up all with earth, so that the heat is kept in. The oven is kept thus closed a longer or shorter time, according to the size of the meat that is dressing.

The usual sauce to their food is salt water: those who live near the sea have it furnished as it is wanted; those at a distance keep it in large bamboos. The kernels of the cocoa-nut furnish them with another sauce, which, made into paste, something of the consistence of butter, are beaten up with salt water, that has a very strong flavour, and, at first, seems nauseous, but after being used some time is much relished. They are quite unacquainted with the method of boiling, having no vessels that will bear fire.

Having remarked the friendly and social disposition of these people, it will appear strange that they should exclude their women from their table, whose society, among Europeans upon that occasion, is chiefly desired. How a stated form that, in all other parts, brings families and friends together, should separate them here, they never explained, any farther than by saying they eat alone because it was right. Such, indeed, was their prejudice in favour of this custom, that they expressed their disgust even at their visitors eating in the society of women, and of the same food. And the women were so accustomed to this mode of separation, that the Europeans could never prevail with them to partake with them at their table when they were dining in company. When any of them has been occasionally alone with a woman, she has sometimes eaten; but not only expressed the greatest reluctance, but extorted the strongest promises of secrecy. Even brothers and sisters among them have their separate baskets of provisions, and separate apparatus for their meals. The women have their food separately



prepared by boys kept for that purpose, and these boys deposit it in separate sheds.

Though the women were so inflexibly attached to this custom, they frequently asked our countrymen to eat with them, when they visited those with whom they were particularly acquainted at their own houses; nay, upon such occasions, they have eaten out of the same basket, and drank out of the same cup. But the elder women were offended in the highest degree at this liberty, and would throw away both victuals and basket if touched by the hands of a stranger.

They usually eat under the shade of a spreading tree; their table-cloth is composed of broad canvas spread in great abundance. If a person of rank, he is attended by a number of servants, who seat themselves round him. Before he begins his meal he washes his mouth and hands very clean, and repeats this practice several times while he is eating. He peels off the rind of the bread-fruit with his fingers and nails. He never eats apples before they are pared, to do which a small shell, of a kind that is to be picked up every where, is tossed to him by one of the attendants. Whilst he is eating he frequently drinks a small quantity of salt water, either out of a cocoa-nut shell which is placed by him, or out of the hand. If he eats fish it is dressed and wrapped up in canvas; the fish being broken into a cocoa-nut of salt water, he feeds himself by taking up a piece with the fingers of one hand, and bringing with it as much of the salt water as he can retain in the hollow of his palm.

When he dines on fish, a piece of bamboo is tossed to him to serve as a knife; having split it transversely with his nail, it becomes fit for use, and with this he divides the flesh. He crams a great quantity into his mouth at a time, and ends his repast by sipping some bread-fruit pounded and mixed with water, till it is brought to the consistency of an unbaked custard. He then washes his mouth and hands; at the same time the attendants close the cocoa-nut shells that have been used, and place every thing that is left in a kind of basket.

Those of the higher class are fed by women; and such is their aversion to feeding themselves, that one of the chiefs, on a visit on board an European vessel, would have gone without his dinner, if one of the servants had not fed him.

A party of the English had an opportunity of observing a singular instance of gluttony. Arriving, upon an excursion, at a neat house, they saw a very corpulent man, who seemed to be a chief of the district, lolling at his ease, while two servants were preparing his desert, by beating up with water some bread-fruit and bananas in a large wooden bowl, and mixing it with a quantity of fermented sour paste; while this was doing, a woman who sat near him crammed into his throat, by handfuls, the remains of a large baked fish and some bread-fruit, which he swallowed most voraciously. He had a heavy phlegmatic countenance which seemed to indicate, that all his enjoyment centered in the gratification of his appetite, or, in other words, that he wished to live merely to gormandize.

The natives of this island appear to have an aversion to strong liquors, their chief drink being water or milk of the cocoa-nut. If any of them became intoxicated by drinking too freely with the seamen, they ever after refused the liquor which had produced that effect. They have the plant already mentioned called *ava ava*, but they use the liquor from it with great moderation. Sometimes they chew the root, and sometimes eat it wholly.

One of our countrymen, a man of speculation, made particular enquiry concerning the nature of the perfume-root, with which the natives perfume their cloaths and oils. One of them more communicative than the rest pointed out to him several plants, which are sometimes used as substitutes; but he would not or could not point out the real plants. According to the ac-

counts received afterwards, there are no less than fourteen different plants used in the preparation of perfume, from which it appears that these people were particularly fond of a compound of smells.

From the excellency of their climate, and simplicity of their vegetable food, diseases in general do not prevail so much in this island as in many others. The natives, however, are subject to leprous complaints, which appear in cutaneous eruptions. Some had ulcers in different parts of their bodies, but they were so little regarded, that no application was made, even to keep off the flies.

They are sometimes afflicted with cholics and coughs, and those who live luxuriously are liable to the attack of a disorder similar to the gout. It is affirmed by Monsieur De Bougainville's surgeon, that many had evident marks of the small pox.

The crew of the French ship that visited this island a short time after Captain Wallis had left it, are said to have entailed the venereal disease upon the natives. Above half of Captain Cook's people, in 1769, had contracted it during a stay of three months. The natives distinguished it by a name implying rottenness, but of a more extensive signification. They described the sufferings which the first victims to its rage endured in the most moving terms; and assured our people that it caused the hair and nails to rot off, and the flesh to rot from the bones; that it excited such dread and horror among the inhabitants, that the infected were abandoned by their nearest relations, and suffered to perish in extreme misery. But they seem since to have found out a specific remedy for it, as none were seen labouring under the dreadful symptoms before mentioned upon future visits.

The management of the sick belongs to the priests, whose method of cure generally consists in pronouncing a set form of words, after which the leaves of the cocoa-tree plant are applied to the fingers and toes of the sick; so that nature is left to conflict with the disease without the assistance of art.

Destitute as they seem to be of medical knowledge, they appear to possess considerable skill in surgery, which they displayed while the Dolphin lay in Port Royal harbour. One of the crew, who, on shore, happened to run a large splinter into his foot, and the surgeon not being at hand, one of his comrades endeavoured to take it out with a pen-knife; but, after giving the man great pain, he was obliged to desist. An old native, of a friendly social disposition, happening to be present, called a man of his country from the other side of the river, who having examined the lacerated foot, fetched a shell from the beach, which he broke to a point with his teeth, and with this instrument laid open the wound and extracted the splinter. While this operation was performing, the old man went a little way into a wood, and returned with some gum, which he applied to the wound with a piece of clean cloth that was wrapped round him, and in the space of two days it was perfectly healed. The surgeon of the ship procured some of this gum, which was produced by the apple-tree, and used it as a vulnerary balsam with great success.

When Captain Cook was here in 1769, he saw many of the natives with dreadful scars, and amongst the rest, one man, whose face was almost entirely destroyed, his nose-bone included was quite flat, and one cheek and one eye were so beaten in, that the hollow would almost receive a man's fist, yet no ulcer remained.

#### SECTION IV.

*Birds. Fowls. Beasts. Insects. Fish and fishing. Cloth and matting manufactories. Bake's. Tools. Haiva-dances. Music and wrestling. Throwing the Lance.*

THE birds of this island are a small sort of paroquet, very singular on account of the various mix-



ture of blue and red on their feathers. There is another sort of a greenish colour, with a few red spots; these were frequently seen tame in the houses of the natives, who valued them for their red feathers. Here is a king-fisher of a dark green, with a collar of the same hue round his white throat; a large cuckoo and a blue heron. There are small birds of various kinds which harbour in the shade of the bread-fruit and other trees. Contrary to the commonly received notion, that birds in warm climates are not remarkable for their song, these have a very agreeable note.

The domestic poultry here are cocks and hens, exactly like those in Europe. There are besides wild-ducks, also turtle-doves, and large pigeons of a dark blue plumage and excellent taste.

The only quadrupeds in the island are hogs, dogs and rats. The natives are said to have a scrupulous regard for the latter, and that they will by no means kill them. But Captain Cook in 1773, turned a number of cats on the island, from which, it is reasonable to suppose, the number of these favoured vermin must be reduced.

Flies were found very troublesome when our countrymen first arrived here; but musquito nets and fly-flaps in some measure removed the inconvenience. Voyagers differ much in their accounts of these insects. One says, that the natives, from a religious principle, will not kill them; another, that this island is not infested by those myriads of troublesome insects common to other tropical countries: and a third, that not a knat or musquito hummed unpleasantly, or raised an apprehension of its bite.

From these different accounts it appears, that this inconvenience is felt at a certain season of the year, and in certain parts of the country more sensibly than at other times and in other places. Here were found neither frogs, toads, scorpions, centipedes, or any kind of serpent. The only troublesome animal was the ant, of which there were but few.

They have fish in great variety, and of excellent flavour. Their principal employment is to catch, and their principal luxury to eat, them.

They make ropes and lines, and thereby provide themselves with fishing-nets of the bark of a tree, which supplies the want of hemp: of the fibres of the coconut they make thread, with which they fasten the different parts of their canvas, and subserve other purposes,

Their fishing-lines are made from the bark of a nettle which grows on the mountains, and is called *crawa*; they are capable of holding any kind of fish. Their hooks are made of mother-of-pearl, to which they fix a tuft of hair made to resemble a fish. Instead of being bearded, the point turns inwards. They have a kind of seine made of a coarse broad grass, the blades of which are like flags. These they twist and tie together in a loose manner, till the neck, which is about as wide as a large sack, is from 60 to 80 fathoms long. This seine they haul in shoal, smooth water, and its own weight keeps it so close to the ground, that scarcely a single fish can escape. They have harpoons made of cane, and pointed with hard wood, with which they can strike fish more effectually than an European can with one loaded with iron. They have no method, however, of securing a fish when they have only pierced it with their harpoon, as the instrument is not fastened to a line. Pieces of coral are used as files to form mother-of-pearl and other hard shells into the shape required.

Information was received from a native, that there are sea snakes on this coast, whose bite is mortal.

The chief manufacture of Otaheite is cloth: of this there are three sorts, all which are made out of the bark of different trees, namely, the mulberry, the bread fruit, and a tree which bears some resemblance to the West-Indian wild fig-tree. The first of these produces the finest, which is seldom worn but by those of the first rank. The next sort is made of the bread-

fruit tree; and the last of that which resembles the wild fig-tree. But this last sort, though the coarsest, is scarcer than any of the other two, which are manufactured only in small quantities, as the same manner is used in manufacturing all these cloths. The following description will suffice for the reader's information.

The bark of the tree being stripped off, is soaked in water for two or three days; they then take it out and separate the inner bark from the external coat, by scraping it with a shell, after which it is spread out on plantain leaves, placing two or three layers over one another, care being taken to make it of an equal thickness in every part. In this state it continues till it is almost dry, when it adheres so firmly, that it may be taken from the ground without breaking. After this process, it is laid on a smooth board and beaten with an instrument made for the purpose, of the compact heavy wood called Etoa. The instrument is about fourteen inches long, and about seven in circumference; it is of a quadrangular shape, and each of the four sides is marked with longitudinal grooves or furrows, differing in this instance, that there is a regular gradation in the width and depth of the grooves on each of the sides; the coarser side not containing more than ten of these furrows, while the finest is furnished with above fifty. It is with that side of the mallet where the grooves are deepest and widest that they begin to beat their cloth, and proceeding regularly, finish with that which has the greatest number. By this beating, the cloth is extended in a manner similar to the gold that is formed into leaves by the hammer; and it is also marked with small channels resembling those which are visible on paper, but rather deeper; it is in general beat very thin; when they want it thicker than common, they take two or three pieces and paste them together with a kind of glue prepared from the root called Pea. This cloth becomes exceeding white by bleaching, and is dyed of a red, yellow, brown, or black colour; the first is exceeding beautiful, and equal, if not superior, to any in Europe. They make the red colour from the mixture of the juices of two vegetables, neither of which used separately has this effect.

The whole process of making cloth is performed by women who are dressed in old dirty rags of this cloth, and have very hard hands. They prepare a red dye, which is made by mixing the yellow juice of a small species of fig, called by the natives *mattee*, with the greenish juice of a sort of fern, or of several plants which produce a bright crimson, and this the women rub with their hands if the whole piece is to be uniformly of the same colour; or they make use of a bamboo reed if it is to be marked or sprinkled with different patterns. This colour fades very soon, and becomes of a dirty red, besides being liable to be spoiled by rain, or other accidents. The cloth, however, which is dyed, or rather stained with it, is highly valued by the natives, and worn only by those of rank.

Their matting manufacture is very considerable: it constitutes a great part of their employment, and may be said, in its produce, to excel any in Europe. The materials they work up for this purpose are rushes, grass, the bark of trees, and the leaves of a plant they call *wharraw*. The uses to which they apply their matting are various: on that of the canvas kind they sleep in the night and sit in the day. The fine sort they convert into upper garments in rainy weather, as their cloth is soon wetted through.

They are very dexterous at basket and wicker work; both men and women are employed at it, and they make them of many different patterns.

A dramatic haiva, or play, consists of dancing and a kind of comedy, or rather farce. The performers are of both sexes. The music on this occasion consists of drums only; it lasts about an hour and an half, or two hours, and upon the whole is generally well conducted.

Some



Some part of one of these haivas seemed formed on the circumstance of the visit made them by the Europeans, as the names by which they called several of our countrymen were introduced. The dancing dress of one of the women who sustained a part in this diversion was elegant, being decorated with long tassels made of feathers, hanging from the waist downwards.

One of their dances is called *Timoredee*, which is performed by eight or ten young girls, and consists of loose attitudes and gestures, in which they are trained from their infancy. Their motions are so very regular, as scarcely to be excelled by the best performers upon any of the stages of Europe.

Their principal musical instruments are the flute and the drum. Their flutes have only two stops, and therefore sound no more than four notes by half tones. They are sounded like our German-flute, only the performer, instead of applying it to the mouth, blows it with one nostril, stopping the other with his thumb. They are made of a hollow bamboo about a foot long. To the stops they apply the fore finger of the left hand, and the middle finger of the right. While these instruments are sounding, others sing and keep time to them. The drum is made of a hollow block of wood, of a cylindrical form, solid at one end and covered at the other with a shark's skin. They are beaten with their hands instead of sticks. Their skill extends to turning of two drums of different notes into concord: they can likewise bring their flutes into unison. Their songs are generally extemporary and in rhyme.

When they are to exhibit the performance of wrestling, the combatants who are naked, except a cloth fastened about the waist, enter the area, and walk slowly round it in a stooping posture, with their left hands on their right breasts, and their right hands open, with which they frequently strike the left fore arm, so as to produce a quick smart sound, which is their manner of giving a general challenge to all present. This done, each proceeds to single out his particular antagonist, which is done by joining the finger-ends of both hands, and bringing them to the breast, at the same time moving the elbow up and down with a quick motion. If the person to whom this is addressed accepts the challenge, he gives the same signs, and immediately both parties put themselves in an attitude to engage. The next minute they close, each endeavouring to lay hold of the other, first by the thighs, and if that fails, by the hand, the hair, the cloaths, or wherever he can. When this is effected, they grapple without the least dexterity or skill, till one of them having a more advantageous hold, or muscular force, throws the other on his back. When the contest is over, the old men amongst the spectators give their plaudits in a few words, which they repeat together in a kind of tone. The conqueror is generally celebrated with three huzzas.

The entertainment being suspended a few minutes, another company of wrestlers come forward and engage in the same manner: if neither is thrown after a contest of about a minute, they part, either by consent or the intervention of friends, and then each slaps his arm as a challenge to a new engagement. A singular instance of the placidity of these people is, that the conquerors do not exult, nor the vanquished repine at the event of the conflict; but the whole is carried on with perfect good will and good humour.

They have also an exercise of throwing the lance, not at a mark, but for distance. The weapon is about nine feet long; the mark is the bowl of the plantain, and the distance about twenty yards.

## SECTION V.

*Government. King. Naval Armaments. Lances. Weapons. Tools. Swimming. Traffic.*

WITH respect to the form of government in Otaheite, it bears resemblance, in point of sub-

ordination, to the early state of all the nations in Europe when under the feudal system. The people are divided into four ranks or classes, viz. *Earee Ralie*, signifying king, or superior governor; *Earee* answering to the title of baron; *Manahouni* to that of vassal, and *Towtow* to that of villain, according to the old law term amongst us. Under the latter is included the lowest order of the people.

The *Earee Ralie* or king, of which there are two in this island, (that is one belonging to each of the peninsulas of which it consists), is treated with great respect by all ranks of people. The *Earees*, or barons, are lords of one or more of the districts into which these governments are divided. These part their territories into lots among the Manahounis, who respectively superintend the cultivation of the lot they hold under the baron. The laborious work in general is done by the *Towtows*. Each of these Earees maintains his own dignity, and has a retinue chiefly composed of the younger brothers of their own tribe, who hold particular offices under them.

As children in this country succeed to the title and authority of their fathers as soon as they are born, the sovereignty of the king of course ceases as soon as he has son born. It is so likewise with the *Earee*, or baron, as the son succeeds to the titles and honours of his father as soon as he is born. He is indeed reduced to the rank of a private man, all marks of respect being transferred to the son. But here it is proper to observe with respect to the former, that a regent is chosen, and the father generally retains his power under that title, till the son becomes of age; and as to the latter, that the estates remain in his possession and under the management of the father to the same period.

The subordination of the Towtows, or lower class, deserves attention. Though employed in feeding the animals for their luxurious chiefs, they are not suffered to taste a morsel of their food. They undergo, without daring to repine, the severest chastisements, if through the unavoidable means of a concourse, they press upon or incommode the king or any chief in his progress; and this subordination is preserved without any formal power vested in the king to enforce it. He does not appear to have any military force, either to awe his subjects into obedience, or suppress a species of rebellion. He has no body or life guard; the barons who attend his person do not go armed; so that the distinction of rank that is maintained here must be attributed to the placid and complacent disposition of the people in general.

Notwithstanding this distinction of rank, and its consequent subordination, the necessities of life are within the reach of every individual, at the expence of very moderate labour; and if the higher class possess exclusively some articles of luxury, as pork, fish, fowls and cloth, there are no objects here so extremely detestable and wretched as those which too often shock the humane beholder in more civilized states.

The conduct of these people does not appear to be under the restriction of any stated form of government. From divers causes very few actions among them are deemed criminal. They have no idea of the use of money; though adultery is held criminal, yet as concubinage with unmarried women is exempt from that imputation, it takes off from the temptation to it. Besides, in a country where there is very little or none at all of that delicacy prevalent in more enlightened or civilized parts of the world, a predilection for any one woman is not liable to be attended with any serious consequences.

Adultery, however, is sometimes punished with death from the hands of the injured party, when under the influence of a passion naturally excited by such a cause; though in general the women, if detected, only undergo a severe beating, and the gallant passes unnoticed.

The principal defect in the government of this country





*Habit of a YOUNG WOMAN of OTAHEITE Dancing.*



*Habit of a YOUNG WOMAN of OTAHEITE bringing a Present.*



*Engraved for* BANKES'S *New System of* GEOGRAPHY *Published by Royal Authority.*



*A Dance at Otaheite one of the Society Islands.*



*A Dance at Whitea one of the Society Islands.*

*Hawkins sculp.*



*Engraved for BANKES's New System of GEOGRAPHY Published by Royal Authority.*



*View of the Fleet of Otaheite.*



*View of the Island of Otaheite.*

*Christenzer del. et sculp.*



try is, that the regulation of public justice is not committed to the magistrate, but left to the lawless bounds of the injured party, who inflicts punishment on the delinquent at his own will, without any restriction. The chiefs, however, in acts of flagrant violation of justice and humanity, sometimes interpose.

The servants of the higher class are distinguished by a peculiar dress, resembling what we call liveries. They wear their sashes higher or lower in proportion to the rank of their masters. The servants of the chiefs are distinguished by the sash being fastened close under the arm; those of the inferior rank of nobility by its going round the loins. One circumstance which does honour to their system of government is, the obtaining immediate information of any design that is formed. As a proof of this it is observed, that one of the water casks being stolen from an European vessel in the night; the transaction next morning was universally known among the Indians, though, it was evident, the theft was committed in a distant part of the island. By the same means the Europeans were apprised of a similar intent the following night; so that in consequence of placing a sentinel over the casks, the thief who came accordingly was disappointed of his booty.

It seemed that several parts of the island were private property, descending to the heir of the possessor at his death, and that descent appeared to fall indiscriminately to man or woman.

One of the two kings is superior in title to the other; the *Earee*, or king, of the greater peninsula, assuming the title of the king of the whole island, though the smaller peninsula is governed by a king.

The number of the inhabitants of one district of the island was estimated at 2400, women and children included.

As there were frequent wars between the two kingdoms, there was of course a necessity for keeping up a standing naval armament. Captain Cook, on a certain occasion, receiving information from Otoo the king, that the war canoes of several of his districts were about to undergo a general review, went in his boat to take a survey of it.

Their war canoes which are with stages whereon they fight, amount to about 60 in number; and there are nearly as many more of a smaller size. The captain was ready to have attended them to Oparree; but the chiefs resolved that they would not move till the next day. This happened to be a fortunate delay; as it afforded him an opportunity of getting some sight into their manner of fighting. He therefore desired Otoo to give orders, that some of them should go through the necessary manœuvres. Two of them were accordingly ordered into the bay; in one of which were the king, Capt. Cook and an officer, and one of the islanders went on board another. As soon as they had got sufficient sea room they faced and advanced, and retreated by turns as quick as their rowers could paddle. In the mean time, the warriors on the stages flourished their weapons, and played a variety of antic tricks, which could answer no other purpose than that of rousing their passions, to prepare them for the onset. The king stood by the side of the stages, giving the necessary orders when to advance, and when to retreat. Great judgment and a quick eye seems to be necessary in this department, to seize every advantage, and to avoid every disadvantage. At length the two canoes closed stage to stage; and after a severe though short conflict, all the troops on Otoo's stage were supposed to be killed, and the opposite party boarded them; when instantly Otoo and the paddlers in the canoe, leaped into the sea, as if reduced to the necessity of preserving their lives by swimming.

But their naval engagements are not always conducted in this manner; for they sometimes lash the two vessels together head to head, and fight till all the warriors on one side or the other are killed; yet this close combat is never practised, except when the

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contending parties are determined to conquer, or die. Indeed, in this instance, one or the other must infallibly happen; for they never give quarter unless it be to reserve their prisoners for a more cruel death the following day. All the power and strength of these Islands lie in their navies.

A general engagement on land was never heard of; and all their decisive actions are on the water. When the time and place of battle are fixed by both parties, the preceding day and night are spent in feasting and diversions. When the day dawns, they launch the canoes, make every necessary preparation, and with the day begin the battle; the fate of which, in general, decides the dispute. The vanquished endeavour to save themselves by a precipitate flight; and those who reach the shore fly with their friends to the mountains; for the victors, before their fury abates, spare neither the aged, women or children. They assemble the next day at the Morai, to return thanks to the Eatooa for the victory, and offer there the slain and the prisoners as sacrifices. A treaty is then set on foot; and the conquerors obtain usually their own terms; whereby large districts of land, and even whole islands, sometimes change their proprietors and masters.

Their naval armament was acknowledged by one of our most celebrated navigators to have exceeded every idea he had formed of the power of this small island. The same remark was made of their dock yards, in which were large canoes, some lately built, and others building; two of which were the largest ever seen in that sea, or any where else under that name.

The power and consequence of the island never appeared to such advantage as when, upon another occasion, the fleet of war canoes was assembled. The amount of those collected was 159 of the largest, besides 70 smaller ones. The concourse of people was more surprising than the number of canoes; for, upon a moderate computation, they could not contain less than fifteen hundred warriors, and four thousand rowers or paddlers. Our countrymen were given to understand, that this formidable fleet was only the naval force of a single district, and that all the others could furnish a naval armament in proportion to their number and size.

The officers were dressed in their war habits, which consisted of a great quantity of cloth, turbans, breast-plates and helmets; some of the latter were of such a length as greatly to encumber the wearer.

Their whole dress appeared rather calculated for show than use, and not adapted to the purpose designed. The vessels being decorated with flags, streamers, &c. made upon the whole a noble appearance.

They have two kinds of canoes, one they call Ivahahs, the other Pahies; the former is used for short voyages at sea, and the latter for long ones. These boats do not differ either in shape or size, but they are in no degree proportionate, being from sixty to seventy feet in length, and not more than the thirtieth part in breadth. Some are employed in going from one island to another, and others used for fishing. There is also the Ivahah, which serves for war; these are by far the longest, and the head and stern are considerably above the body. These Ivahahs are fastened together side by side when they go to sea, at the distance of a few feet, by strong wooden poles, which are laid across them and joined to each side. A stage or platform is raised on the forepart, about ten or twelve feet long, upon which stand the fighting men, whose missile weapons are slings and spears. Beneath these stages the rowers sit, who supply the place of those who are wounded. The fishing Ivahahs are from thirty or forty to ten feet in length, and those for travelling have a small house fixed on board, which is fastened upon the fore-part, for the better accommodation of persons of rank, who occupy them both day and night. The Pahies differ also in size, being from sixty to seventy feet long. they are also very narrow, and are sometimes used for fighting, but chiefly for long voyages.

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In going from one island to another they are out sometimes a month, and often at sea a fortnight or twenty days; and if they had convenience to stow more provisions, they could stay out much longer. These vessels are very useful in landing, and putting off from the shore in a surf, for by their great length and high stern they landed dry, when the English boats could scarcely land at all.

They are very curious in the construction of these vessels, the chief parts or pieces whereof are formed separately without either saw, chissel, or any other iron tool, which renders their fabrication more surprising and worthy observation. These parts being prepared, the keel is fixed upon blocks, and the planks are supported with props, till they are sewed or joined together with strong plaited thongs, which are passed several times through holes bored with a chissel of bone such as they commonly make use of, and when finished, they are sufficiently tight without caulking.

Their instruments of war are clubs, spears and stones. They use their slings as before observed with great dexterity. They have likewise bows and arrows; but the arrows are of no other use than merely to bring down a bird, being headed only with a stone, and none of them pointed. Their targets are of a semicircular form, made of wicker work and plaited strings of the cocoa-nut fibres, covered with glossy bluish green feathers, and ornamented with shark's teeth curiously displayed.

The tools which these people make use of for building houses, constructing canoes, hewing stones, and for cleaving, carving and polishing timber, consist of nothing more than an adze of stone, and a chissel of bone, most commonly that of a man's arm; and for a file or polisher, they make use of a rasp of coral and coral sand. The blades of their adzes are extremely tough, but not very hard; they make them of various sizes, those for felling wood weigh six or seven pounds, and others which are used for carving, only a few ounces; they are obliged every minute to sharpen them on a stone, which is always kept near them for that purpose. The most difficult task they meet with in the use of these tools, is the felling of a tree, which employs a great number of hands for several days together. The tree which is in general use is called *Aoi*, the stem of which is straight and tall. Some of the smaller boats are made of the bread-fruit tree, which is wrought without much difficulty, being of a light spongy nature. Instead of planes they use their adzes with great dexterity. Their canoes are all shaped with the hand, the Indians not being acquainted with the method of warping a plank.

The amazing expertness of the natives in swimming has been particularly noticed by voyagers. It is related that on a part of the shore where a tremendously high surf broke, inasmuch that no European boat could live, and the best swimmer in Europe could not preserve himself from drowning, if by any accident he had been exposed to its fury, ten or eleven Indians were swimming here for their amusement. If a surf broke near them they dived under it and rose again on the other side. They availed themselves greatly of the stern of an old canoe, which they took before them and swam out with it as far as the outermost breach, when two or three getting into it and turning the square end to the breaking wave, were driven towards the shore with incredible rapidity, sometimes almost to the beach; but generally the wave broke over them before they got half way, in which case they dived and rose on the other side with the canoe in their hands, and swimming out with it again, were again driven back. During this arduous effort, none of the swimmers attempted to come on shore, but seemed to enjoy the sport in the highest degree.

It is further added, that a head intended to have been dropped into a canoe, having accidentally fallen into the sea, a little boy about six years old jumped immediately overboard, and, diving after it, recover-

ed his jewel. Our officers, to encourage the child, dropped more beads, which excited the desire of a number of both sexes of the natives to amuse the strangers with their feats in the water; they dived, and not only brought up several beads scattered at once, but likewise large nails, which, from their weight, descended quickly to a considerable depth. Swimming seems to be familiar to both sexes from the earliest childhood, and the pliancy of their limbs and easy positions in the water were most amazing, and seemed to indicate that they were a kind of amphibious creatures.

The state of traffic in this country was found to be fluctuating; for Captain Cook observes, that on his former voyages the most valuable commodities were new axes, hatchets, spikes, large nails, looking glasses, knives and beads; whereas a total change took place on his last visit. Feathers, of which great quantities had been procured at the Friendly Islands, were now held in universal estimation. Amongst other uses, these were applied to that of adorning the dress of their warriors.

Feathers also at this time became an article of the highest value with the women, and of course objects which attracted their particular attention. They styled them *Oora*, and they seemed to have been prized equal to jewels in Europe.

The most attractive were those called *ooravine*, which grow on the head of the green parroquet, and the natives soon became judges competent to distinguish the superior from the inferior sorts. Our people endeavoured to impose dyed feathers upon them for those of a genuine colour; but all their arts of deception were abortive. The rage for the possession of feathers became boundless, and they were the wages of prostitution with females in general; nor did even husbands seem to discountenance them in throwing out allurements to our countrymen to obtain possession of them. To such a degree of phrenzy did their desire for this article prevail, that a single little feather was preferred to a bead or a nail, and a very small piece of cloth closely covered with them was received with a rapture of delight equal to any that could be excited in the mind of an European on the presentation of a diamond of the first magnitude. Their warriors exchanged their very helmets for red feathers, and the sailors purchased targets innumerable with them.

Their curious and singular mourning dresses, which formerly had been prized so highly, were disposed of when feathers became the objects of barter. Captain Cook presented one of these mourning dresses to the British Museum.

The islanders also at this time discovered great inclination for baskets, clubs and painted cloth, and were excessively taken with the mats of *Tongataboo*, though, in general they resemble those of their own manufacture. Our people, however, availed themselves of this disposition, and imposed on them, under another name, the very mats they had formerly purchased at *Otaheite*, and they had more success in this deception, than in the imposition of dyed feathers.

## SECTION VI.

*Longevity. Marriages. Religion. Human Sacrifices. Particular Customs. Morais. Burials. Mourning.*

**N**OTWITHSTANDING the damp air to which the inhabitants of *Otaheite* are inevitably exposed, and particularly those of the lower class, from the construction of their huts, they are in general healthy and robust, live to an advanced age without being much incommoded by infirmities, retain their intellectual powers, and preserve their teeth to the last. *Monf. de Bougainville*, the French navigator often referred to, describes an old man, who had no other trait of age than that venerable one which is imprinted on a fine figure. Silver locks and a white beard adorned his



his head. His body was nervous and his flesh solid. He had neither wrinkles or any other tokens of decrepitude. This man, however, so respectable in appearance, seemed averse to the society of strangers: he was totally regardless of their caresses, and gave no indications of fear, astonishment, or curiosity. Those objects that excited the rapture of the multitude had no charms for him: he accounted them baubles, from which consideration it appeared that his mind was as sound and unimpaired as his body.

The same navigator relates, that his people found upon this island five or six men of most singular appearance. Their skins were of a dead white like the nose of a white horse, scurfy, covered with a kind of down, and of a hue that could not admit of being termed complexion. The hair on their heads, eyebrows and beards were of the same dead white: they had eyes resembling those of a ferret, and were remarkably near sighted. They were, upon the whole, considered as being of no particular race of mankind, nor did they appear to propagate beings similar to themselves.

Marriages in this island do not come under the cognizance or sanction of the priests, being merely secular contracts, abstracted from any solemn tie, or formal ceremony. But if the priests are deprived of the benefits that might result from marriages, if under the list of their functions, they are amply compensated by an exclusive right to perform the ceremony of tattooing, which being universally adopted must be very lucrative, and furnish them with all the luxuries of life. The males in general undergo a kind of circumcision, which they intimate as done from a principle of cleanliness: however, it is deemed a foul disgrace not to submit to it. The performance of this ceremony is likewise the exclusive right of the priests.

The religion of these islanders appears to be very mysterious; and as the language adapted to it was different from that which was spoken on other occasions, our voyagers were not able to gain much knowledge of it. All the information they could obtain in regard to this particular was, that the natives imagined every thing in the creation to proceed from the conjunction of two persons. One of these (which they consider as the first) they call Taroataihetoomo, and the other Tapapa; and the year which they call Tettowmatatayo they suppose to be the daughter of these two. They also imagine an inferior sort of deities, known by the name of Eatooas, two of whom, they say, formerly inhabited the earth, and they suppose that the first man and woman descended from them. The Supreme Being they stile "The Causer of Earthquakes;" but more frequently address their prayers to Tane, whom they conceive to be a son of the first progenitors of nature. They believe in the existence of the soul in a separate state, and suppose that there are two situations differing in the degrees of happiness, which they consider as receptacles for different ranks, but not as places of rewards and punishments. Their notion is, that the chiefs and principal people will have the preference to those of lower ranks. For as to their actions they cannot conceive them to influence their future state, as they believe the deity takes no cognizance of them.

It had been asserted by Mont. Bougainville, on the testimony of a native, whom he took with him to France, that human sacrifices constitute a part of the religious ceremonies of the people of Otahete.

Captain Cook, however, desirous of having farther information concerning so interesting a matter, went to a morai, or place of worship (which we shall describe in course) accompanied by captain Furneaux of the Adventure, having with them a seaman who spoke the language tolerably well, and several of the natives. Observing in the morai a kind of bier with a shed erected over it, on which lay a corpse and some provisions, enquiry was made if the plantains were for the Eatooa or Divinity, and if they sacrificed to him hogs, dogs, fowls, &c. To all this a native replied in the

affirmative. On enquiry being made whether they sacrificed men to the Eatooa, the answer was *taato eno*, "bad man;" first *tiparrby*, beating them till they were dead. When the question was put, If good men were put to death in this manner, the reply was in the negative. Being asked whether Towtows, that is, men of the lowest class, were ever thus sacrificed, if good men, a native replied in the negative, repeating the words *taato eno*, or bad men. It appeared, from what could be gathered upon this occasion, that men, for certain crimes, were condemned to be sacrificed to the Deity, provided they did not possess any property to purchase their redemption. But as more certain information, as well as a view of the ceremony, was obtained, by the last mentioned navigators on the voyage following, we are thereby enabled to present our readers with such an account of the ceremony of human sacrifices as we hope will prove satisfactory.

Captain Cook receiving information that a man was to be sacrificed at the great morai, at Attahooroo, where the presence of the king (Otoo) was necessary, requested the liberty to accompany him, and be present at the solemnity. This being readily granted, he set out, attended by some officers and others, and followed by Omai in a canoe.

As soon as they landed at Attahooroo, Otoo desired that the sailors might be ordered to continue in the boat; and that the persons present would take off their hats as soon as they should come to the Morai. To this they immediately proceeded, followed by numbers of men and some boys; but not one woman was present. They found four priests with their assistants waiting for them, and on their arrival the ceremonies commenced. The dead body or sacrifice was in a small canoe that lay on the beach fronting the Morai. Two of the priests, with several of their attendants, were sitting by the canoe that lay on the beach; the others at the Morai. The company stopped at the distance of 20 or 30 paces from the priests. Here Otoo placed himself; the European visitors and a few others standing by him, while the bulk of the people were removed to a greater distance. The ceremonies now commenced. One of the assistants of the priests brought a young plantain tree, and laid it down before the king. Another approached, bearing a small tuft of red feathers, twisted on some fibres of the cocoa-nut husk, with which he touched one of Otoo's feet, and afterwards retired with it to his companions. One of the priests who were seated at the Morai then began a long prayer, and at particular times sent down young plantain trees, which were placed upon the sacrifice. During this prayer, one of the natives who stood by the officiating priest, held in his hands two bundles, in one of which, as was afterwards found, was the royal maro; and the other, if it may be allowed the expression, the ark of the Eatooa. The prayer being finished, the priests at the Morai, with their assistants, went and sat down by those who were upon the beach, carrying the two bundles with them. They here renewed their prayers; during which the plantain trees were taken, one by one, at various times, from off the dead body, which, being wrapped up in cocoa-leaves and small branches, was now taken out of the canoe and laid upon the beach. The priests placed themselves round it, some standing, and others sitting; and one or more of them repeated sentences for about ten minutes. The body was now stripped of the leaves and branches, and placed parallel with the sea-shore. Then one of the priests standing at the feet of the corpse, pronounced a long prayer, in which he was joined occasionally by others, each of them holding a tuft of red feathers in his hand. While this prayer was repeating, some hair was pulled off the head of the intended sacrifice, and the left eye was taken out; both which being wrapped in a green leaf, were presented to the king, who, however, did not touch them, but gave to the man who brought them to him the tuft of red feathers which he had received from



from Towha who was related to the king and chief of the district of Tettaha. This, with the eye and hair, were taken to the priests. Not long after this the king sent them another bunch of feathers.

In the course of this last ceremony, a king-fisher making a noise, Otoo said to Captain Cook, "That is the Eatooa;" and he seemed to consider it as a favourable prognostic. The corpse was then carried a little way, and laid under a tree, near which were fixed three thin pieces of wood neatly carved in various figures. The bundles of cloth were placed on a part of the Morai; and the tufts of red feathers were laid at the feet of the dead body, round which the priests stationed themselves; and our people were at this time permitted to go as near as they pleased. He who seemed to be the chief priest spoke for about a quarter of an hour, with different tones and gestures; sometimes appearing to expostulate with the deceased, at other times asking several questions; then making various demands, as if the dead body had power himself, or interest with the deity, to engage him to grant such requests; among which, he desired him particularly to deliver Eimeo, Maheine its chief, the women, hogs, and other things of the island into their hands; which was, indeed, the express object of the sacrifice. He then prayed near half an hour, in a whining tone, and two other priests joined in the prayer, in the course of which one of them plucked some more hair from the head of the corpse, and put it upon one of the bundles. The high priest now prayed alone, holding in his hand the feathers received from Towha. Having finished, he gave them to another priest, who prayed in like manner: then all the tufts of feathers were placed upon the bundles of cloth, which concluded the ceremony at this place.

The dead body was now carried to the most conspicuous part of the Morai, with the feathers, and the two bundles of cloth, while the drums beat slowly. The feathers and bundles were laid against a pile of stones, and the body at the foot of them. The priests having again seated themselves round the corpse, renewed their prayers, while some of their assistants dug a hole about the depth of two feet, into which they threw the victim, and covered it over with stones and earth. While they were depositing the body in the grave, a boy squeaked aloud, upon which Omai told the captain, it was the Eatooa. In the meantime, a fire having been made, a lean dog half starved was produced, and killed by twisting the neck. The hair was then singed off, and the entrails being taken out, they were thrown into the fire, and left there to be consumed; but the kidney, heart and liver, were baked on heated stones.

The carcase, after having been rubbed over with the blood of the animal, were, with the liver, &c. laid down before the priests, who were seated round the grave praying. They, for some time, uttered ejaculations over the dog, while two men, at intervals, beat very loud on two drums; and a boy screamed in a loud shrill voice three times. This, they said, was to invite the Eatooa to feast on the banquet that they had prepared for him.

When the priests had finished their prayers, the body, heart, liver, &c. of the dog, were placed on a whatta, or scaffold, about six feet in height, on which lay the remains of two other dogs, and of two pigs, that had been lately sacrificed. The priests and their attendants now gave a shout, and this proclaimed the ceremonies ended for the present.

The evening being arrived our people were conducted to a house belonging to Paratou, where they were entertained and lodged for the night. Having been informed, that the religious rights were to be renewed the next day, they could not quit the place while any thing remained to be seen.

Early in the morning they repaired to the scene of action; and soon afterwards a pig was sacrificed, and laid upon the same scaffold with the others. About

eight o'clock Otoo took our party to the Morai, where the priest and a great multitude of people were by this time assembled. The two bundles occupied the place where they had been deposited the preceding evening; the two drums were in the front of the Morai, and the priests were stationed beyond them. The king placed himself between the drums, and desired Captain Cook to stand by him. The ceremony commenced with bringing a young plantain tree, and laying it at the king's feet. A prayer was then repeated by the priests, holding in their hands several tufts of red, and a plume of ostrich feathers; which the commodore had presented to Otoo on his first arrival.

When the priests had ended the prayer, they changed their station, and placed themselves between our party and the Morai. One of them, the same who had performed the principal part the preceding day, began another prayer, which continued near half an hour. During the prayer, the tufts of red feathers were put, one by one, upon the ark of the Eatooa. Not long after, four pigs were produced, one of which was killed immediately, and the three others were taken to a neighbouring sty.

One of the bundles was now untied, and it contained the Maro with which the natives invest their kings. When taken out of the cloth, it was spread on the ground at full length, before the priests. It is a girdle about fifteen feet in length, and one foot and a quarter in breadth, and is probably put on in the same manner as the common Maro, or piece of cloth, used by these islanders to wrap round the waist. It was ornamented with yellow and red feathers; but principally with the former. One end of it was bordered with eight pieces, about the size and figure of a horse-shoe, whose edges were fringed with black feathers; the other end was forked, having the points of various lengths. The feathers were ranged in two rows, in square compartments, and produced a pleasing effect. They had been first fixed upon some of the cloth of the island, and then sewed to the upper part of the pendant, which Captain Wallis had left flying on shore, the first time of his arrival at Matavai. The priests pronounced a long prayer, relative to this part of the ceremony; and after it was ended, the badge of royalty was folded up with great care and put into the cloth.

The other bundle, already mentioned, under the name of the ark, was next opened at one end; but our party were not permitted to approach near enough to examine its mysterious contents. The intelligence they obtained respecting its contents was, that the Eatooa (or rather, what is supposed to represent him) was concealed therein.

This sacred repository is composed of the twisted fibres of the husk of the cocoa-nut, and its figure is nearly circular, with one end considerably thicker than the other. The pig that had been killed was by this time cleaned, and its entrails taken out. These happened to have many of those convulsive motions, which frequently appear, in different parts, when an animal is killed; and this was considered as a very favourable omen. After having been exposed for some time, the entrails were carried and laid down before the priests, one of whom closely inspected them, turning them for this purpose gently with a stick. Having been sufficiently examined, they were thrown into the fire. The sacrificed pig, and its liver, heart, &c. were now put upon the scaffold where the dog had been deposited; and then all the feathers, except the ostrich plume, being enclosed in the ark, an end was put to the whole solemnity.

Four double canoes remained upon the beach all the time, before the place of sacrifice. A small platform, covered with palm leaves, fastened in mysterious knots, was fixed on the fore part of each of those canoes; and this also is called a Morai. Some plantains, cocoa-nuts, bread-fruit, fish, and other articles, lay upon each of these naval Morais. The natives said that they belonged



*Engraved for* BANKES'S *New System of* GEOGRAPHY *(Published by Royal Authority.)*



*HUMAN SACRIFICE, in a MORAI in OTAHEITE.*



*The Body of TEE a CHIEF, as preserved after DEATH in OTAHEITE.*



belonged to the Eatooa, and that they were to attend the fleet sent out against Eimeo.

The unfortunate victim offered on this occasion was, to appearance, a middle aged man, and one of the lowest class of the people; but it did not appear that they had fixed upon him on account of his having committed any particular crime that deserved death. It is certain, however, that they usually select such guilty persons for sacrifices, or else vagabonds, who have no visible way of procuring an honest livelihood. Having examined the body of the unhappy sufferer, now offered up as the object of these people's adoration, our party observed, that it was bloody about the head, and much bruised upon the right temple, which denoted the manner in which he had been killed; and they were informed, that he had been knocked on the head with a stone.

The wretches who are devoted on these occasions are never previously apprised of their fate. Whenever any one of the principal chiefs conceives a human sacrifice necessary, on any great emergency, he fixes upon the victim, and then dispatches some of his trusty servants, who fall upon him suddenly, and either stone him to death or beat out his brains with a club. The king is then acquainted with it, whose presence is said to be absolutely necessary at the solemn rites that follow; and, indeed, in the late performance, Oroo bore a capital part. The solemnity itself is called Poore Eree, or the prayer of the chief: and the victim is termed Taata-taboo, or consecrated man. The Morai, where the late sacrifice was offered, is always appropriated for the burial of the king of the whole island, and likewise of his family, and some other persons of distinguished rank. It differs little, except in extent, from the common Morais. Its principal part is a large oblong pile of stones, about 13 feet in height, and contracted towards the top, with a quadrangular area on each side, loosely paved with pebbles, under which the bones of the chiefs are deposited.

Not far from the end nearest the sea, is the place of sacrifice, where is a very large whatta, or scaffold, on which the offerings of fruits, and other vegetables are placed; but the animals are laid on a smaller one, and the human sacrifices are interred under the pavement. There are several reliques scattered about this place; such as small stones raised in several parts of the pavement; some with bits of cloth fastened round them; others intirely covered with it; and upon the side of the large pile fronting the area are a great number of pieces of carved wood, in which their gods are supposed to reside occasionally.

There is an heap of stones at one end of the large scaffold, with a sort of platform on one side. On this are deposited all the skulls of the human sacrifices, which are taken up after they have remained under ground for some months. Just above them many of the carved pieces of wood are placed; and here the Maro, and the other bundle, supposed to contain the god Oroo, were laid during the celebration of the late solemn rites.

It is probable, that this barbarous custom of offering human sacrifices prevails in all, or most of the islands of the Pacific Ocean, however distant from each other some of them may be. And though it may be supposed that not more than one person is offered at one time, either at Otaheite, or other islands, yet these occasions, in all probability occur so frequently, as to make a terrible havock of the human species; for no less than 49 skulls of former victims were counted lying before the Morai at Attahooroo; and as none of those skulls appeared to have suffered any considerable change or decay from the weather, it may be inferred, that a short time had elapsed since the victims to whom they belonged had been offered.

This horrid practice, though no consideration whatever can make it cease to be detestable, might, perhaps, be thought to be less detrimental, in some respects, if it contributed to impress any awe for the

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deity, or veneration for religion, upon the minds of the spectators; but this was far from being the case on the late occasion; for though a vast multitude had assembled at the Morai, they shewed very little reverence for what was transacting: and Omai happening to arrive after the ceremonies had begun, many of the islanders thronged round him, and were engaged, for the remaining part of the time, in making him recount some of his adventures; to which they listened with great eagerness of attention, regardless of the solemn offices which their priests were then performing. Indeed, the priests themselves, except the one who sustained the principal part, either from their being familiarized to such objects, or from their reposing no great degree of confidence in the efficacy of their religious institutions, maintained very little of that solemnity, so necessary to give to acts of devotion their proper effect.

Their habit was but an ordinary one; they conversed together with great familiarity; and the only attempt they made to preserve decorum, was by exerting their authority, to prevent the populace from encroaching on the spot, and to suffer our party, as strangers, to come forward. They were, however, very candid in the answers which they gave to any interrogatories that were put to them, with regard to this inhuman institution. Being asked, what was the design of it? They replied, that it was an antient custom, and highly pleasing to their god, who came and fed upon the sacrifices; in consequence of which, he granted their petitions. It was then objected, that he certainly did not feed on these, as he was neither seen to do it, nor were the bodies of the sacrificed animals soon consumed; and that as to the corpse of a human victim, they prevented his feeding on that by interring it. In answer to these objections, they observed, that he came in the night, invisibly, and fed only on the soul, or immaterial part, which (as these people say) remains about the place of sacrifice, till the carcase of the victim is wholly wasted by putrefaction.

Human sacrifices are not the only strange customs that still prevail among the inhabitants of Otaheite, though, in many respects, they have emerged from the brutal manners of savage life. Besides cutting out the jaw bones of their enemies slain in battle, which they carry about with them as trophies, they, in some measure, offer up their bodies to the Eatooa: for after an engagement, in which they have come off victorious, they collect all the dead, and bring them to the Morai, where, with great form and ceremony, they dig a large hole and bury them all in it, as so many offerings to their divinities.

They treat in a different manner their own chiefs that fall in battle. A late king, Tootaha, Tubourai Tainaide, and another chief, who were slain in an engagement with those of Tiaraboo, were brought to the Morai at Attahooroo; at which place the priests cut out their bowels before the great altar; and their dead bodies were afterwards interred in three different places near the great pile of stones abovementioned; and the common men who lost their lives in the battle, were all buried in one hole, at the foot of the same pile. This was performed the day after the battle, with much pomp and formality, amidst a numerous concourse of people, as a thanksgiving offered to the deity for the victory they had obtained the preceding day. The vanquished, in the mean time, had taken refuge in the mountains, where they remained upwards of a week, till the fury of the victors began to abate. A treaty was then set on foot, by which it was agreed, that Oroo should be proclaimed king of the whole island; and the solemnity of investing him with the Maro, or badge of royalty, was performed at the same Morai, with great magnificence.

The natives call their places of interment Morais, as they do their places of worship. A party of our latest voyagers to the island saw a vast building, which they were informed to be the Morai of Oberca. It was one



of the most considerable pieces of architecture in the island. It consisted of an enormous pile of stone work raised in the form of a pyramid, with a flight of steps on each side. It was near 270 feet long, about one third as wide, and between 40 and 50 feet high. The foundation consisted of rock stones, the steps were of coral, and the upper part was of round pebbles, all of the same shape and size. The rock and coral stones were squared with the utmost neatness and regularity, and the whole building appeared as compact and firm as if it had been erected by the best workmen in Europe.

In the center of the summit was the representation of a bird carved in wood, near which was the figure of a fish in stone. The pyramid constituted part of one side of a court or square, the sides of which were nearly equal; notwithstanding which pavement, several plantains and trees, which the natives call *Etoa*, grew within the enclosure. At a small distance to the westward of this edifice was another paved square, called by the natives *Imatata*, which appeared to be altars whereon they placed the offerings of their deities.

They approach these Morais with the greatest awe and reverence; not, as it should seem, because they esteem any thing there sacred, but because they there worship an invisible being, for whom they entertain the profoundest respect, although not excited by the hope of reward, or the dread of punishment. They hold these cemeteries, or places of worship, so venerable, that the chiefs themselves and their wives, on passing them, take their upper garments from their shoulders.

The manner in which they bury their dead, and express their sorrow for the loss of relatives and friends departed, is thus described by the latest and most intelligent observers.

The corpse was placed in the open air, till the bones became quite dry. A shed was erected near the residence of the deceased; one end was left quite open; the other end and the two sides were partly enclosed with a sort of wicker work. The bier was a frame of wood, like that on which the seamen's beds, called cots, are placed, with a matted bottom, and supported by four posts, at the height of above four feet from the ground.

The body was covered first with a mat, and then with white cloth. By the side of it lay a wooden mace, one of the implements of war, and near the head of it cocoa-nut shells; at the other end a bunch of green leaves with some dried twigs, all tied together, were stuck in the ground, by which lay a stone as big as a cocoa-nut. Near these lay one of the young plantain leaves that are used for emblems of peace, and close by it a stone axe. At the open end of the shed also hung a great number of palm nuts, in several strings; and without the shed was stuck up in the ground a stem of a plantain tree, about six feet high, upon the top of which was placed a cocoa-nut shell full of fresh water: against the side of one of these posts hung a small bag containing some bread-fruit ready roasted. The food thus placed by the corpse was designed as an offering to their deities.

They cast round about the spot where the body is placed small pieces of cloth, on which the tears and blood of the mourners have been shed; for in their paroxysms of grief, it is an universal custom to wound themselves with a shark's tooth.

Mr. Banks was so desirous of being present at the ceremony

of one of their burials, that he agreed to take a part in it, when he was informed that he could not be a spectator on any other condition. He went accordingly in the evening to the place where the body was deposited, where he was met by the relations of the deceased, and was afterwards joined by several other persons. Tubourai Tamaide, one of their chiefs, was the principal mourner, and his dress was whimsical, though not altogether ungraceful. Mr. Banks was obliged to quit his European dress, and had no other covering than a small piece of cloth that was tied round his middle; his body was blacked over with charcoal and water, as were the bodies of several others, and among them some females, who were no more covered than himself.

The procession then began, and the chief mourner uttered some words which were judged to be a prayer, when he approached the body, and he repeated these words when he came up to his own house. They afterwards went on, by permission, towards the fort. It is usual for the rest of the Indians to shun these processions as much as possible; they accordingly ran into the woods in great haste, as soon as this came in view. From the fort the mourners proceeded along the shore, crossed the river, then entered the woods, passing several houses which became immediately uninhabited; and during the rest of the procession, which continued for half an hour, not an Indian was visible.

Mr. Banks filled an office which they call *Niniveh*, and there were two others in the same character. When none of the other natives were to be seen, they approached the chief mourner, saying, *Imatata*; then those who had assisted at the ceremony bathed in the river, and resumed their former dress. Such was this uncommon ceremony, in which Mr. Banks performed a principal part, and received applause from Tubourai Tamaide, the chief mourner.

What can have introduced among these Indians so strange a custom as that of exposing their dead above ground, till the flesh is consumed by putrefaction, and then burying the bones, it is difficult to guess; nor is it less difficult to determine, why the repositories of their dead should be also places of worship.

The mourning that is worn here is an head-dress of feathers, the colour of which is consecrated to death, and a veil over the face. The dress is called *Ieva*. The whole country is said to appear thus on the death of their king. The mourning for fathers is very long. The women mourn for their husbands; but not the husbands for their wives.

Having selected the most authentic accounts we could possibly procure of the present state of Otaheite, the people, customs, manners, language and arts, as respectively arranged in the foregoing sections, we have only to add some conclusive remarks that may tend to the advantage of other British navigators, who may hereafter visit that part of the world.

As the island produces no commodities that can be converted to the purpose of traffic, the main, and indeed only, benefit that can accrue from a knowledge of it is the supplying of ships with refreshments in passing through the South Seas: it is observed by the most intelligent and speculative navigators, that it might be rendered competently subservient to that desirable purpose, as such European productions, both animal and vegetable, as are conducive to the same, might be abundantly cultivated in so fertile a spot.





## C H A P. IX.

THE various discoveries that have been made, and incidents that have occurred, during the course of the different times at which Captain Cook has visited this part of the globe, afford a most pleasing and entertaining narrative, particularly the last, as Captain Cook then returned with Omai, from whose interpretation much knowledge was derived. Therefore, as it is our intention to blend amusement with information, we shall present our readers with a minute account of the reception he met with from these hospitable people, and every transaction worthy of record, in his first, second, third and last voyages.

## SECTION I.

## FIRST VOYAGE.

*Arrival of the Endeavour at Otaheite. Rules for establishing commerce with the natives. Various incidents. Fort erected. Visits from divers chiefs. Interview with Oberea, supposed queen of the Island. Remarkable ceremony. Divine service performed at the English fort, and attended by the natives. Celebration of his Majesty's birth-day attended by several Indian chiefs. Two marines desert, but one brought back. Account of Tupia, a native, who accompanied our navigators on their voyage. Departure from the island.*

CAPTAIN COOK, in the Endeavour, arrived at Otaheite, or King George the Third's Island, the spot of our consideration, and anchored in Port Royal harbour, called by the natives Matavai, on the 13th of April, 1769. Many of the inhabitants came off immediately in their canoes, and brought with them divers eatable commodities heretofore specified, which they bartered for beads and other articles with the ship's company.

The most respectable to appearance of those who came on board was an elderly man, named Owhaw, known to several officers who had visited this island with Captain Wallis. Owhaw being considered as a very useful man, the officers and others on the present occasion studied to please him, and to gratify all his wishes. As their continuance on the island was not likely to be very short, certain rules were drawn up to be observed by every person on board his majesty's bark the Endeavour, for the better establishing a regular trade with the natives.

The substance of these rules were, "That in order to prevent quarrels and confusion, every one of the ship's crew should endeavour to treat the inhabitants of Otaheite with humanity, and, by all fair means to cultivate a friendship with them. That no officer, seaman, or other person, belonging to the ship, excepting such only who were appointed to barter with the natives, should trade, or offer to trade, for any kinds of provision, fruit, or other produce of the island, without having express leave so to do. That no person should embezzle, trade, or offer to trade, with any part of the ship's stores; and, that no sort of iron, or any thing made of iron, nor any sort of cloth, or other useful articles in the ship, should be given in exchange for any thing but provision."

These necessary rules were signed by the Commander, and, being his orders, to the non-observance of them were annexed certain penalties, besides the punishment according to the usual custom of the navy.

The vessel being brought to her moorings, the commander, Mr. Banks, and Dr. Solander, went on shore, with a party under arms, and their friend the old Indian. They were received by some hundreds of the natives with awe and reverence, who exchanged the tokens of peace, and offered to conduct them to a spot of ground which would be more convenient for

them to occupy than that where they had landed. On their way, the English made the Indians some presents, which the latter very thankfully received. They now took a circuit of about four miles through the groves of the bread-fruit and cocoa-trees. Intermingled with these were the dwellings of the natives, which consisted of huts without walls. In the course of their journey they found but few fowls or hogs, and understood that none of their conductors, or any of the people they had hitherto seen, were persons of rank in the island. Those of their own crew who had before been at Otaheite in the Dolphin, were likewise of opinion, that the queen's residence had been removed, as no traces of it were now to be discovered.

Early next morning, several canoes surrounded the vessel, in two of which were many persons, whose dress and deportment denoted them to be of a superior class. Two of these came on board, and each of them fixed upon a friend: one of them chose Mr. Banks, and the other Captain Cook. They then made signs for their new friends to go with them to the places of their abode; and the latter being desirous of becoming acquainted with the people, and finding out a more convenient harbour, accepted the invitation, and went with them, accompanied by Mr. Banks, Dr. Solander and others. They landed in two boats about the distance of three miles, among a great number of the natives, who conducted them to a large habitation, where they were introduced to a middle aged man, named Tootahah. When they were seated, he presented Mr. Banks a cock, a hen, and a piece of perfumed cloth, which compliment was returned by a present. They were then conducted to several other large dwellings, where-in they walked about with great freedom. The ladies, so far from shunning, invited, and even pressed, them to be seated. By frequently pointing to the mats upon the ground and other indications, they had no doubt of their being less jealous of observation than they were.

Directing their course along the shore, they met, accompanied with a great number of natives, another chief named Tubouri Tamaide, with whom they settled a treaty of peace, in the manner before described. This chief gave them to understand, he had provisions at their service if they chose to eat, which he produced, and they dined heartily upon the bread-fruit, plantains and fish. A proper spot was then fixed upon by the commander, with the concurrence of Mr. Banks and others, to erect a fort for their defence, during their stay on the island, and the ground was accordingly marked out for the purpose; a great number of the natives looking on all the while, and behaving in the most peaceable and friendly manner.

As they had seen no poultry, and but a few hogs, they suspected that they had been driven up the country; for which reason they determined to penetrate into the woods, the tent being guarded by a petty officer and a party of marines. On this excursion several of the natives accompanied the English. While the party were on their march they were alarmed by the discharge of two pieces fired by the guard of the tent. Owhaw having now called together the captain's party, dispersed all the Indians, except three, who, in token



of their fidelity, broke branches of trees, according to their custom.

On their return to the tent, they found that an Indian having snatched away one of the sentinel's muskets, a young midshipman, who commanded the party, was so imprudent as to give the marines orders to fire, which were obeyed; but this did not satisfy them, as the offender had not fallen; they therefore pursued him, and revenged the theft by his death. They were afterwards informed that none of the others were either killed or wounded.

Next morning observing but few of the natives on the banks, and none came on board, it was concluded that the treatment they had received the former day was not yet forgotten; and the English were confirmed in this opinion by Owhaw's having left them. In consequence of these appearances, the captain brought the ship nearer to the shore, and moored her in such a manner as to make her broad-side bear on the spot which they had marked out for erecting their little fortification. But in the evening the resentment of the natives seemed to have subsided.

The day following died Mr. Buchan, a gentleman whom Mr. Banks had brought out as painter of landscapes and figures. He was regretted as a sober, diligent, and ingenious man, and one capable of gratifying his friends in England with representations of this country and its inhabitants, which no other person on board could delineate with the same accuracy and elegance.

Soon after Mr. Banks received a visit from Tubourai Tamaide who brought with him his wife and family, with the materials for erecting a house, intending to build it near the fort. He afterwards asked that gentleman to accompany him to the woods. On their arrival at a place where he sometimes resided, he presented his guest with two garments, one of which was of red cloth, and the other was made of fine matting. Having thus clothed Mr. Banks, he conducted him to the tent, and staid to dinner with his wife and son.

They had a dish served up that day, which was prepared by the attendants of Tubourai Tamaide, which seemed like wheat flour, and being mixed with cocoa-nut liquor, it was stirred about till it became a jelly. Its flavour was something like blanc mange. A sort of market was established without the lines of the fort, which was tolerably well supplied; and Tubourai Tamaide was a frequent guest to Mr. Banks and the other English gentlemen. He was the only native who attempted to use a knife and fork, being fond of adopting European manners.

Several of the natives brought their axes to grind and repair, most of which they had obtained from Captain Wallis and his people in the Dolphin; but a French one occasioned a little speculation; and at length, upon enquiry, it appeared to have been left here by M. de Bougainville.

The residence of our people on shore would have been by no means disagreeable, had they not been incessantly tormented by flies. This inconvenience prevented the parties from working.

A short time after Tubourai Tamaide came to complain, that the ship's butcher had threatened to cut his wife's throat because she would not barter a stone hatchet for a nail. It appearing clearly that the offender had infringed on one of the rules enjoined by the captain for trading with the natives, he was flogged on board in their sight. When the first stroke had been given, they were humane enough to interpose, and entreated earnestly that the culprit might be untied; but when this favour was denied them, they shewed strong signs of concern, and burst into tears and exclamations.

Tubourai Tamaide having been severely reprimanded by Mr. Banks for having suddenly seized a gun from his hand, cocking and observing the trigger thought it only flashed in the pan, Terapo, one of his female attendants, came down to the fort in the great-

est affliction, the tears gushing from her eyes. Mr. Banks, seeing her full of lamentation and sorrow, insisted upon knowing the cause, but instead of answering, she struck herself several times with a shark's tooth upon her head, till an effusion of blood followed, while her distress was disregarded by several other Indians, who continued laughing and talking with the utmost unconcern. After this she gathered up some pieces of cloth, which she had thrown down to catch the blood, and threw them into the sea, as if she wished to prevent the least trace or mark of her absurd behaviour. She then bathed in the river, and with remarkable cheerfulness returned to the tent as if nothing extraordinary had happened.

Oberea was again brought forward, being observed at Mr. Banks's tent by the master of the Endeavour, who declared her to be the person that, when he was here with captain Wallis in the Dolphin, was imagined to be queen of the island.

The eyes of every one were now fixed on her, of whom so much had been said by the crew of the Dolphin, and in the account given of her by the captain. With regard to her person, she was tall and robust, about forty years of age, her skin white, and her eyes had great expression in them: she had been handsome, but her beauty was now upon the decline. When her rank was known, an offer was made to conduct her on board the ship, which she accepted. Many presents were made her, particularly a child's doll, which had captivated her fancy. Captain Cook accompanying her on shore, they met Tootahah, who, though not king, seemed to be at this time invested with sovereign authority. As envy is found among those who are supposed to be the children of simple nature, Tootahah no sooner saw the doll than he discovered strong symptoms of jealousy, nor could any method be found of conciliating his friendship, but that of complimenting him with another. A doll was now preferable to a hatchet; but a very short time taught the Indians the superior value of iron, which, on account of its usefulness, prevailed over every other consideration.

Oberea had a husband named Oamo, but they had been long separated by mutual consent, after she had brought him a son and daughter. The boy, whose name was Terridini, was said to have been heir to the sovereignty of the island, but further information has pointed this out to be an error. He was probably lord of the district where they resided.

One morning Tomio, wife of Tubourai Tamaide, came in great haste to the tent, and taking Mr. Banks by the arm told him, that her husband was dying, owing to somewhat that had been given him by our people, and entreated him instantly to go to him. He accordingly went, and found the Indian very sick. He had been vomiting, and had thrown up a leaf, which they said contained poison. Mr. Banks, having examined the leaf, found it was nothing but tobacco, which the chief had begged of some of the ship's company.

Tubourai Tamaide really concluded, from the violent sickness he suffered, that he had swallowed some deadly drug, the terror of which, no doubt, contributed to make him yet more sick. While Mr. Banks was examining the leaf, he looked up to him as if he had been just at the point of death. Mr. Banks, being soon master of his disease, only ordered him to drink of cocoa-nut milk, which soon restored him to health, and he was as cheerful as before the accident happened. These people seemed in particular instances to be sometimes strangely afflicted from slight causes.

Captain Cook having produced an iron adze, which was made in imitation of the stone ones used by the natives, shewed it to Tootahah, as a curiosity. The latter snatched it up with the greatest eagerness, and earnestly requested that he might have it; and though he was offered the choice of any of the articles in the chests which were opened before him, yet he would not accept of any thing in its stead.

Upon



Upon this first visit of Captain Cook, an uncommon ceremony was presented to view. As Mr. Banks was sitting in his boat, trading with the natives as usual, some women, who were strangers, advanced in procession towards him. The rest of the Indians on each side gave way and formed a lane for the visitors to pass, who coming up to Mr. Banks presented him with some parrots feathers, and various kinds of plants. Tupia, who stood by Mr. Banks, acted as his master of the ceremonies, and receiving the branches, which were brought at six different times, laid them down in the boat. After this some large bundles of cloth were brought, consisting of nine pieces, which being divided into three parcels, one of the women, called Oorattooa, who appeared to be the principal, stepping upon one of them, took up her garments, and then, with an air of unaffected innocence and simplicity, turned round three times. This ceremony she repeated, with similar circumstances, on the other two parcels of cloth; and the whole being then presented to Mr. Banks, the women went and saluted him; in return for which extraordinary favours he made them such presents as he thought would be most acceptable. In the evening the gentlemen of the fort were visited by Oberea, and Otherea, her favourite female attendant, who was a very agreeable girl, and whom they were the more pleased to see, because it had been reported that she was either sick or dead.

This ceremony at first may have the appearance of indecency, but when it is observed that it is a state custom, it must tend, in some degree, to obviate all censure.

The commodore having directed that divine service should be performed on Sundays, the English officers were desirous that some of the principal natives should be present; but before the time fixed on for beginning the service arrived, most of them were gone home. Tubourai Tamaide and his wife were present, but though they behaved with much decency, they made no enquiries with respect to the ceremonies, and their brethren were as little inquisitive upon their return.

The day thus began by the English was concluded in a very different manner by the natives, who, in every instance, indulged that licentious disposition for which they are so remarkable.

Captain Cook, Mr. Banks, and Dr. Solander, had determined on a visit to Tootahah, but as he had removed to a place almost six miles from his former residence, it was almost evening before they arrived. They found the chief, as usual, sitting under a tree with a great crowd about him. Having made their presents in due form, consisting of a yellow stuff petticoat, and other trifling articles, they were invited to supper, and to pass the night there. The party consisted of six only; but the place was crowded with a greater number than the houses and canoes could contain. Among other guests were Oberea with her train of attendants. Mr. Banks having accepted a place in Oberea's canoe, left his companions in order to retire to rest. Oberea had the charge of his clothes; but notwithstanding her care they were stolen, as were also his pistols, his powder horn, and several other things out of his pockets. An alarm was given to Tootahah, in the next canoe, who went with Oberea in search of the thief, leaving Mr. Banks with only his breeches and waistcoat on. They soon returned, but without success. Mr. Banks thought proper to put up with the loss at present, and retired a second time to rest; but just as he had composed himself to sleep, he was roused by some music, and observed lights at a small distance from the shore. He then arose to go and find his companions. As soon as he approached the lights he found the hut where captain Cook and three others of the gentlemen lay, when he began to relate his misfortune to them: they told him in return, that they had lost their stockings and jackets. In short, Dr. Solander, who joined them the next morning, was the only one that escaped being robbed.

No. 6.

Their cloaths, and the other things which had been stolen, were never heard of after; but Mr. Banks got some cloaths of Oberea, in which he made a whimsical appearance.

The necessary preparations being made, the parties that were sent out to make their observations on the Transit of Venus, for which the voyage was undertaken, had good success, though they differed a little in their accounts of the contact.

On the celebration of his majesty's birth-day several of the Indian chiefs partook of the entertainment, and in turn drank his majesty's health by the name of Kihiargo, the nearest imitation they could produce of King George.

A short time before the departure of the Endeavour, two young marines one night withdrew themselves from the fort, and in the morning were not to be met with. Notice having been given the next day that the ship would sail that or the ensuing day, as they did not return, Captain Cook began to imagine that they designed to remain on shore; but as he knew, in such a case, no effectual means could be taken to recover them without running a risque of destroying the harmony subsisting between the English and the natives, he resolved to wait a day, in hopes of their returning of their own accord. But as (after the expiration of that time) they were still missing, inquiry was made after them, when the Indians declared, that they did not propose to return, having taken refuge among the mountains, where it was impossible for them to be discovered; and added, that each of them had taken a wife. In consequence of this it was intimated to several of the chiefs that were in the fort with the women, among whom were Tubourai Tamaide, Tomio, and Oberea, that they would not be suffered to quit it till the deserters were produced. They did not shew any signs of fear or discontent, but assured the captain that the marines should be sent back. In the mean time an officer was dispatched in the pinnace to bring Tootahah on board the ship, and he executed his commission without giving any alarm. Night coming on, captain Cook thought it not prudent to let the people, whom he had detained as hostages, remain at the fort; he therefore gave orders to remove them on board, which greatly alarmed them all, especially the females, who testified the most gloomy apprehensions by floods of tears. Captain Cook escorted Oberea and others to the ship; but Mr. Banks remained on shore with some Indians, whom he thought it of less importance to detain.

In the evening one of the marines was brought back by some of the natives, who reported, that the other, and two of our men who went to recover them, would be detained while Tootahah was confined. Upon this the officer was immediately sent off in the long boat, with a strong body of men, to rescue the prisoners; at the same time the captain told Tootahah, that it was incumbent on him to assist them with some of his people, and to give orders in his name, that the men should be set at liberty; for that he would be expected to answer for the event. Tootahah immediately complied, and this party released the men without the least opposition.

At length they returned, but without the arms that had been taken from them when they were made prisoners: these, however, being restored soon after, the chiefs on board were allowed to return, and those who had been detained on shore were also set at liberty. On examining the deserters it appeared, that the Indians had told the truth, they having chosen two girls, with whom they would have remained in the island.

Among the natives who were mostly with the European visitors was Tupia, whose name has been often mentioned. He had been minister of Oberea when in the height of her power, which was now considerably on the decline. He was also the chief Tahowa, or priest of the island, and consequently well acquainted with the religion of his country, as well of its ceremonies.



monies as principles; to which he had added a knowledge of navigation, and an acquaintance of the number and situation of the neighbouring islands.

As the ship was about to depart, Tupia expressed a desire to go with his European friends, who thinking he would be useful to them in many particulars from his intelligence and accomplishments, his request was readily complied with. Tupia then went on shore for the last time to bid a farewell to his friends, to whom he gave several presents, as parting tokens of remembrance.

Mr. Banks being willing to obtain a drawing of the Morai, which Tootahah had in his possession at E-parre his chief residence, Captain Cook accompanied him thither, together with Dr. Solander. They immediately, upon landing repaired to Tootahah's house, where they were met by Oberea and several others. A general good understanding prevailed. Tupia came back with them, and they promised to visit their European friends early the next day, as they were told the ship would then sail.

These friendly people accordingly came very early on board, and the ship was surrounded with a vast number of canoes, filled with Indians of the lower fort. Between eleven and twelve they weighed anchor; notwithstanding all the little misunderstandings between the English and the natives, the latter, who possessed a great fund of good nature and much sensibility, took their leave, weeping in an affectionate manner. As to Tupia, he supported himself through this scene with a becoming fortitude. Tears flowed from his eyes, it is true, but the effort that he made to conceal them did him an additional honour. He went with Mr. Banks to the mast-head, and waving his hand to the canoes as long as they continued in sight, took a last farewell of his country. Thus our voyagers left Otaheite, having continued there exactly three months.

## SECTION II.

### SECOND VOYAGE.

*The Resolution and Adventure arrive at Otaheite; are in a critical situation. Transaction while they lay in Oatipihā Bay, also at Matavai Bay. State of Agriculture in the country. Curious incidents. Embarkation of Omai on board the Adventure, Captain Furneaux. State of Otaheite when our navigators left it on a second voyage.*

**CAPTAIN COOK** sailed on his second voyage in the Resolution, having under his command the Adventure, Captain Furneaux. The former, as soon as he was in sight of Otaheite, came to and waited for the Adventure to come up with him, in order that the two ships might put into Oatipihā bay to procure refreshments before they should anchor in Matavai bay.

When the Adventure came up they made sail; the breeze soon began to fail them, which, being succeeded by a dead calm, they hoisted their boats out to tow the ship off from a tremendous rock which they were approaching. But the impetuosity of the tide rendered their utmost efforts ineffectual. The ship struck at every fall of the sea, and such a dreadful surf broke under her stern as threatened momentary destruction, while all the horrors of shipwreck stared them in the face. The Adventure, however, very fortunately brought up close upon the bow of the Resolution without striking.

At length a slight breeze came off from the land, and the tide ceased to act so powerfully as before; so that Captain Cook, at length, with the greatest pains as well as exertion of unequalled skill, got her off, to the greatest joy of the crew, after narrowly escaping being wrecked on the very island, they had but a few days before so ardently wished to be at. The commodore

had given orders to all the boats to assist the Adventure; but before they reached her she was under sail.

During the time they were in this perilous situation, a number of the natives were on board and about the ships. They seemed insensible of danger, discovering not the least surprise, joy or fear, even while the vessel was striking, and quitted it a little before sunset without concern.

The next morning the ship anchored in Oatipihā Bay. It was evening before any enquiry was made by the natives of Tupia; and when they heard of his death and the cause of it, they did not seem to regret his loss. Several people asked for Mr. Banks, and other people who were at Otaheite with Captain Cook before. Our officers were informed by these people, that there had been a battle fought between the two kingdoms; that Toutaha, the regent of the greater peninsula, was slain, and that Otoo reigned in his stead.

In this battle fell Tubourai Tamaide. A peace was now established between the two kingdoms. The commodore receiving intelligence that Waheatow was come into the neighbourhood and wished to see him; he accordingly went in company with Captain Furneaux. About a mile from the landing place they met the chief, advancing to meet them with a numerous train. When the prince perceived the company he halted. He knew Captain Cook very well, as they had seen each other several times in 1769. He went at that time by the name of Terace, and took his father's name at his death. They found him sitting on a stool; and as soon as the usual salutation was over, he seated Captain Cook on the same stool with himself; the rest sat on the ground. He enquired after several who had been on the former voyage, and seemed sorry when told they must sail the next day; offering the captain, if he would stay, hogs in plenty. Captain Cook made him many presents, and staid with him till morning.

The sick people on board the Adventure got much relief from the fruits they procured here. Many of them had been so ill as not to be able to move without assistance.

Early in the morning they put to sea, and were accompanied by several canoes, who brought cargoes of fruit for sale, which they disposed of.

When they arrived at Matavai Bay, the decks were crowded with natives before they could get to anchor; almost all of them were acquainted with Captain Cook. Otoo their king and a great crowd were got together on the shore. Captain Cook was going on shore to pay him a visit, but was told he was gone to Oparee in a fright; which seemed very extraordinary to the captain, as all others were much pleased to see him. Maritata, a chief was on board, and advised the captain to defer his visit till next morning. The captain then set out for Oparee, after having given directions to fetch tents for the reception of the sick, &c. attended by Captain Furneaux, Maritata and his wife, and some others. They were conducted to Otoo as soon as they landed, who sat on the ground under a shady tree, with a great number of people round him. Captain Cook made him several presents. After the usual compliments had passed, his Otaheitan majesty thought proper to depart, and was entertained as he went with bagpipes and the seamen dancing. Some of his people danced also in imitation of the seamen, and performed their parts tolerably well.

Next day the king Otoo came to pay his European friends a visit, attended by a numerous train; he sent before him two large fish, some hogs, fruit, and a large quantity of cloth. After much persuasion he came on board himself, accompanied by his sisters, a younger brother, &c. with many attendants, who all received presents; and when they had breakfasted, carried them home to Oparee. Upon landing, an old lady, the mother of Toutaha, met Captain Cook, seized him by both hands, and, weeping bitterly, told him that her



son and his friend Toutaha were dead. Had not the king taken her from Captain Cook he must have joined her lamentations.

The commander took a trip to Oparee, early in the morning, attended by some officers and gentlemen, and made the king such presents as he had not before seen; one of them was a broad sword; at the sight of which he was very much intimidated, and desired it might be taken out of his sight. With much persuasion, he was prevailed upon to suffer it to be put on his side, where it remained a very short time. They received an invitation to the theatre, where they were entertained with a dramatic piece, consisting of comedy and dance. The subject they could not well find out; though they heard frequent mention of Captain Cook's name during the performance.

When this diversion was over, the king desired his guests to depart, and loaded them with fruit and fish. He sent more fruit and fish the next morning. Captain Furneaux gave the king a male and female goat. Captain Cook presented him with three Cape sheep, as it was his last visit. With this present he was well pleased, though he had not much reason to be so, as they were all weathers; this he was made acquainted with. Toutaha's mother again presented herself to Captain Cook; but could not look upon him without shedding many tears.

They determined to leave the island, and the king seemed much affected when Captain Cook told him of his resolution. They embraced each other several times and departed.

When the lieutenant returned who had been sent for the hogs promised, there came with him Pottatou (the chief of the district of Attahounou), with his wife, to pay Captain Cook a visit, and made him a present of two hogs and some fish. The lieutenant got likewise two more hogs. As the wind was westerly, they were obliged to dismiss their friends sooner than they wished; but they were very well satisfied with their reception.

Captain Wallis had planted several sorts of garden-fenced and divers kinds of fruits, of which there were no remains when Captain Cook left the island on the former voyage. On his arrival in 1773, he found none of the various seeds that had been sown by Europeans had succeeded except pumpkins, and for these the natives had not, as may be well supposed, the least esteem.

During the ship's stay at the island of Otaheite, Teruah, a sensible old chief, invited two of the gentlemen into his canoe, in which they accompanied him and his wife to the place of their residence. In their passage the old man asked a variety of questions relative to the nature and constitution of the country, from whence these wonderful strangers came. He concluded that Mr. Banks, whom he had seen a few years before, could be no less than the king's brother, and that Captain Cook was high admiral. The information that was given him was received with the greatest marks of surprise and attention; but when he was told, that in England there were neither bread-fruit nor cocoa-nut trees, he seemed to think but meanly of it, after all its other advantages were circumstantially enumerated.

A short time before the ships got under sail, a young man, whose name was Pores, came on board the Resolution, and requested the commander to take him with him, which, as it was apprehended he might be of occasional service, was complied with. Many others offered themselves but were refused. The only terms proposed by this youth were an axe and a spike nail for his father, who was then on board. He had them accordingly, and they parted just as the vessel was getting under sail, without the least apparent natural affection. This raised a doubt as to their consanguinity, which was confirmed by a canoe conducted by two more boys, coming a long side, as they were standing out of the bay, and demanding the young man in the name of Otoo.

It now appeared that the whole was a trick designed to answer mercenary purposes; as the king was not in the neighbourhood, and must be ignorant of the matter. Pores, however, seemed at first undetermined whether he should go or stay, but soon inclined to the former. The commodore then declared if they would return the axe and spike nail, he should go; but they assured him they were on shore and then departed. The youth at last seemed pretty well satisfied, but could not refrain from tears, when he turned his back on his native country.

An Irish sailor, who had settled a plan of escape with some of the natives, slipped over board with great secrecy, and just as the Resolution was getting under way, and being a good swimmer, made towards the shore; but he was discovered, pursued, and brought back. This man had been a sailor in the Dutch service, and Captain Cook had taken him on board the Endeavour at Batavia, in his former voyage in 1774. It seems he had neither friends or relations to attach him to any particular part of the world; therefore his wish to make this spot his residence was not very surprising; though it is highly probable, that if he had succeeded in his attempt, having been long accustomed to an active life, the insipid uniformity of that for which he had changed it would have become intolerable.

In the year 1767 and 1768, the island of Otaheite, as it were, swarmed with hogs and fowls; but at this time it was so ill supplied with these animals, that hardly anything would tempt the owners to part with them; and the little stock they had seemed to be at the disposal of their kings. When the vessels lay at Oaitipihā Bay, in the kingdom of Tiarrabou, or lesser Peninsula, our people were given to understand, that every hog and fowl belonged to Waheatoua; and that all the kingdom of Opoureonu, or the greater Peninsula, belonged to Otoo. While at this island they got only 24 hogs in 17 days; half of which came from the kings themselves, and the other half they were inclined to think were sold by their permission.

They attributed the scarcity of hogs to two causes; first, to the great number of these animals which had been consumed, and carried away for stock, by the ships that had touched here of late years; secondly, to the frequent wars between the two kingdoms. Two, they knew, had commenced since the year 1767; but now peace reigned among them, though they did not seem to entertain a cordial friendship for each other. Our people could not learn the occasion of the late war, nor who were victorious in the conflict; but they learnt, that in the last battle which terminated the dispute, numbers were killed on both sides. On the part of Opoureonu, Toutaha, their very good friend, was killed, and several other chiefs.

Such was the present state of Otaheite, but the other islands, that is, Huaheine, Ulietea, and Otaha, which will be treated on in succession, appeared in a more flourishing condition, than they were when first visited; since which having enjoyed the blessings of peace, the people possess not only the necessaries, but many of the luxuries of life in great profusion.

Captain Furneaux, in September 1773, agreed to receive on board his ship a young man named Omai, a native of Ulietea or Raietea, one of the Society Islands, where he had some property, of which he was dispossessed by the people of Bolabola. The two ships separating in a storm a few months afterwards, the voyage of the Adventure was brought to a much earlier conclusion than that of the Resolution; for she arrived at Spithead in July following.

Captain Cook at first did not think Omai a proper person to bring to England; but, upon his arrival, was convinced of his error, and had the candor to acknowledge, that he much doubted whether any others of the natives would have given more general satisfaction by his behaviour amongst our people; being of opinion, that the qualities of his head and heart did honour to human nature. He is described as possessing a good under-



understanding, quick parts, and honest principles, which rendered him acceptable to the best company, and a proper degree of pride, which induced him to avoid the company of persons of inferior rank; and that though, doubtless, he had passions in common with others of the same age, as having judgment enough not to indulge them to an excess. His principal patrons whilst in England were the earl of Sandwich, Mr. Banks and Dr. Solander. His noble patron, then first lord of the admiralty, introduced him to his majesty at Kew, and during his stay in England he was caressed by many of the principal nobility. He naturally imitated that easy and elegant politeness, which is prevalent among the great, and which is one of the ornaments of civilized society. Indeed, he adopted the manners, the occupations and amusements of his companions in general, and gave many proofs of a quick perception, and a lively fancy.

It was remarked, however, that though Omai lived in the midst of amusements during his residence in England, his return to his native country was always in his thoughts, and though he was not impatient to go, he expressed a satisfaction as the time of his return approached. After a stay of two years, and having been inoculated for the small-pox, he embarked with Captain Cook on board the *Resolution*, when she was fitted out for another voyage, loaded with presents from his several friends, and duly grateful for the kind reception and treatment he had experienced in this country.

Such is the very candid and liberal account of this extraordinary Indian, respecting his conduct and behaviour whilst in England. We cannot, therefore, but express concern on a review of some transactions at his return to his native country, which indicated a degeneracy from the principles he was said to possess.

### SECTION III.

#### THIRD VOYAGE.

*Arrival of Captain Cook with the Resolution and Discovery under his command at Otaheite. Reception and transactions relative to Omai. Divers entertaining occurrences, &c. &c.*

CAPTAIN Cook sailed on his third and last voyage from Plymouth Sound in July 1776, in the *Resolution*, having under his command the *Discovery*, Captain Clarke, who had been his second lieutenant on board the former ship, in his second voyage round the world.

As upon the former, so on the present occasion the commodore, on making the island of Otaheite, steered for Oaitipihā Bay, intending to anchor there, in order to procure some refreshments from the S. E. parts of the island, before they sailed to Matavai, where they expected their principal supply. As they approached the island they were attended by several canoes, each containing two or three men: but being of the lower class Omai took no particular notice of them, nor they of him. They did not know that he was one of their countrymen, though they had conversed with him for some time. At length a chief, whom Captain Cook had known before, named Ootee, and Omai's brother-in-law, who happened to be now at this corner of the island, and three or four others, all of whom knew Omai before he embarked with captain Furneaux, came on board: yet there was nothing in the least tender or striking in their meeting, but, on the contrary, a perfect indifference on both sides, till Omai, conducting his brother into the cabin, opened a drawer, and gave him a few red feathers. This circumstance being soon communicated to the rest of the natives on deck, Ootee, who before would hardly speak to him, now begged, that they might be *Tayos* (friends) and exchange names. Omai readily accepted of the honour, and a present of red feathers ratified the agree-

ment. By way of return, Ootee sent ashore for a hog. It was evident, however, to all present, that it was not the man, but his property, that they esteemed. Had he not displayed his treasure of red feathers, a commodity of great estimation in the island, it is matter of doubt whether they would have bestowed a single cocoa-nut upon him. Such was Omai's first reception among his countrymen; and though it was not expected it would be otherwise, yet it was hoped, that the valuable stock of presents, with which he had been possessed by the liberality of his friends in England, would be the certain means of raising him into consequence, among the first persons of rank throughout the Society Islands. This, indeed, must have been the case, had he conducted himself with any degree of prudence; but he paid little attention to the repeated advice of his best friends, and laid himself open to every imposition.

Through his means our people were informed by the natives who came off, that since Captain Cook last visited this island in 1774, two ships had been twice in this bay, and had left animals there resembling those they had on board; but on a minute enquiry into particulars they were found to consist only of hogs, dogs, goats, a bull, and the male of another animal, which the natives so imperfectly described, that they could not conjecture what it was. These ships, they said, had come from a place called Reema, which was supposed to be Lima, the capital of Peru, and that these late visitors were consequently Spaniards. They added, that the first time they arrived they built a house, and left behind them two priests, a boy or servant, and a fourth person whom they called Mateema, much spoken of at this time; taking away with them, when they sailed, four of the natives: that about ten months after the same ships returned, bringing back only two of the natives, the other two having died at Lima; and that, after a short stay, they took away the people they had left, but that the house they had erected was then standing.

So precarious and fluctuating was the state of traffic and barter, that a quantity of feathers, which might be taken from the body of a tom-tit, would, early in the morning, have purchased a hog of forty or fifty pounds weight: but when the whole ship's crew were possessed of some of this precious article, it decreased above five hundred per cent. in its value in a few hours: however, the balance, even then, was considerably in favour of our people; and red feathers still preserved a superiority over every other commodity.

The ships had not long anchored before Omai's sister came on board, to congratulate him on his arrival. It was pleasing to observe, that, to the honour of both these relations, their meeting was marked with expressions of the tenderest affection, more easily conceived than described.

Captain Cook having received a message from Waiheia, king of Tiarraboo, notifying his arrival, and requesting he would come ashore to meet him, Omai and the captain prepared to make him a visit in form. Omai, on this occasion, took some pains to dress himself, not after the manner of the English, nor that of Otaheite, or Tongataboo, or in the dress of any other country; but in a strange medley of all the habiliments and ornaments of which he was possessed. Thus equipped, on landing, they first paid a visit to Etary, an old chief, who being carried on an hand-barrow, accompanied them to a large building, where he was set down. Omai seated himself on one side, and the captain on the other. The young chief soon after arrived, attended by his mother and several principal men, who all seated themselves opposite to their visitors. One who sat near the captain made a short speech, consisting of separate sentences, part of which was dictated by those about him. Another, on the opposite side, near the chief, spoke next; Etary after him, and then Omai. The subjects of these orations were, Captain Cook's arrival. The *Resolution* took her old station in Matavai Bay. It



It is impossible to give an adequate idea of the joy, which the natives expressed on the occasion. The shores every where resounded with the name of Cook: not a child that could lisp Toote (the appellation they gave to Captain Cook) was silent. The manner whereby these people express their joy is so different from our sensations, that were we to see persons stabbing themselves with shark's teeth, till their bodies were besmeared with blood, we should think they were pierced with the most frantic despair, and that it would be almost impossible to assuage their grief; whereas, beating their breasts, tearing their hair, and wounding their heads and bodies, are the most significant signs of their gladness to see their friends. But, notwithstanding this appearance of joy, and their affectation of liberality, they soon discovered a mercenary disposition totally centered in self-interest.

Soon after the arrival of the Europeans, Otoo, the king of the whole island, accompanied by a great number of the natives, in their canoes, came from Oparree, his place of residence, and having landed on Matavai Point, sent a messenger on board, intimating his desire to see Captain Cook there. The captain accordingly went on shore, attended by Omai, and some of the officers. They found a vast multitude of people assembled on this occasion, in the midst of whom was the king, with his father, his two brothers, and three sisters. The captain saluted Otoo, and was followed by Omai, who kneeled and embraced his legs. Though Omai had prepared himself for this ceremony, by dressing himself in his best apparel, and behaved with great respect and modesty, yet very little notice was taken of him. He made the king a present of two yards of gold cloth, and a large tassel of red feathers; and the captain gave him a gold laced hat, a suit of fine linen, some tools, a quantity of red feathers, and one of the bonnets worn at the Friendly Islands.

This visit being over, the king and all the royal family accompanied Captain Cook on board, followed by several canoes plentifully laden with all kinds of provisions. Each family owned a part, so that the captain had a present from every one of them; and each received from him a separate present in return. Not long after the king's mother came on board, bringing with her some provisions and cloth, which she divided between the captain and Omai. Though the latter was but little noticed at first by his countrymen, they no sooner gained information of his wealth, than they began to court his friendship. Captain Cook encouraged this as far as lay in his power, being desirous of fixing him with Otoo.

Intending to leave all the European animals at this island, he thought Omai would be able to give the natives some instructions with regard to their use and management. But unfortunately Omai rejected his advice, and behaved in so imprudent a manner, that he soon lost the friendship of Otoo, and of all the most considerable people at Otaheite. He associated with those of the lowest class, whose sole intention was to plunder him; and if the English had not interfered, they would not have left him a single article of any value. This conduct drew upon him the ill-will of the principal chiefs, who found that they could not obtain, from any one in either ship, such valuable presents as were bestowed by Omai on the lowest of the natives.

Soon after the ships were moored Captain Cook with Omai took an airing on horseback, to the great astonishment of the inhabitants, many hundreds of whom followed him with loud acclamations. Omai, to excite their admiration the more, was dressed cap-a-pee in a suit of armour, and was mounted and caparisoned with his sword and pike, like St. George going to kill the dragon, whom he very nearly represented; only that Omai had pistols in his holsters, of which the bold saint knew not the use. Omai, however, made good use of his arms; for when the crowd became clamorous and troublesome, he every now and then pulled out a pis-

tol, and fired it over them, which never failed to make them run away.

During the stay of the ships in Matavai Harbour, the commanders, with the principal officers and gentlemen, embarked on board the pinnaces, which, on this occasion, were decked in all the magnificence that silken streamers, embroidered ensigns, and other gorgeous decorations could display, to pay a visit to the king at Oparree. Omai, to surprise them the more, was clothed in a captain's uniform, and could hardly be distinguished from a British officer.

From Matavai to Oparree is about six miles; when the party arrived at the landing place, they were received by the marines then under arms. As soon as the company were disembarked, the whole band of music struck up a military march, and the procession began. The road from the beach to the entrance of the palace, (about half a mile) was lined on both sides with natives from all parts, expecting to see Omai on horseback, as the account of his appearance on the other side of the island, had already reached the inhabitants on this. Appearing to them in disguise, he was not known: they were not, however, wholly disappointed, as the grandeur of the procession exceeded every thing of the kind they had ever seen. The whole court were likewise assembled, and the king, with his sisters, on the approach of Captain Cook, came forth to meet him. As he was perfectly known by them, their first salutations were frank and friendly, according to their known customs; and when these were over, proper attention was paid to every gentleman in company, and that too with a politeness quite unexpected to those who had never before been on this island.

As soon as the company had entered the palace, and were seated, some discourse passed between the king and Captain Cook; after which Omai was presented to his majesty, and paid him the usual homage of a subject to a sovereign of that country, which consists of little more than being uncovered before him, and then entered into a familiar conversation on the subject of his travels.

The Earees, or kings of this country, are not above discoursing with the meanest of their subjects; but Omai, by being a favourite of the principal men of the ships, was now considered as a person of some rank. The king, impatient to hear his story, asked him many questions, before he gave him time to answer one. He enquired about the King of England; his place of residence; his court; his attendants; his warriors; his ships of war; his morai; the extent of his possessions, &c. &c. Omai did not fail to magnify the grandeur of the Great King. He represented the splendour of his court by the brilliancy of the stars in the firmament; the extent of his dominions, by the vast expanse of heaven; the greatness of his power by the thunder that shakes the earth. He said, this monarch had three hundred thousand warriors every day at his command, and more than double that number of sailors. That his ships of war exceeded those at Matavai in magnitude, in the same proportion as those exceeded the small canoes at Oparree.

His majesty appeared all astonishment, and could not help interrupting him. He asked, if what he said was true: where the Great King could find people to navigate so many ships? And, if he could have men, where he could find provisions for so large a multitude? Omai assured him, that in one city only there were more people than were contained in the whole group of islands; that the country was full of large populous cities; notwithstanding which provisions were so plentiful, that for a few pieces of yellow metal, like those of which he had seen many, (meaning the medals given by Captain Cook to the chiefs) the Great King could purchase a quantity of provisions sufficient for the maintenance of a sailor for a whole year. That in the country of the Great King, there were more than an hundred different kinds of four-footed animals, from the size of a rat, to that of a stage erected on an ordi-



nary canoe; and that all these animals were numerous in their several kinds, and propagated very fast.

Omai having, by this relation, obviated Otoo's doubts, adverted to his first question. He said the ships of war, in Pretanne, were furnished with poo-poops, (guns) each of which would receive the largest poo-poo his majesty had yet seen, within it; that some carried an hundred and more of those poo-poops, with suitable accommodations for a thousand fighting men, and stowage for all kinds of cordage and warlike stores, besides provisions and water for a thousand days; that they were sometimes abroad as long, fighting with the enemies of the Great King; that they carried with them frequently, in these expeditions, poo-poops that would hold a small hog, and which threw hollow globes of iron, of vast bigness, filled with fire and all manner of combustibles, and implements of destruction, to a great distance; a few of which, were they to be thrown among the fleet of Otaheite, would set them on fire, and destroy the whole navy, were they ever so numerous. The king seemed more astonished than delighted at this narration, and suddenly left Omai, to join the company that were in conversation with Captain Cook. By this time dinner was nearly ready, and as soon as the company were properly seated, was brought in by as many tow-tows as there were persons to dine; besides these, the king, the two commanders, and Omai, had each of them several persons of superior rank to attend them. The dinner consisted of fish and fowl of various kinds, dressed after their manner; barbecued pigs, stewed yams, and fruit of the most delicious flavour, all served with an ease, and regularity, that is seldom to be found at European tables, when the ladies are excluded from making part of the company.

As soon as dinner was over, the guests were conducted to the theatre; where a company of players were in readiness to perform a dramatical entertainment.

The drama was regularly divided into three acts: the first consisted of dancing and dumb shew; the second of comedy, which, to those who understood the language, was very laughable; for Omai, and the natives, appeared highly diverted the whole time; the last was a musical piece, in which the young princesses were the sole performers. Between the acts some feats of arms were exhibited, by combatants with lances and clubs. One made the attack, the other stood upon the defensive. He who made the attack brandished his lance, and either threw, pushed, or used it instead of his club. He who was upon the defensive, stuck the point of his lance in the ground, in an oblique direction, so that the upper part rose above his head; and by observing the eye of his enemy, parried his blows, or his strokes, by the motion of his lance, and it was rare that he was hurt by the club. If his antagonist struck at his legs, he shewed his agility by jumping over the club; and if at his head, he was no less nimble in crouching under it. Their dexterity consisted chiefly in the defence, otherwise the combat might have been fatal, which always ended in good humour.

These entertainments, which generally lasted about four hours, were really diverting. In the hornpipe they excelled the Europeans, for they had contortions of the face and muscles to the nimbleness of the foot, that were inimitable, and would, in spite of our gravity, provoke laughter; their country dances were well regulated; and they had others of their own, that are equal to those of our best theatres: their comedy seemed to consist of some simple story, made laughable by the manner of delivery, somewhat in the style of the merry-andrews formerly at the fairs in England.

The play being over, and night approaching, the commanders took their leave, after inviting the king and his attendants to dine aboard the *Resolution*. They were conducted to the water-side, in the same

manner as they approached the palace, and were attended by the king and royal family. The next morning Omai's mother, and several of his relations arrived. Their meeting was too unnatural to be pleasing. Our people could not see a woman frantically striking her face and arms with shark's teeth, till she was all over besmeared with blood, without being hurt; as it conveyed no idea of joy to feeling minds, they never could be reconciled to this absurd custom.

Our people had brought from the other islands several shaddock trees, which they planted here, and there appeared to them a probability of their succeeding, unless their growth should be checked by the same idle curiosity which destroyed a vine planted at Ohaitipihā by the Spaniards. Many of the natives assembled to taste the first fruits it produced; but being still sour, they considered it little better than poison, and trod it under foot.

On a particular occasion the captain attended Otoo to his father's, where he saw several people employed in dressing two girls with fine cloth after a very singular fashion. There were several pieces, one end of each was held over the heads of the girls, while the remainder was wrapped round their bodies under the arm-pits. The upper ends were then let fall, and hung in folds to the ground, over the other, so as to bear some resemblance to a circular hoop-petticoat: lastly, round the sides of all were wrapped several pieces of cloth, of various colours, which considerably increased the size; it being five or six yards in circuit; and the weight of this singular attire was as much as the poor girls could support. To each were hung two taames, or breast-plates, in order to establish the whole, and give it a picturesque appearance. Thus equipped, they were taken on board, together with several hogs, and a quantity of fruit, the whole being a present to the English commander from Otoo's father.

Those who are dressed in this manner are called atee; but this ceremony is never performed except where large presents of cloth are to be made. It never was seen practised upon any other occasion; but, both Captain Cook and Captain Clerke had cloth presented to them afterwards wrapped round the bearers in the same manner.

Captain Cook, excited by curiosity, went to see an embalmed corpse, near the residence of Otoo. On enquiry, it was found to be the remains of Tee, a chief well known to him, when he last visited this island. It was lying in an elegant toopapao, in all respects similar to that at Oaitipihā, in which the remains of Wahaiadoola were deposited. The body was found uncovered within the toopapao, and wrapped up in cloth. At the captain's desire, the person who had the care of it brought it out and placed it upon a kind of bier, so as to exhibit a perfect view of it.

The corpse having been thus exhibited, they ornamented the place with mats and cloths, disposed in such a manner as to produce a pleasing effect. The body was entire in every part; putrefaction seemed hardly to be begun; and not the least disagreeable smell proceeded from it; though this was one of the hottest climates, and Tee had been dead above four months. There was, indeed, a shrinking of the muscular parts and eyes, but the hair and nails were in their original state, and the several joints were pliable.

On enquiry into the method of thus preserving their dead bodies, our people were informed, that soon after they are dead, they are disembowelled, by drawing out the intestines, and other viscera, after which the whole cavity is stuffed with cloth; that when any moisture appeared, it was immediately dried up, and the body rubbed all over with perfumed cocoa-nut oil, which, frequently repeated, preserved them several months; after which they mouldered away gradually. Omai told them, that the bodies of all their great men, who die a natural death are thus preserved, and exposed



posed to public view a considerable time after. At first they are exhibited every fine day, afterwards the intervals become greater, and at last they are seldom to be seen.

To cause surprise, as well as draw the respect of the natives, the two captains mounted on horseback, and rode round the plain of Matavai, to the astonishment of a vast train of spectators, who gazed upon them with as much surprise as if they had been centaurs. The cattle were in good case and looked extremely well. What the captains had begun were repeated daily, by one or other of our people; and yet the curiosity of the natives continued unabated.

After they had seen and understood the use of these noble animals, they were exceedingly delighted with them; and our people were of opinion, that they conveyed to them a better idea of the greatness of other nations, than all the novelties that had hitherto been carried among them.

Several of the sailors being very desirous to stay at Otaheite, Otoo interested himself in their behalf, and endeavoured to prevail on Captain Cook to grant their request; but he rejected peremptorily every application of that kind, though often repeated; nor would he suffer any of the natives to enter on board, though many would have gladly accompanied the Europeans wherever they intended to sail, and that too after they were assured, that they never intended to visit their country any more. Some of the women also would have followed their Ehoonoas, or Pretanne husbands, could they have been permitted; but the commander was equally averse to the taking any of the natives away, as to the leaving his own people behind.

The king, when he found he could not obtain his wishes in this respect, applied to Captain Cook for another favour, which was to allow our carpenters to make him a chest, or press, to secure the treasures he had accumulated in presents: he even begged that a bed might be placed in it, where he intended to sleep. This request the captain readily granted; and while the workmen were employed in making this uncommon piece of furniture, they were plentifully supplied with barbecued hog, and such dainties as the country afforded, so that they thought themselves amply compensated for their pains.

Captain Cook accompanied Otoo to Oparree; and before he left it, took a survey of the cattle and poultry which he had consigned to his friend's care. Every thing was in a promising way, and properly attended to. Two of the geese, and two of the ducks, were sitting; but the pea-hen and turkey hen had neither of them begun to lay. He took four goats from Otoo, two of which he intended to leave at Ulietea, and to reserve two for the use of any other islands he might touch at in his passage to the north.

Soon after Otoo came on board, and informed Captain Cook that he had got a canoe, which he desired he would take with him as a present from the Earee of Otaheite to the Eareerahie of Pretanne. The Captain was highly pleased with Otoo for this mark of his gratitude. At first, he supposed it to be a model of one of their vessels of war, but it proved to be a small iwah, about 16 feet long. It was double, and probably had been built for the purpose, and was decorated with carved work, like their canoes in general. It being inconvenient to take it on board, the captain could only thank him for his good intention; but the king would have been much better pleased if his present could have been accepted.

The following circumstance, concerning Otoo, will shew that the people of this island are capable of much address and art to accomplish their purposes. Among other things which the captain had at different times given to this chief, was a spying-glass; having been two or three days possessed of this glass, he, perhaps, grew tired of it, or discovered that it could not be of any use to him; he therefore carried it privately to Captain Clerke, telling him that he had got a pre-

sent for him, in return for his friendship, which he supposed would be agreeable: "but (says Otoo) Toote must not be informed of this, because he wanted it, and I refused to let him have it." Accordingly he put the glass into Captain Clerke's hands, assuring him, at the same time, that he came honestly by it. Captain Clerke, at first, wished to be excused from accepting it; but Otoo insisted that he should, and left it with him. A few days after, he reminded Captain Clerke of the glass; who, though he did not wish to have it, was yet desirous of obliging Otoo; and thinking a few axes would be more acceptable, produced four, and offered them in exchange. Otoo immediately exclaimed, "Toote offered me five for it." Well, says Captain Clerke, if that be the case, you shall not be a loser by your friendship for me; there are six axes for you. He readily accepted them, but again desired that Captain Cook might not be made acquainted with the transaction.

By calms, and gentle breezes from the west, our people were detained here some time longer than they expected, during which the ships were crowded with friends, and surrounded with canoes, for none of them would quit the place till they departed. At length, the wind came round to the east, and they weighed anchor. When the Resolution and Discovery were under sail, to oblige Otoo, and to gratify the curiosity of his people, several guns were fired, after which all friends, except his majesty, and two or three more, took leave of their visitors with such lively marks of sorrow and affection, as sufficiently testified how much they regretted their departure. Otoo being desirous of seeing the Resolution sail, she made a stretch out to sea, and then in again immediately, when the king took his last farewell, and went ashore in his canoe. It was strictly enjoined the captain by Otoo to request, in his name, the Eareerahie of Pretanne (meaning the king of England) to send him by the next ship some red feathers, and the birds which produced them; also axes, half a dozen muskets, powder and shot, and by no means to forget horses.

The most valuable things that Otoo received as presents from the English were left in the captain's possession till the day before they sailed, the king declaring that they could be no where so safe. From the acquisition of new riches, the inducements to pilfering must certainly have increased, and the chiefs were sensible of this from their being so exceedingly desirous of having chests. The few that the Spaniards had left among them were highly prized; and they were continually asking for others from our people. Locks and bolts were not considered as a sufficient security, so that it must be large enough for two people to sleep upon, and consequently guard it in the night.

It may appear extraordinary, that no distinct account could be obtained of the time when the Spaniards arrived, the time they staid, and when they departed. The more enquiry was made into this matter, the greater was the proof of the incapability of most of these people to remember, calculate, or note the time, when past events happened, especially if for a longer period than eighteen or twenty months. It appeared, however, from the inscription upon the cross the Spaniards had set up, and by the information of the natives, that two ships came to Oaitipihā Bay in 1774, not long after Captain Cook left Matavai, which was in May the same year. The live stock they left here consisted of one bull, some goats, hogs and dogs, and the male of another animal, which, according to information, was a ram, at that time at Bolabola. The hogs being large had already much improved the breed originally found upon the island. Goats were also plentiful, there being hardly a chief without them.

The dogs that the Spaniards put ashore were of two or three sorts: had they all been hanged, instead of being left upon the island, it would have been better for the natives. A young ram fell a victim to one of these animals.



Four Spaniards remained on shore when their ships left the island, two of whom were priests, one a servant, and the other was much caressed among the natives, who distinguished him by the name of Mateema. He seemed to have so far studied their language, as to have been able to speak it, and to have been indefatigable in impressing in the minds of the Otaheitans exalted ideas of the greatness of the Spanish nation, and inducing them to think meanly of the English.

With what views the priests remained on the island cannot easily be conceived. If it was their intention to convert the natives to the catholic faith, they certainly have not succeeded in a single instance. It did not appear, indeed, that they ever attempted it; for the natives said, they never conversed with them, either on this or any other subject. The priests resided the whole time at Oaitipiha; but Mateema roved about continually, visiting many parts of the island. After he and his companions had staid ten months, two ships arriving at Otaheite took them on board, and sailed in five days. Whatever designs the Spaniards might have on this island, their hasty departure shewed they had now laid them aside. They endeavoured to make the natives believe, that they intended to return, and would bring them all kinds of animals, and men and women who were to settle on the island. Otoo, when he mentioned this to Captain Cook, added, that if the Spaniards should return, he would not permit them to enter Matavai fort, which, he said, belonged to the English. The idea pleased him; but he did not consider that an attempt to complete it would deprive him of his kingdom, and his people of their liberty. Tho'

this shews how easily a settlement might be effected at Otaheite.

As Captain Cook had received a visit from one of the two natives of this island who had been taken to Lima by the Spaniards, it is somewhat remarkable that he never saw him afterwards, especially as the captain received him with uncommon civility. It was imagined that Omai, from motives of jealousy, had kept him from the captain, he being a traveller, who, in some degree, might vie with himself. Captain Clerke, who had seen the other man spoke of him as an inconsiderable character; and his own countrymen entertained the same opinion of him. In short, those two adventurers seemed to be held in little or no esteem. They had not been so fortunate, it is true, as to return home with such valuable property as had been bestowed upon Omai, whose advantages were so great from having been in England, that if he should sink into his original state of indolence, he has only himself to blame for it.

Omai would not have behaved so inconsistently as he did in many instances, had it not been for his sister and brother-in-law, who, together with a few select companions, engrossed him to themselves, in order to strip him of every article he possessed: and they would certainly have succeeded, if Captain Cook had not taken the most useful articles of his property into his possession. The commodore disappointed their farther views of plunder by forbidding them to appear at Huaheine, while he continued at the Society Islands, to which, on his leaving Otaheite, he intended to direct his course.

## C H A P. X.

# S O C I E T Y I S L A N D S.

**T**HESE islands compose a group of six in number, under the following names, by which they are called by the natives, viz. Huaheine, Ulietea, or Raietea, Bolabola, Otaha, Tubai and Mawrua, or Moroua. Capt. Cook, who first directed his course thither in 1769, the instance of Tupia, a very intelligent and accomplished Indian, who embarked with him on his departure from Otaheite, gave them the general appellation of the Society Islands, for causes which will appear in the sequel. They lie contiguous between the latitude of 16 deg. 10 min. and 16 deg. 55 min. south, and between the longitude of 150 deg. 57 min. and 152 deg. west.

The luxuriant productions of these islands, and benevolent disposition of the natives, are highly celebrated by different voyagers. The country is represented as richly endowed by nature, and the people as possessing an extreme liberality of mind, evinced in a more particular manner by their cheerfully contributing to supply the wants of such navigators whom chance or design might direct to their hospitable spot.

Nor are they less friendly than munificent, as appeared from the very condescending assiduities shewn to their European visitors, such as carrying them in and out of the boats to prevent their catching cold from the surf wetting their feet; loading themselves with the commodities they purchased, going into the water for any bird that had been shot, inviting our people to repose in their dwellings, after the fatigue of an excursion, or being exposed to the scorching rage of the sun, and many other acts equally laudable.

As the chiefs of these islands in general are descended from the same family, they naturally supposed that all those of superior rank on board the ship were allied, and particularly as they messed together. Hence,

whenever they paid a visit to any of the chiefs, before their departure they were adopted according to their respective ages, as father, brother or son. In a word, their hospitality upon every occasion appeared so distinguished, that it is mentioned as a virtue worthy not only of the warmest commendation, but precise imitation of the most civilized parts of the globe. The propriety, therefore, of the appellation given them by Capt. Cook is clearly evident.

## SECTION I.

### H U A H E I N E.

**T**HE island of Huaheine, discovered by Captain Cook two days after his departure from Otaheite, in 1769, lies in latitude 16 deg. 43 min. south, and longitude 150 deg. 52 min. west. It is about 30 leagues distant from Otaheite, and about 20 miles in circumference, having a commodious harbour on the west side.

It is divided into two peninsulas joined by an isthmus, which at high water is overflowed: it seems to have been disturbed by volcanoes; and the face of the country resembles that of Otaheite.

When the Endeavour was in sight several canoes put off; but they appeared fearful of approaching the ship, till they saw Tupia, who totally removing their apprehensions, they ventured to come along-side; and, upon assurances of friendship, the king and queen went on board. They expressed astonishment at every thing that was shewn them, though, at the same time, they appeared satisfied with what was presented to their observation, making no enquiry after any other objects,



*Engraved for BANKES'S New System of GEOGRAPHY Published by Royal Authority.*



*View in the Island of HUAHEINE, and of the Ewharra-nô-Eatua, or House of GOD.*



*View of the House or Shed called Tupapow in OTAHEITE, under which the DEAD are deposited. Also the dress of the principal MOURNER, and a Man climbing the Bread-fruit Tree.*



objects, notwithstanding it was reasonable to suppose that a building of such utility and extent as the ship must have afforded many curiosities. The ceremony of exchanging names, generally considered as a mark of friendship in these islands, passed between the king, whose name was Oree, and Captain Cook.

Having come to anchor in a small but fine harbour, Captain Cook went on shore, accompanied by Mr. Banks and some other gentlemen, with Tupia and the king. Various ceremonies then passed between the king and our people, which were considered as a kind of ratification of a treaty between the English and the king of Huaheine.

The level part of this island is very fertile, and abounds with bread-fruit and cocoa-nut trees; and its productions are more forward than those at Otaheite.

The mountains here, as in the Society Islands in general, continually attract the vapours from the atmosphere, and many rivulets descend from the broken rocks into the plain, so that they are supplied with plenty of water, which contributes both to the comfort and health of the natives.

The islanders take great pains with the cultivation of their cloth-tree, having drains made through beds of earth to draw off the water, and the sides neatly built up with stones; and in the drains they plant the *arum*, which yields the yam they call *tato*.

On the departure of the Endeavour from this island, the commander presented the king with a small plate of pewter, on which was inscribed, "His Britannic Majesty's Ship Endeavour, Lieutenant Cook, Commander, 16th July, 1769."

Many of the younger men of the natives, during the stay of the ship at this island, voluntarily offered to take their passage with the Commander for England. From the whole he singled out one called, by some, Oedidee, by others, Mahine. This youth was a native of Bolabola, and a near relation of O-Poony, the king of that island and conqueror of several adjacent ones. He is described as possessing mental and personal accomplishments, which endeared him to the people in general on board the ship.

When Captain Cook directed his course to the southward, and arrived in 62 degrees latitude, Mahine expressed his surprise at several little snow and hail showers on the preceding days, such phenomena being utterly unknown in his country. The appearance of white stones, which melted in his hand, was altogether miraculous in his eyes; and though pains were taken to explain to him that cold was the cause of their formation, his ideas on that subject did not seem to be very clear. A very heavy fall of snow surprised him more than ever; and after long consideration of its singular qualities, he said he would call it white rain when he got back to his own country. In fine, it was with difficulty he was persuaded to believe that snow and ice were only fresh water, till he was shewn some congealed in a cask on the deck. He still, however, declared that he would call this 'the white land,' by way of distinguishing it from all the rest.

He had collected a number of little slender twigs, which he carefully tied in a bundle, and made use of instead of a journal: for every island he had seen and visited after his departure from the Society Islands, he had selected a little twig, so that his collection, by this time, amounted to about nine or ten, of which he remembered the names perfectly well, in the same order as he had seen them; and the white land, or *whennua teatea*, was the last. He enquired frequently how many other countries they should meet with in their way to England, and formed a separate bundle of them, which he studied with equal care as the first.

When they crossed the antarctic circle, where the sun scarce sunk below the horizon, Mahine was struck with the greatest astonishment at this appearance, and would scarcely believe his senses; all the endeavours used to explain it to him miscarried, and he assured the gentlemen, that he despaired of finding belief among

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his countrymen, when he should go back to recount the wonders of congealed rain, and of perpetual day.

The approach of winter led Captain Cook once more to seek the refreshments of milder climes, and therefore determining on a visit to the Society Islands, made Otaheite in his passage, where Mahine met with several of his relations, and married the daughter of a chief of the district of Matavai. Unfortunately the ceremony performed on this occasion was not observed by any of the ship's company, who could convey any kind of idea of it: a petty officer, indeed, who was present, reported, that a number of ceremonies were performed which were extremely curious, but could not relate any one of them, so that this interesting particular, respecting the manners of these people, remains entirely unknown. Mahine embarked with Captain Cook for Huaheine, leaving, as supposed, his new-married wife at Otaheite; for no farther mention is made of her.

He would willingly have proceeded for England, had he had the least hopes given him of ever returning to his native home; but, as Captain Cook could not promise, or even suppose, that more English ships would be sent to these islands, Mahine chose to remain in his native country; but he left the ship with regret, fully demonstrative of the esteem he bore to the English.

Words cannot describe the anguish that appeared in this young man's breast when he went away. He looked up at the ship, burst into tears, and then sunk down into the canoe. Just as he was going out of the ship, he made a request to Captain Cook, with which he complied, and then gave him a certificate of the time he had been on board, and recommended him to the notice of those who might touch there after him.

When Captain Cook visited this island on his second voyage with the Resolution and Adventure under his command, the former anchored in 24 fathoms water, but the latter got on shore on the north side of the channel, though she was happily got off again without receiving any damage. The natives received our people with the utmost cordiality.

Capt. Cook was informed that Oree was still alive, and waited to see him. The commanders, with others, went to the place appointed for the interview. The chief had carefully preserved the piece of pewter, with an inscription on it, which Captain Cook had presented him with in 1769, together with a piece of counterfeit English coin, which, with a few beads, were all in the same bag the captain made for them; these the chief sent on board. This part of the ceremony being over, our party were desired by their guide to decorate three young plantain trees with nails, looking-glasses, beads, medals, &c. With these in their hands they landed, and were conducted through the multitude. They were directed to sit down a few paces before the chief, and the plantains were laid one by one before him. They were told that one was for the Deity, another for the king, and a third for friendship. This being done, the king came to Captain Cook, fell on his neck, and kissed him. A great effusion of tears fell down the venerable cheeks of this old man; and if ever tears spoke the language of the heart, surely these did. Presents were made to all his attendants and friends. Captain Cook regarded him as a father, and therefore presented him with the most valuable articles he had.

The commander on going on shore after breakfast, learnt that one of the inhabitants had been very insolent and troublesome. The man was shewn to him, equipped in his war habit, with a club in each hand. The captain took these from him, as he perceived him bent on mischief, broke them before his face, and obliged him to retire. Being informed that this man was a chief, he became a little suspicious of him, and sent for a guard. About this time a gentleman had gone out to collect plants alone; two men assaulted him, and stripped him of every thing but his trowsers; luckily



luckily they did him no harm, though they struck him several times with his own hanger. They made off when they had done this, and another of the natives brought a piece of cloth to cover him.

This gentleman presently appeared at the trading-place, where a number of the natives were assembled, who all fled at seeing him. Captain Cook persuaded some of them to return, assuring them that none should suffer who were innocent. When the king heard this complaint, he and his companions wept bitterly; and as soon as his grief was assuaged, he made a long harangue to the people, telling them the baseness of such actions, when the captain and his crew had always behaved so well to them. He then took a very particular account of all the things the gentleman had lost, and promised they should be returned, if it was in his power to find them. After this, he desired Captain Cook to follow him to the boat, but the people being apprehensive of his safety, used every argument to dissuade him from it. It is impossible to describe the grief they expressed in the intreaties they used; every face was bedewed with tears, and every mouth was filled with the most dissuasive arguments. Oree was deaf to them all, and insisted on going with the captain; when they both were in the boat, he desired it might be put off. The only person who did not oppose his going, was his sister, and she shewed a magnanimity of spirit equal to her brother.

Peace was now perfectly re-established, provisions poured in from all quarters, the gentleman's coat and hanger were returned, and thus ended these troublesome transactions.

The captains, Cook and Furneaux, went to pay their farewell to Oree, and presented him with things both valuable and useful. They left him a copper-plate with this inscription, "Anchored here his Britannic Majesty's ships Resolution and Adventure, September, 1773." Having traded for such things as were wanted, they took their leave, which was very affectionate. On returning to the ships, they were crowded, as on arrival, with canoes filled with hogs, fowls, &c. Soon after they were on board, the king came and informed them that the robbers were taken, and desired them to go on shore in order to behold their exemplary punishment. This they would willingly have done, but were prevented by the Adventure's being out of the harbour, and the Resolution under sail.

The good old king staid with them till they were near two miles out at sea, and then, after taking another affectionate leave, parted. During their short stay at the small but fertile island of Huaheine, they procured upwards of 300 hogs, besides fowls and fruit in great abundance.

The Resolution and Discovery, on Captain Cook's third voyage, anchored on the 12th of October, 1777, at the northern entrance of Owherre harbour, situated on the west side of this island. Omai, in his canoe, entered the harbour just before them, but did not land; and though many of his countrymen crowded to see him, he did not take much notice of them. Great numbers also came off to the ships, insomuch that they were greatly incommoded by them.

The next morning, all the principal people of the island repaired to the European ships agreeable to the wishes of the commodore, as it was now time to settle Omai, and he supposed that the presence of these chiefs would enable him to effect it in a satisfactory manner. But Omai now seemed inclined to establish himself at Ulietea; and if he and Captain Cook could have agreed with respect to the mode of accomplishing that design, the latter would have consented to adopt it. His father had been deprived by the inhabitants of Bolabola, when they subdued Ulietea, or some land in that island; and the captain hoped he should be able to get it restored to the son without difficulty. For this purpose, it was necessary that Omai should be upon friendly terms with those who had become masters of the island; but he would not listen to any such pro-

posal, and was vain enough to imagine that the captain would make use of force to reinstate him in his forfeited lands.

This prepossession preventing his being fixed at Ulietea, the captain began to consider Huaheine as the more proper place, and therefore determined to avail himself of the presence of the chief men of that island, and propose the affair to them.

The ships were no less crowded with hogs, than with chiefs, the former being poured in faster than the butchers and salters could dispatch them. Indeed, for several days after arrival, some hundreds, great and small, were brought on board; and, if any were refused, they were thrown into the boats and left behind.

The captain prepared to make a visit in form to Taireetareea, the Earee rahie, or then reigning king of the island. Omai, who was to accompany him, dressed himself very properly on the occasion, and provided a handsome present for the chief himself, and another for his Eatooa. Their landing drew most of the visitors from the ships, so that the concourse of people became very great.

The captain waited some time for the king; but when he appeared, he found his presence might have been dispensed with, as his age did not exceed ten years. Omai, who stood at a little distance from the circle of great men, began with making his offerings to the gods, which consisted of cloth, red feathers, &c. Another offering succeeded, which was to be given to the gods by the young chief; and after that, several other tufts of red feathers were presented. The different articles were laid before the priest, being each of them delivered with a kind of prayer, which was spoken by one of Omai's friends, though in a great measure dictated by himself. In these prayers he did not forget his friends in England, nor those who had conducted him safe back to his native country. The Earee rahie or Pretanne, (king of Great Britain,) the Earl of Sandwich, Toote (Captain Cook,) Tatee (Captain Clerke,) were mentioned in every one of them. These offerings and prayers being ended, the priest took each of the articles in order, and, after repeating a concluding prayer, sent every one of them to the Morai.

After the performance of these religious rites, Omai seated himself by the Captain, who bestowed a present on the young prince, and received another in return. Some arrangements were then agreed upon, relative to the mode of carrying on the intercourse between our people and the natives. The establishment of Omai was then proposed to this assembly of chiefs. They were informed, that the English had conveyed him into their country, where he was well received by the great king of Pretanne, and his Earees; and then had been treated, during his whole stay, with all the marks of regard and affection; that he had been brought back again, enriched with a variety of articles, which, it was hoped, would be highly beneficial to his countrymen; and that, besides the two horses which were to continue with him, many other new and useful animals had been left at Otaheite, which would speedily multiply, and furnish a sufficient number for the use of all the neighbouring islands. They were then given to understand, it was the commodore's earnest request, that they would give his friend, Omai, a piece of land, upon which he might build a house, and raise provisions for himself and family; adding, that if he could not obtain this at Huaheine, either by donation or purchase, he was resolved to carry him to Ulietea, and settle him there.

It was observed that this conclusion seemed to gain the approbation of all the chiefs; and the reason was obvious. Omai had flattered himself, that the captain would use force in restoring him to his father's possessions in Ulietea; and he had vaunted himself on this subject among some chiefs, at this meeting, who now expected that they should be assisted by our people in an invasion of Ulietea, and driving the Bolabolans out of that island.



It being proper, therefore, that they should be undeceived in this particular, the captain, with this view, signified to them, in the most decisive manner, that he would neither give them any assistance in such an enterprize, nor even suffer it to be put in execution, while he remained in their seas; and that, if Omai established himself in Ulietea, he should be introduced as a friend, and not forced upon the people of Bolabola as their conqueror.

This peremptory declaration immediately gave a new turn to the sentiments of the council; one of whom expressed himself to this effect: that the whole island of Huaheine, and whatever it contained, were Captain Cook's, and therefore he might dispose of what portion he pleased to his friend: but, though Omai seemed much pleased at hearing this, he desired them to mark out the spot, and likewise the exact quantity of land, which they intended to grant for the settlement. Upon this, some chiefs, who had retired from the assembly, were sent for, and after a short consultation, the commodore's request was unanimously complied with, and the ground immediately fixed upon, adjoining to the house where the present meeting was held. It extended along the shore of the harbour near 200 yards; its depth, to the bottom of the hill, was somewhat more; and a proportionate part of the hill was comprehended in the grant.

In order to give him a consequence, Captain Cook rode with Omai on horseback, followed by the natives, who, attracted by the novelty of the sight, flocked from the most remote parts of the island to be spectators.

Orders were given, during the stay of the ships in this harbour, to carry the bread on shore to clear it of vermin. The number of cock-roaches that infested the ship at this time is almost incredible. The damage sustained by them was very considerable; and every attempt to destroy them proved fruitless. If any kind of food was exposed for a few minutes, it was covered with these noxious insects, who soon pierced it full of holes, so that it resembled a honeycomb.

The natives were so fond of ink that they sucked it out of the writing on the labels fastened to different articles; and the only thing that preserved books from their ravages, was the closeness of the binding, which prevented these voracious destroyers from insinuating themselves between the leaves.

The affair being settled between the commodore and the chief, the carpenters and caulkers were ordered on shore to erect a house for Omai, wherein he might secure the various European commodities that he had in his possession: at the same time others of our people were employed in making a garden for his use, planting vines, shaddock, melons, pine-apples, and the seeds of various kinds of vegetables; all which were in a flourishing state before their departure from the island.

Omai began now to pay a serious attention to his own affairs, and heartily repented of his ill-judged prodigality at Otaheite. He was now the only rich man in the kingdom; and being master of an accumulated quantity of a species of treasure, which his countrymen could not create by any art or industry of their own, it was natural, therefore, to imagine, that while all were desirous of sharing this envied wealth, all would be ready to join in attempts to strip its sole proprietor. As the most likely means of preventing this, Captain Cook advised him to distribute some of his moveables among two or three of the principal chiefs; who, on being thus gratified, might be induced to favour him with their patronage, and shield him from the injuries of others. Omai promised to follow this advice, and before our people sailed this prudent step was taken. The captain, however, not confiding wholly in the operations of gratitude, had recourse to the more forcible and effectual motive of intimidation, taking every opportunity of notifying to the inhabitants that it was his intention to make another visit to their island, after

having been absent the usual time; and that if he did not find his friend in the same state of security in which he should leave him at present, all those who had been his enemies might expect to become the objects of his resentment.

The intercourse of trade and friendly offices between the English and the inhabitants of Huaheine was interrupted; for, in the evening, one of them found means to get into Mr. Bayley's observatory, and carry off a sextant unobserved. Captain Cook was no sooner informed of this theft, than he went ashore, and desired Omai to apply to the chiefs to procure restitution. He accordingly made application to them, but they took no steps towards recovering the instrument, being more attentive to a beeva that was then exhibiting, till the captain ordered the performers to desist. Being now convinced he was in earnest, they began to make some enquiry after the delinquent, who was sitting in the midst of them, with such marks of unconcern, that the captain was in great doubt of his being guilty, particularly as he denied it. Omai assuring him this was the person, he was sent on board the *Resolution*, and put in irons. This raised a universal ferment among the islanders, and the whole body fled with precipitation. The prisoner being examined by Omai, was with some difficulty brought to confess where he had concealed the sextant, and it was brought back unhurt the next morning. After this, the natives recovered from their consternation, and began to gather about the English as usual. As the thief appeared to be a shameless villain, the commodore punished him with greater severity than he had ever done any former culprit; for, besides having his head and beard shaved, he ordered both his ears to be cut off, and his eye-brows to be filed, than which no punishment could have subjected him to greater disgrace. In this bleeding condition he was sent on shore, and exposed as a spectacle to intimidate the people from meddling with what was not their own. The natives looked with horror upon the man, and it was easy to perceive that this act gave them general disgust: even Omai was affected, though he endeavoured to justify it, by telling his friends, that if such a crime had been committed in the country where he had been, the thief would have been sentenced to lose his life. But, how well soever he might carry off the matter, he dreaded the consequences to himself, which, in part, appeared in a few days, and were probably more severely felt by him soon after the departure of the ships.

A general alarm was spread, occasioned by a report, that one of our goats had been stolen by the before-mentioned thief; and though, upon examination, every thing was found safe in that quarter, yet it appeared that he had destroyed and carried off from the grounds of Omai several vines and cabbage plants; that he had publicly threatened to put him to death, and to set fire to his house as soon as his European friends should quit this place. To prevent his doing any farther mischief, the captain ordered him to be seized, and confined again on board the ship, with a view of carrying him off the island; and this intention seemed to give general satisfaction to all the chiefs. He was a native of Bolabola; but there were too many of the people here ready to co-operate with him in all his designs.

Their Earee rahie was but a child; and it was not observed, that there was an individual, or any set of men, who held the reins of government for him; so that whenever any misunderstanding occurred between the English and the natives, they never knew, with sufficient precision, to whom it was necessary to apply, in order to effect an accommodation, or procure redress. Early in the morning, five days after his imprisonment, the Bolabola-man found means to escape from his confinement, and out of the ship, carrying with him the shackle of the bilboe-bolt that had been put about his leg, which was taken from him as soon as he arrived on shore, by one of the chiefs, and given to Omai, who went with all expedition on board the ship, to inform



inform the captain, that his mortal enemy was again let loose upon him.

Our people were pleased at hearing that the delinquent who escaped had gone over to Ulietea; but it was thought by some he only intended to conceal himself till their departure, when he would revenge the supposed indignity by open or secret attacks upon Omai, whose house being nearly finished, many of his moveables were carried on shore. Among other articles was a box of toys, which greatly pleased the gazing multitude; but as to his plates, dishes, drinking mugs, glasses, and the whole train of apparatus, scarce one of his countrymen would even look at them. Omai himself began to think, that they would be of no service to him; that a baked hog was more savory than a boiled one; that a plantain leaf made as good a dish or plate as pewter; that a cocoa-nut shell was as convenient a goblet as one of our mugs. He therefore disposed of most of those articles of English furniture among the crew of the ships; and received from them in return, hatchets, and other implements, which had a more intrinsic value in this part of the world.

Among the numerous presents bestowed upon him in England, fireworks had not been omitted; some of which were now exhibited, before a great number of people, who beheld them with a mixture of pleasure and fear. Those that remained were put in order, and left with Omai, pursuant to their original destination.

Preparations were now made for departure from Huahine, and every thing taken off from the shore except a goat big with kid, a horse and a mare, which were left in the possession of Omai, who was now to be finally separated from his English friends. They gave him also a boar and two sows, of the English breed; and he had two sows of his own. The horse had covered the mare at Otaheite; so that the introduction of a breed of horses into these islands has probably succeeded by this valuable present.

Omai's European weapons consisted of a fowling-piece, two pair of pistols, several swords, cutlasses, a musket, bayonet, and a cartouch box. After he had got on shore whatever belonged to him, he frequently invited the two captains, and most of the officers of both ships to dine with him; on which occasion his table was plentifully spread with the best provisions that the island could afford.

Omai, thus powerfully supported, went through the fatigues of the day better than could have been expected from the despondency that appeared in his countenance, when first the company began to assemble. Perhaps his awkward situation, between half Indian preparations, might contribute not a little to embarrass him; for having never before made an entertainment himself, though he had been a partaker at many both in England and in the islands, he was yet at a loss to conduct himself properly to so many guests, all of them superior to himself in point of rank, though he might be said to be superior, in point of fortune, to most of the chiefs present.

Nothing, however, was wanting to impress the inhabitants with an opinion of his consequence. The drums, trumpets, bagpipes, hautboys, flutes, violins, in short, the whole band of music attended, and took it by turns to play while dinner was getting ready; and when the company were seated, the whole band joined in full concert, to the admiration of crowds of the inhabitants, who were assembled round the house on this occasion.

The dinner consisted, as usual, of the various productions of the island, barbecued hogs, fowls dressed, some after the manner of the country, and others after the English fashion, with plenty of wine and other liquors, with which two or three of the chiefs made very free. Dinner over, heivas and fire-works succeeded, and when night approached, the multitudes that at-

tended as spectators, dispersed, without the least disorder.

Before they set sail, the commodore caused the following inscription to be cut in the front of Omai's house.

*Georgius tertius, Rex, 2 Novembris, 1777.*

*Naves { Resolution, Jac. Cook, Pr.*

*Discovery, Car. Clerke, Pr.*

The commodore having thus executed his main design, took advantage of an easterly breeze, and sailed out of Owharre harbour. Upon this island our people had procured more than 400 hogs.

It was agreed upon, that immediately after the departure of the ships, Omai should erect a spacious house, after the fashion of his own country; and the chiefs of the island promised to contribute their assistance. Many of the natives continued on board till the vessels were under sail; when the captain, to gratify their curiosity, ordered five of the great guns to be fired. They then all departed except Omai, who remained till the ships went out to sea.

Omai went on shore in a boat, and took a very affectionate and final leave of the captain, never to see him more. On this occasion he gave him his last instructions how to act, directing him to send his boat to Ulietea, to acquaint him with the behaviour of the chiefs in the absence of the ships, which he was to signify by particular and private tokens. He had endeavoured to prevail on Captain Cook to let him return to England, which made his parting with him and our officers the more affecting. If tears could have prevailed on the commander to let him return, Omai's eyes were never dry; and if the tenderest supplications of a dutiful son to an obdurate father could have made any impressions, Omai hung round his neck in all the seeming agony of a child trying to melt the heart of a reluctant parent. He twined his arms round him with the ardour of inviolable friendship, till Captain Cook, unable any longer to contain himself, broke from and retired to his cabin, to indulge that natural sympathy which he could not resist, leaving Omai to dry up his tears, and compose himself on the quarter deck.

Having then bid farewell, he was accompanied by Lieutenant King in the boat, who informed Captain Cook he had wept all the time he was going on shore. It was hoped that he would exert his endeavours to bring to perfection the various fruits and vegetables that were planted by his English friends, which be no small acquisition.

The principal advantage these islands are likely to receive from the travels of Omai, will probably arise from the animals that have been left upon them; which, perhaps, they never would have obtained, if he had not come over to England. When these multiply, Otaheite, and the Society Isles, will equal any places in the known world, with respect to provisions. Omai's return, and the substantial proofs he had displayed of British liberality, encouraged many to offer themselves as volunteers to accompany our people to Pretanne.

## SECTION II.

### ULIETEA, or RAI'ETEA.

**T**HIS island is about 20 leagues in circumference. When Captain Cook, Mr. Banks and others went on shore, accompanied by Tupia, they were received by the natives in the most courteous manner; reports concerning them having been transmitted from Otaheite. After some ceremonies had passed, Captain Cook took possession of this and the adjacent islands, in the name of the king of Great Britain.

The





*View in ANAMOOKA, and the Inhabitants.*

*Roberts sculp.*



*Engraved for BANKES's New System of GEOGRAPHY Published by Royal Authority.*



*A View of the New discover'd Island of **ULIATEA**, with some of its Inhabitants,  
a Double Canoe, and other small Craft, a Boat House with the Model of a Double Canoe, &c.*



The country has extensive plains and high hills, the soil on the top of which was found to be a kind of stone marle. On the sides were some scattered flints, and a few pieces of a ~~spongy~~ stone lava, of a whitish colour, which seemed to contain some remains of iron; it was conjectured that great quantities of that metal might be lodged in the mountainous parts of the island.

It's vegetable productions are chiefly plantains, cocoa nuts and yams: those of the animal kind, hogs and fowls; but the latter articles do not abound.

There is great similarity in person, manners and customs between the natives of this and the islands adjacent. Ulietea, however, was distinguished from the rest, by a remarkable Morai, which the natives called Tapodeloatea. The walls which were about eight feet, were raised of coral stones, some extremely large. The whole enclosed an area, of about 25 yards square, which was filled up with smaller stones. Upon an altar, at a small distance from this enclosure, was deposited as a sacrifice, a hog weighing about four-score pounds, very nicely washed.

Several structures dedicated to the deities were placed about here. These structures are a kind of chest or ark, the lid of which is fixed on with art, and neatly thatched with palm-nut leaves. Each of them was fixed on two poles, the use of which seemed to be to remove it from place to place.

Another curiosity found upon this island, was the model of a canoe, about three feet long, to which were tied eight human jaw bones. According to Tupia's explanation, they were the jaws of the natives of the island, which had been hung up by the people of Bolabola, as a token or memorial of their conquest of the country. Tupia, indeed, pointed out to the officers, &c. as the vessel entered the bay, the possessions which he had held upon this island; but of which he had been dispossessed by the Bolobolan conquerors. This relation was confirmed by the inhabitants.

On the first arrival of Captain Cook here, he received a present of considerable value from Opooney, the tremendous monarch of Bolabola who was then at the island of Otaha. In return for the compliment, the commander, principal officers, &c. determined to pay him a visit; when, behold, to their astonishment, this triumphant conqueror, this scourge of his trembling neighbours, appeared to be nothing more than a poor ensign of mortality, tottering with the decrepitude of age, incapable of the common functions of life, and in a word a mere lumpish mass.

Three extraordinary persons were seen at this island; two of them were as brother and sister: the former measured six feet four inches, and the sister younger than him five feet ten inches and an half. The third was a chief named Herea, a native of Bolabola. He was the most corpulent man in any of the South-sea islands. He measured round the waist no less than 54 inches; one of his thighs was 31 inches and 3-quarters in girth. His hair was likewise remarkable; for it hung down in long black wavey tresses to the small of his back, and in such quantities, that it increased the apparent bulk of his head considerably.

When Captain Cook anchored here, on his second voyage, he was visited by Oreo, the chief, who brought with him a handsome present. A party of them went on shore to make him a return, and as they entered the house, were met by five old women, who were in lamenting on some incident, and had cut their faces in a shocking manner. This was not the worst part of the story, for they were obliged to submit to their embraces, and got themselves covered with blood. After the ceremony was over, they washed themselves, and appeared as cheerful as any other person.

Soon after intelligence was received, that two of the Discovery's people, a midshipman and a gunner's mate, had made their escape in a canoe, and landed on an adjoining island, with a view to continue their course to Otahite, as soon as they had furnished themselves with provisions for the voyage. They were no sooner

missed and report made to Captain Cook, than he ordered all the boats to be manned, and a pursuit to commence with all possible expedition; at the same time putting the king, his two sons, and two of the principal chiefs of the island under confinement, on board the Discovery, till the fugitives should be taken and restored.

This he did, no doubt, to interest the people of the island in the pursuit, and to prevent their assisting the deserters in making their escape. He also promised a reward of large axes, looking-glasses, and other articles of considerable value, to any of the natives, who should be instrumental in apprehending and bringing them back. To enforce his orders he caused all the vessels to be seized, and threatened destruction to the country if his men should be with-held. He even threatened the king and the young princes with death, if they were not brought back within a certain time. This might seem hard usage, yet it had its effect; as without this steady resolute proceeding, the deserters would never have been recovered.

The ship's boats went day after day to all the adjoining islands, without being able to learn the least trace of them; and this they continued, till having searched every island within the distance of two day's sail, they were at length obliged to give over any farther search as fruitless.

At length, after fourteen days absence, some Indians came on board, and acquainted Captain Cook that the fugitives were found, and that in a few days they would be brought back; desiring, at the same time, the release of the prisoners, as a condition without which they would again be set at large. But Captain Cook paid no regard to this information. On the contrary, he renewed his threatnings, which he said he would instantly order to be carried into execution, if the men were not delivered up.

The very day following, about five in the evening, a number of canoes were seen at a distance, making towards the ships, and as they approached nearer they were heard to sing and rejoice as if they had succeeded in finding what they went in search of. About six they came to nigh, that they could discern, with glasses, the deserters fastened together. They were no sooner brought on board, than the royal prisoners were released, to the unspeakable joy of all but the two fugitives, who were under great apprehensions for their lives; their punishment, however, was not so severe as might have been expected.

As soon as Captain Cook, on his third voyage, entered the harbour of Ulietea, in the Resolution, having the Discovery, Captain Clerke, under his command, the natives surrounded the ships in their canoes, for the purpose of exchanging their commodities for those of our people.

A few days after their arrival, a centinel on shore, named John Harrison, deserted, taking with him his musket and accoutrements. As soon as intelligence was gained which way he was gone, a party was detached in search of him; but they returned in the evening without success. The next day the captain applied to the chief concerning this affair, who promised to send a party of the islanders after the fugitive, and gave hopes that he should be brought back in the course of that day. This, however, did not happen; and there was reason to imagine, that Oreo the chief had taken no steps to find him.

At this time, a considerable number of the natives were about the ships, and several thefts committed, the consequences of which, being apprehended by them, very few came on board the next morning. Oreo himself caught the alarm, and fled with his whole family. Captain Cook considered this as a good opportunity to insist upon their delivering up the deserter, and having heard he was at a place called Harnoa, situate on the other side of the island, he repaired thither with two armed boats, attended by a native. In their way, they met with the chief, who embarked with them



them. The captain, with a few of his men, landing about a mile from the spot, marched up to it with great expedition, lest the sight of the boats should give the alarm, and allow the offender sufficient time to escape to the mountains. This precaution was found unnecessary; for the natives of that part of the island having obtained information of the captain's approach, were prepared to deliver the deserter. He was found with his musket lying before him, seated between two women, who, the instant that the captain entered the house, rose up to plead in his vindication.

As such proceedings deserved to be discouraged, the captain, with a stern look, bid them be gone; upon which they burst into tears, and retired. Paha, the chief of the district, now came with a sucking pig, and a plantain-tree, which he was on the point of presenting to Captain Cook, as a peace-offering, who rejected it; and having ordered the chief to quit his presence, embarked with the deserter in one of the boats, and returned to the ships. After this, harmony was speedily restored. The delinquent made no other excuse for his conduct, than that the natives had enticed him away; which, perhaps, was in a great measure true, as Paha, and the two women above mentioned, had been at the ship the day before his desertion. As he had remained on his post till within a few minutes of the time in which he was to have been relieved by another, the punishment he received was not very severe.

About a fortnight after they arrived at Ulietea, Omai, according to instruction given him by Captain Cook, dispatched two of his people in a canoe, with intelligence, that he continued undisturbed by the inhabitants of Huaheine, and that every thing succeeded with him, except that his goat had died in kidding. This information was accompanied with a request, that the captain would send him another goat, and also two axes. Pleased with this additional opportunity of serving his friend, the captain sent back the messengers to Huaheine, with the two axes, and a male and female kid.

The circumstance attending the desertion of these people, and particularly the confinement of the chiefs, induced the natives to meditate an attempt for their relief, which had it not been prevented, might have involved our people in still greater distress. Captain Cook being on shore, a-breast of the ship, observed all their canoes, in and about the harbour, began to move off. He enquired, in vain, for the cause of this; till information was received from the Discovery, that a body of the islanders had seized Captain Clerke and Lieutenant Gore; as they were walking at a small distance from the ships.

The commodore, struck with the boldness of this scheme of retaliation, which seemed to counteract him in his own way, instantly commanded his people to arm; and in a few minutes, a strong party, under the conduct of Mr. King, were sent to the rescue of the two gentlemen. At the same time, two armed boats were dispatched to intercept the flying canoes in their retreat to the shore. These detachments had scarcely gone out of sight, when intelligence arrived, which proved the information erroneous, so that they were immediately, in consequence of this, called in. However, it appeared from several corroborating particulars, that the natives had actually formed the design of seizing Captain Clerke; and they even made no secret in speaking of it the following day.

The principal part of the plan of their operations was to have secured the person of captain Cook. He was accustomed to bathe every morning in the fresh water; on which occasions he frequently went alone, unarmed. Expecting him to go this evening, as usual, they had resolved upon seizing him, and Captain Clerke likewise, if he had accompanied him. But the commander, after confining the chief's family, had taken care to avoid putting himself in their power; and had cautioned Captain Clerke and the officers not to go any considerable distance from the ships.

Oreo, in the course of the afternoon, asked the commodore, three or four times, if he would not go to the bathing place; till at length finding that he could not be prevailed upon, he retired, with his people, notwithstanding many entreaties to the contrary. Having no suspicion at this time of their design, Captain Cook imagined that a sudden panic had seized them, which would be soon over. Being disappointed with respect to him, they fixed upon those whom they thought more in their power.

It was a fortunate circumstance that they did not succeed in their design, and that no mischief was done on the occasion; no muskets being fired except two or three to stop the canoes; to which firing, perhaps, Captain Clerke and Mr. Gore owed their safety; but Mr. King ascribed this to the captain's walking with a pistol in his hand, which, he says, he once fired; at which time a party of the islanders, armed with clubs, were marching towards them, but dispersed on hearing the report of the muskets.

This conspiracy was first discovered by a girl, who had been brought from Huaheine by one of our officers. Happening to over-hear some of the Ulieteans say, they would seize Captain Clerke and Mr. Gore, she immediately ran to acquaint the first of our people that she met with of the design. Those who had been trusted with the execution of the plan threatened to put her to death, as soon as the ships should quit Ulietea, for disappointing them. Being aware of this, it was so contrived, that the girl's friends should come a day or two afterwards, and take her out of the ship, to convey her to a place where she might remain concealed till an opportunity should offer for her escaping to Huaheine.

This is the last occurrence worthy of notice till the ships took their departure from Ulietea.

This island of Ulietea differs essentially from the rest of the Society Islands in one particular instance, which is, that the women have more liberty here, and are not restrained from eating in company with the men.

### SECTION III.

#### BOLABOLA, &c. &c.

**T**HIS island is situated about four leagues distant from Otaha; surrounded by a reef of coral rocks, and several small islands, in compass together about eight leagues, and made up of one forked peak, with seven low islands round it.

Oteavanoa, the harbour of Bolabola, lying on the west side of the island, is very capacious, and though our countrymen did not enter it, they had the satisfaction of being informed, by persons employed for that purpose, that it was a very proper place for the reception of ships. There are many little islets that surround it, which add to the number of its inhabitants, and the amount of its vegetable productions.

The principal reason that induced Captain Cook to touch at this island on his voyage was to procure one of the anchors which had been lost at Otahete by Monsieur de Bougainville, which he was informed, had been afterwards found by the natives there, and sent by them to Opoony, the chief of Bolabola. It was not on account of the want of anchors that he was anxious to get possession of it; but the people having parted with all the hatchets and other iron tools and implements, in purchasing refreshments, they were now obliged to create a fresh assortment of trading articles, by fabricating them from the spare iron they could find on board, and even the greatest part of that had been already expended. Captain Cook, therefore, supposed Mons. de Bougainville's anchor would, in a great measure, supply the want of that useful material, and he did not entertain a doubt but Opoony might be induced to part with it.

Oreo,



Oreo, accompanied by six or eight others from Ulietea, attended the commodore to Bolabola; and, indeed, most of the natives, except the chief, would gladly have taken their passage to England.

The commodore, immediately on landing, was introduced to Opoony, surrounded by a vast concourse of people. The necessary formality of compliments being over, he requested the chief to give him the anchor; and by way of inducement produced the present he intended for him. It consisted of a linen nightgown, some gauze handkerchiefs, a shirt, a looking-glass, some beads and toys, and six axes. Opoony, however, refused to accept the present till the commodore had received the anchor; and ordered three persons to go and deliver it to him, with directions to receive from him what he thought proper in return. With these messengers persons deputed set out in boats for a neighbouring island, where the anchor had been deposited; but it was neither so large or so perfect as was expected. By the mark that was upon it, it appeared to have originally weighed 700 pounds; but it now wanted the two palms, the ring, and part of the shank. The reason of Opoony's refusing Captain Cook's present was now apparent; he, doubtless, supposed that the anchor, in its then state, was so much inferior to its former value, that, when he saw it he would be displeased. The commodore, notwithstanding, took the anchor as he found it, and sent the whole of the present which he at first intended.

When the disparity in point of extent between Bolabola and some others of the Society Islands which greatly exceed it is considered, it is remarkable that it should acquire and maintain a predominance. We therefore presume that the following concise account of the war by which it was effected will be acceptable and entertaining.

Ulietea and Otaha had long been friends; or, as the natives emphatically express it, they were considered as two brothers, whose views and interests were the same. The island of Huaheine was also admitted as a friend, but not in so eminent a degree. Like a traitor Otaha leagued with Bolabola, jointly to attack Ulietea, whose people required the assistance of their friends in Huaheine against these united powers. The inhabitants of Bolabola were encouraged by a pretended prophetess, who predicted their success.

Elevated with the hopes of victory, the canoes of Bolabola attacked those of Ulietea and Huaheine: the encounter lasted long, they being lashed strongly together with ropes; and, notwithstanding the prediction, the Bolabola fleet would have been vanquished, had not that of Otaha arrived at the critical moment. The fortune of the day was now turned; victory declared in favour of the Bolabolans; and their enemies were totally defeated. Two days after the conquerors invaded Huaheine, which they subdued, it being weakly defended, as most of its warriors were then absent. Many of its fugitives, however, having got to Otaheite, there related their melancholy tale. This so affected those of their own country, and of Ulietea, whom they found in that island, that they obtained their assistance. They were furnished with only ten fighting canoes; with which inconsiderable force they effected a landing at Huaheine in the night; and, taking the Bolabola men by surprise, killed many of them, and dispersed the rest. Thus were they again, by one bold effort, possessed of their own island, which at this day remains independent, and is governed by its own chiefs. When the combined fleets of Ulietea and Huaheine were defeated, the men of Bolabola were applied to by their allies of Otaha to be allowed an equal share of the conquests. This being refused the alliance broke; and, during the war, Otaha was conquered as well as Ulietea, both of which remain subject to Bolabola; the chiefs by whom they are governed being only deputies to Opoony the king of the islands. Such is the account of the war; and in the reduction of the two islands five battles were fought at different places, in which great numbers were killed on each side.

So exceeding deficient are the natives in recollecting the exact dates of past events, that though this war happened but a few years ago, our people could not guess with any precision at the time of its commencement and duration. Since the conquest of Ulietea and Otaha, the Bolabola men are considered as invincible; and their fame is so far extended, that, even at Otaheite, if not dreaded, they are respected for their valour. It is asserted, they never fly from an enemy, and that they are victorious against an equal number of the other islanders.

The estimation in which the people of Bolabola are held at Otaheite may be gathered from M. de Bougainville's anchor having been sent to their sovereign. The intention of transporting the Spanish bull to their island must be ascribed to the same cause. They also had a third European curiosity brought to Otaheite by the Spaniards. This animal had been so imperfectly described by the natives, that our voyagers had been much puzzled to conjecture what it could be. When Captain Clerke's deserters, however, were brought back from Bolabola, they said the animal had been shewn to them, and that it was a ram. Had our men not deserted, it is probable more would have been known about it. In consequence of this intelligence, Captain Cook, when he landed to meet Opoony, took an ewe with him in the boat, of the Cape of Good Hope breed, whereby a foundation is laid for a breed of sheep at Bolabola. He also left with Oreo, at Ulietea, two goats, and an English boar and sow: so that the race of hogs will be considerably improved, in a few years, at Otaheite, and all the neighbouring islands; and they will, perhaps, be stocked with many valuable European animals. When this is really the case, these islands will be unrivalled in abundance and variety of refreshments for the supply of future navigators. Even in their present state they are hardly to be excelled. When the inhabitants are not disturbed by intestine broils, which had been the case for several years past, their productions are numerous and plentiful.

As the following mode of curing pork adopted by Captain Cook in his several voyages proved of very salutary effect, it is presented on its presumed benefit to future navigators.

The hogs were killed in the evening, and, when cleaned, were cut up, after which the bones were taken out. The meat was salted while hot, and laid in such a manner as to permit the juices to drain from it, till the next morning: it was then salted again, put into a cask, and covered with pickle. It remained, in this situation, four or five days, when it was taken out, and carefully examined; and if any of it appeared to be in the least tainted, which sometimes happened, it was separated from the rest, which was repacked, headed up, and filled with good pickle. It was again examined in about eight or ten days time, but there appeared no necessity for it, as it was generally found to be all thoroughly cured. Bay and white salt mixed together answers the best, though either of them will do alone. Great care was taken that none of the large blood-vessels remained in the meat; and that not too much should be packed together at the first salting, lest those pieces which are in the middle should heat, and hinder the salt from penetrating them. In tropical climates, meat ought not to be salted in rainy and sultry weather.

Captain Cook quitted Bolabola, and took leave of the Society Islands the 8th of December 1777.

#### O T A H A.

This island in all general respects bears resemblance to those adjacent. It is not populous. The harbour on the east side was found safe and convenient, with good anchorage.

Otaha is situated within about two miles of Ulietea, but as both islands are enclosed in one reef of coral rocks, there is no passage for shipping between them.

Like the inhabitants of every part of this social spot, they



they received our countrymen who landed from the boat on their coast with all tokens of courtesy, and paid particular respect to Mr. Banks and Dr. Solander, using the same honorary compliments to them as they did to their kings.

#### T U B A I.

This island is very inconsiderable, producing nothing but cocoa nuts, and is said to be inhabited only by three families. As the coast abounds with fish, the shore is frequently visited by the people of the adjacent islands.

#### M A W R U A, or M O R O U A,

Is a small island surrounded with a reef of rocks, and has no harbour for shipping. It has some few inhabitants, and produces the same articles with those adjacent. In the midst of it is an high round hill, which may be seen at the distance of ten leagues.

#### S E C T I O N IV.

*Persons, Disposition, Manners, Customs, Religion, &c. of the Inhabitants of the Society Islands in general.*

AS the productions, both animal and vegetable, of these islands resemble, in a very near degree, those of Otaheite heretofore described, we shall pass them over, and proceed to the consideration of such particulars only as are conducive to our main design.

These islanders in general are stout and well made, and many of them tall. They are not of so dark a complexion as those of Otaheite, and the women are in general as handsome, and nearly of the same colour as Europeans.

With respect to disposition, they are exceeding indolent, and have very little curiosity. Dogs, in spite of their stupidity, are in great favour with all the women, "who (says an ingenious observer) could not have cared less them with a more ridiculous affection if they had been European ladies of fashion." Here was seen a middle aged woman, whose breasts were full of milk, offering them to a little puppy that had been trained up to suck them: the sight disgusted those who saw it to such a degree that they could not forbear expressing their dislike of it; but the woman only smiled at them, and said, that she suffered little pigs to do the same: it appeared afterwards that this woman had lost her child.

The veneration of the inhabitants for certain kinds of birds is evident from the following circumstance. On a shooting party our people happened to kill several king-fishers; and just as they had brought down one of those birds, they met Oreo and his family walking with Captain Cook; the chief took no notice of the bird, but his fair daughter lamented the death of her Eatooa; her mother, and most of the women, seemed also grieved at its fate; and on stepping into the boat, Oreo himself desired them, with a very serious air, not to kill the king-fishers and the herons, allowing them, at the same time, the liberty of killing any other sorts of birds.

The inhabitants mix the cocoa-nuts with yams, and make a food which they call *poi*; having scraped both very fine, and mixed them together, they put the whole into a kind of wooden trough, with a number of hot stones, by which an oily kind of hasty pudding is produced, which, when tried, tastes very agreeable.

Great quantities of the root called *ava ava* are cultivated in these islands, with which the natives make their intoxicating liquor. This is no other than the pepper plant. It seems, however, that drunkenness here is punished like all other excesses, with diseases; the old men who make a practice of hard-drinking are lean, and covered with a scaly or scabby skin, have

red eyes, and red blotches on all parts of their bodies: they acknowledge these evils to arise from intemperance, and perhaps those leprous disorders that some were seen to be afflicted with at Otaheite are produced by taking large potions of this liquor.

Their entertainments of a public nature consist of dancing, and a kind of dramatic exhibition.

As their dances resemble those of Otaheite, already described, we pass on to some account of their dramatic exhibitions, as well as festive entertainments, which, from their singularity, are worthy of attention.

A party of our people were present at Ulietea, where a performance was exhibited, called by the natives *Mi-diddij Marramy*; which signifies "the child is coming." It concluded with a representation of a woman in labour, acted by a set of great brawny fellows, one of whom brought forth a great strapping boy about six feet high, who ran about the stage, dragging after him a large whisp of straw, which hung by a string from his middle. Captain Cook observed, that the moment they got hold of the fellow, they flattened or pressed his nose, from whence he concludes, that their new born infants are so treated, which accounts for the natives in general having flat noses.

The only actress at Oreo's theatre was his daughter Poyadua, a pretty brown girl, at whose shrine many offerings were made by her numerous votaries on these occasions.

Another dramatic exhibition was presented to our people at Huaheine: the piece represented a girl running away from her parents, and seemed to be levelled at a female passenger whom they had brought from Otaheite, who happened to be present at the representation. It had such an impression upon the girl, that she could scarcely be persuaded to see the piece out, or to refrain from tears while acting. It concluded with the reception she was supposed to meet with from her friends at her return, which was made out to be not a very favourable one.

These people introduce extempore pieces on occasion, and it is most probable, that this was meant as a satire upon the girl, and to discourage others from acting in the same manner.

Oreo likewise gave a public dinner to the captains Cook and Furneaux, several of the officers of both ships, and the passengers. On this occasion a great part of the spacious house was spread with large quantities of leaves, which served for a table-cloth, round which the visitants seated themselves, together with the principal people of the island. Soon after, one of the servants, or tow-tows, brought a hog smoking on his shoulders, which was roasted whole, and wrapped in a large bundle of plantain leaves; this he threw upon the floor, round which the company was seated. Another smaller hog was tossed in the same manner, and both so hot as hardly to be touched: the table, or rather floor, was garnished about with hot bread-fruit and plantains, with a quantity of cocoa-nuts for drink. Each man being ready with his knife in his hand, the hogs were presently cut to pieces, and the European part of the company agreed, that they tasted better than an English barbiecue: the equal degree of heat with which it stews under ground, had preserved and concentrated all its juices; the fat was not luscious and surfeiting, and the skin, instead of being very hard which is the case of roasted pork with us, was as tender as any other part. One of these hogs weighed between 50 and 60 pounds, and the other about half as much, yet all the parts were equally done.

The chief, his son, and some others of his male friends, partook of this repast with their guests: the men eat with great gust; but all the women were stationed behind, and were not admitted as sharers in the feast.

It is the custom at these islands for all the great families to have burial places of their own, where their remains are interred. This undoubtedly gave rise to Oreo's enquiring of Captain Cook, (when he could not



not obtain his promise to return in departing from Ulitea in his second voyage,) the name of his Morai, or burying-place. Hence it appears that these people could not give a greater proof of their affection to their English friends, than in expressing a desire to remember them even beyond the period of their lives.

From the best accounts that could be obtained of the religion of the inhabitants of the Society Islands, it appeared that they had a diversity of gods peculiar to each island. But they believe in general every man to have a separate being within himself, named *Tee*, which acts in consequence of the impression of the senses, and combines ideas into thoughts, which they call *parou no te obob*, which literally signifies "words in the belly." This mind they suppose to have an existence after the dissolution of the body, and that the man in that state feasts on bread-fruit and pork, which need no preparation from the fire.

Besides their greater divinities, they have a number of inferior ones, some of whom they suppose to be inimical

to mankind. The high priest of the island is called *Tahowarahai*; to him the *Eatooa*, or God, is supposed to descend, and hold converse with him, whilst he remains invisible to the people that surround him. Offerings are made to the deities of hogs and poultry roasted, and of all kinds of eatables; but the inferior, and particularly the malevolent spirits, are only revered by a kind of hissing.

The priests in these islands continue in office for life, and the dignity is hereditary. The high priest is always an *Earee* who has the highest rank next to the king.

They are consulted upon many important occasions; partake largely of the good things of the country, and, in short, have found means to make themselves necessary.

Besides the priests, there are in every district teachers, or *tata-o-rerros*, who instruct the people in astronomy and the navigation of those Seas.

## C H A P. XI.

# Description of the MARQUESAS ISLANDS, and the Low Islands to the South-West.

## SECTION I.

### MARQUESAS ISLANDS.

THIS group of islands being discovered in 1597, by Mendana, a Spaniard, received from him the general appellation of Marquesas, as did the respective islands which compose it (one excepted) their particular names. These are *La Magdalena*, *St. Pedro*, *La Dominica*, and *Santa Christina*.

Hood Island, not seen by Mendana, but discovered by Captain Cook in April 1774, was so called, by him, from the name of one of the crew of the *Resolution*, who first saw the land. The whole group of these islands occupy one degree of latitude and near half a degree of longitude.

### HOOD ISLAND

Is the most northern of the group, and situated five leagues and an half from the east end of *La Dominica*, in latitude 9 deg. 26 min. south, and 139 deg. 13 min. west longitude.

### LA MAGDALENA

Was only seen at 9 leagues distance, and was supposed to be about 5 leagues in circuit, to lie in latitude 10 deg. 25 min. south, and longitude 138 deg. 50 min. west.

### ST. PEDRO,

Called by the natives *Onateyo*, is very inconsiderable in extent, fertility and number of inhabitants. It is about three leagues and an half distant from the east end of *La Dominica*.

### LA DOMINICA

Is six leagues in extent, and fifteen in circumference. This island is called by the natives *Heevaroo*, is in general mountainous; but, to the northward, there are vallies covered with trees, among which a few huts are scattered. It appears, from many craggy rocks, like spires, and several hollow summits, in the centre of the

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island, that it has been subject to the tremendous effects of volcanos and earthquakes. All the eastern side is one prodigious steep, almost perpendicular, of vast elevation, which forms a sharp ridge scattered into spires and precipices.

### ST. CHRISTINA,

Called by the natives *WAITAAOA*, is the most western of the group, and lies in latitude 9 deg. 55 min. south, and longitude 139 deg. 8 min. west. It is in extent, from north to south, about three leagues, and about seven or eight in circumference. One ridge of hills runs through the island; but the vallies are luxuriant in vegetation, and watered by sweet rivulets. The soil is rich, well cultivated, and copious in its productions. This island has also undergone the effects of volcanos, as different kinds of lava, some of which were full of white and greenish shells, were seen on the rocks. On the western side, under the highest land is an harbour, in which Mendana anchored in 1595, and to which he gave the appellation of *Madre de Dios*; but Captain Cook called it *Resolution Bay*.

## SECTION II.

*Persons. Dress. Habitations. Canoes. Weapons. Beasts. Birds. Food. Drink. Disposition, &c. of the Inhabitants of the Marquesas Islands in general.*

THE inhabitants of the Marquesas Islands in general are declared, by Captain Cook, to excel all the nations of the South Seas, in symmetry of form and regularity of features. He mentions in particular, that not one disproportioned person was seen upon the island of Christina; but that all were robust, well made and active. Their countenances were open and lively. The men are about five feet six inches in stature; their hair is of divers colours, but none red. It is mostly worn short, unless it be a bunch tied in a knot on each side of the crown. Their complexion, naturally tawny, is rendered almost black by punctures over the whole body. Their only covering was a small piece of cloth round the waist and loins.

The women were inferior to the men in stature, but well

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well proportioned. Their general complexion was brown. They were some of them punctured, and their body dress was a single piece of cloth made of the mulberry bark, which covered them from the shoulders to the knees.

They use a head-dress, a kind of broad fillet, curiously made of the fibres of the husks of cocoa-nuts. This fillet is interspersed with mother-of-pearl and tortoise-shells, wrought into curious figures, and displayed in divers forms. To the fillet is fixed the tail feathers of tropic birds, which, standing upright when it is tied on, the whole together makes a very brilliant appearance. They wear a kind of ruff, or necklace, made of light wood; the outer and upper sides covered with small peas, fixed on with gum. They have also some bunches of human hair fastened to a string and tied round the legs and arms.

But no one person is ever decorated with all these ornaments. They were none of them held in estimation like the human hair, the bunches of which, it is probable, were worn in remembrance of their deceased relations, and therefore looked upon with a degree of veneration. Or, they might have been the spoils of their enemies, worn as badges of conquest.

They had a kind of fan to cool themselves in hot weather, formed of a tough bark or grass, very firmly and curiously plaited, and frequently whitened with shell lime. Some had large feathered leaves of a kind of palm, which answered the purpose of an umbrella.

The king, on a visit to Captain Cook, was completely decorated with all these ornaments, and the only one ever seen so dressed. He complimented the captain with some presents, and gave him to understand the superiority of his rank.

Their extraordinary ornaments are necklaces and amulets made of shells. They had all their ears pierced, though none were seen with ear-rings.

Their habitations, which are in the vallies and on the sides of the hills near the plantations, resemble, in form, those of Otaheite, but are much meaner, and covered with leaves of the bread-fruit tree. They are built, in general, on a square or oblong pavement of stone, raised some height above the level of the ground. They have also a pavement near their houses for the purpose of sitting to eat, regale and amuse themselves. Our people, by the help of glasses, could discern, along the uppermost edge of a mountain, a row of stakes or palisades closely connected together, like a fortification, which seemed to resemble the Hips of New Zealand already described.

Their canoes are like those of Otaheite in form, but not in size. On the heads was a human face, coarsely carved. The sails were composed of mats of triangular form, and broad at the top. The paddles were short, but sharp pointed, with a knob at the upper end. The general length of the canoes were from sixteen to twenty feet, and the breadth about fifteen inches.

Their weapons were plain spears, clubs, and slings. The two former were made of the club-wood, or casuarina. They threw stones with their slings with great velocity, and to a great distance, but were not expert marksmen.

Hogs and rats were the only quadrupeds seen here. There were also fowls, and many small birds in the woods, that warbled most melodiously. Notwithstanding these islands produce fowls, hogs, and, at certain times, fish in abundance, the inhabitants subsist chiefly on vegetable food. As cocoa nuts do not abound, pure water is their drink in ordinary. In the article of eating, these people are by no means so cleanly as those of Otaheite. They are also dirty in their cookery. Pork and fowls are dressed in an oven of hot stones: but fruit and roots they roast on the fire; and after taking off the rind or skin, put them into a platter or trough, with water, out of which Captain Cook affirms, he saw both men and hogs eat at the same time: though he very candidly acknowledges, that the actions of a few indi-

viduals, should by no means fix a stigma on a whole nation.

From the volcanic productions beforementioned, it appears that these islands are similar in their origin, and the nature of their minerals, to the Society Islands, the greater part of which seem to have been burning mountains.

These islanders discovered the same timidity on the approach of strangers, in common with the natives of those southern climes; nor could be induced for some time, to come on board the ships, by any signs of friendship that could be made them. They ventured indeed to come along-side, and offered some pepper-roots, which were fixed on the shrouds, as tokens of reciprocal friendship. The exchange of nails for fish and bread-fruit, in great perfection, was highly salutary, as well as gratifying to the whole ship's company, who, for the course of nineteen weeks, had subsisted on salt provisions, which having then been two years on board, were neither agreeable in flavour, nor of a nutritive quality. The canoes retired a little after sun-set, according to the general custom of the natives of the South-sea islands, who cannot be prevailed on to keep awake a single night, by the most attracting novelty.

Such parts of these islands as are capable of cultivation are very populous; but as they are in general mountainous, and have many inaccessible rocks, it is doubted whether the whole group contain fifty thousand inhabitants. According to Dalrymple's account, the manners of these people are gentle and inoffensive: though these good qualities did not prevent the Spaniards, on their first landing, from butchering several of the natives at Magdalena.

Intercourse had not been long held between our people and the natives, before it was evident they were more disposed to receive than to give; for having taken a nail in exchange for some bread-fruit, they withheld the article so purchased, till Captain Cook had recourse to the ordinary means of firing a musket over their heads, and thus terrified them into fair dealing.

Nor were these islanders exempt from that propensity to theft, which characterizes the nations of the South Seas. Soon after they had courage enough to venture on board, one of them stole an iron stanchion from the gangway, with which he sprang into the sea, and notwithstanding its weight, swam with it to his canoe, and was making to the shore with all speed. A musket was fired over his head to frighten him back, but to no effect; he still continued to make off with his booty. The whistling of another ball over his head was as ineffectual. An officer, less patient of such an injury than reason and humanity should have taught him to be, levelled at him, and shot him through the head. Captain Cook had given orders to fire over the canoe, but not to kill any one. He was in a boat, and came up with the canoe soon after. There were two men in her; one sat bailing out the blood and water, in a kind of hysteric laugh; the other, a youth of about fourteen or fifteen years of age, who afterwards proved to be the son of the deceased, fixed his eyes on the dead body, with a serious and dejected countenance. This act of severity, however, did not estrange the islanders to the ship, and a traffic was carried on to the satisfaction of both parties. Bread-fruit, bananas, plantains, and some hogs, were given in exchange for small nails, knives, and pieces of Amsterdam cloth. Red feathers of the Amsterdam island were greatly esteemed here. Captain Cook, accompanied with the gentlemen of the ship, in their walks about the country, came accidentally to the house which had been the habitation of the man who had been shot; there they found his son, who fled at their approach: they enquired for his female relations, and were told that they remained at the top of the mountain, to weep and mourn for the dead. Notwithstanding they were then among the relations of a man who had been killed by them, not the least tokens of animosity or revenge, were discernible among the natives.



As these islanders, like the natives of the Society Isles, look on themselves as one family; so they entertained an idea of the same relative tie subsisting between our people. A sailor having been chastised by Captain Cook for neglect of duty, they exclaimed, on seeing him receive several blows, *tape-a-bai-te-tina!* "He beats his brother!" From other instances; however, that occurred, it was evident that they knew the superiority of the commander over his people.

When the natives became familiar with our people, they frequently danced upon deck, for the diversion of the sailors. Their dances and musical performances resemble those of Otaheite; as did their language, more than any other dialect in the South Seas.

### SECTION III.

*Description of Islands termed by Navigators, "The Low Islands in the South-West."*

**T**HE most considerable of this group of islands, which are connected by a reef of coral rocks, and lie scattered in general, between the latitude of 14 deg. 28 min. south, and the longitude of 138 deg. and 56 min. west, are the following: King George's, Disappointment, Palliser, Dog, Queen Charlotte's, Lagoon, Thumb-Cap, Bow, The Groups, Bird, Chain, Osna-burg, and Pitcairn Islands. Of these we shall treat in their respective order.

#### KING GEORGE'S ISLANDS.

These are two islands, first discovered by Commodore Byron in 1765. When the English first went on shore, they found many huts deserted by the natives, the dogs being the only tenants; and those animals, terrified by the appearance of strangers, kept an incessant howling all the time they continued on shore. The huts, though very mean and low, were situated in a charming spot, amidst a grove of lofty trees, some of which were the cocoa, and others of a species unknown. The natives seemed to derive the necessaries of life in general, from the cocoa nut tree, as it supplied them not only with food, but sails, cordage, and timber. The cocoa-palm may well be deemed the staple of life, as it produces every essential requisite for the support of many nations on the globe. Every part of it is converted to some useful purpose: as for instance; the nuts, whilst green, contain a liquor pleasant to the palate, and of a quality so singularly cooling, that it allays thirst, and affords refreshment in a hot climate, beyond any other production. When in due progress the kernel forms, it is at first of the substance of a rich cream; and afterwards growing firm and oily, like an almond, becomes equally balsamic and nourishing. The oil extracted from it is adapted to divers purposes, and particularly that of anointing the hair, and frequently the whole body. Cups are made of the hard shell; and a variety of cordage, elastic and durable, from the fibrous coating around it. Several articles of Indian household furniture, and divers kinds of ornaments, are fabricated of these materials. The long-feathered leaves or branches, which spread from the top of the stem, are convenient coverings for their houses; and those, when plaited, make excellent baskets for provisions. A cloth sufficient for covering the body in a hot climate is made of the inner bark: and the very stem itself, when grown too old to bear, may be used in the construction of a hut, or the mast of a canoe. All these very essential benefits are derived from this one production.

The shore was covered with coral, and the shells of very large pearl oysters.

The best description that can be given of the natives, their customs, &c. from Commodore Byron's account, is the following. The women wear a piece of cloth hanging from the waist down to the knee, and the men were naked. Near their houses were buildings of a dif-

ferent kind, which were supposed to be burying places. These were situated under lofty trees; the sides and tops were of stone; and in their figure, they sometimes resembled the square tombs with a flat top, which are in our country church-yards. Near these buildings were found many neat boxes, full of human bones: and upon the branches of the trees which shaded them hung a great number of the heads and bones of turtle, and a variety of fish, enclosed in a kind of basket-work of reeds; on examining which, nothing appeared to remain but the skin and the teeth: the bones and entrails seemed to have been extracted, and the muscular flesh dried away.

But Captain Cook, who gives a more ample and satisfactory account of them, sailed between these two islands in April 1774: he says they lie nearly east and west. The island to the eastward is called by the natives *Tiookea*; it is something of an oval shape, and about ten leagues in circuit. The inhabitants of this island, and probably of all the low ones, are of a much darker colour than those of the higher islands, and of an hostile disposition. Their origin is doubtless one and the same; but being dependent on the sea for a subsistence, and from their way of life exposed to the sun and weather, their colour is darker, and their bodies become more hardy and robust. The figure of a fish is punctured or marked on their bodies. A lieutenant, with two boats well armed, were sent on shore; two gentlemen were of the party; they landed without any opposition from the natives. As soon as they came on shore, the islanders embraced them by touching noses, a mode of civility used in New Zealand, which is some hundred leagues distance, and the chief place besides this where the custom has been observed to prevail.

Our naturalists found here various plants, and particularly a scurvy-grass. The natives shewed them that they bruised this plant, mixed it with shell fish, and threw it into the sea, whenever they perceived a shoal of fish, which, intoxicated by it, were caught on the surface of the water without trouble. The soil is but barren, the foundation consisting of coral, very little elevated above the surface of the water.

The officer of the boats perceiving the Indians collecting into a body, having distributed presents to those who surrounded him, soon prepared to go, desirous of avoiding any affray. The collected body crowded about the boats, and seemed doubtful whether they should detain our people, or suffer them to depart. At length, however, they assisted them in pushing off the boats. Some of the most turbulent threw stones into the water, and seemed to glory as if they had driven them off. Captain Cook, from this circumstance, found it expedient to give orders for firing four or five cannon shot into the sea, close by the shore, and over the heads of the Indians, as they were seated along the beach, to shew them that they were entirely at the mercy of their visitors. Notwithstanding these inimical appearances, the party brought off to the ship five dogs, with which the island seemed to be plentifully supplied. These they purchased with small nails, and some ripe bananas, which latter they brought from the Marquesas. The dogs had fine long hair, and were of a white colour.

The other island, which is inconsiderable, is situated two leagues to the westward of *Tiookea*, is four leagues in length, and from five to three miles in breadth.

#### ISLANDS OF DISAPPOINTMENT.

These were first discovered by Commodore Byron in 1765, and so named from the shores affording no anchorage for his ships, on which account he was obliged to quit them, without landing or procuring any refreshments for his crew, who were then languishing with sickness. They are a cluster of small islands, and lie in latitude 14 deg. 10 min. south; longitude, 141 deg. 6 min. west. They are inhabited by Indians, who appeared on the beach with spears in their hands, that were at least sixteen feet long. They every where discovered hostile



hostile intentions, and seemed by signs, to threaten the people in the boat with death, if they came on shore. There are cocoa trees in great abundance, and the shore abounds with turtle.

### PALLISER ISLANDS.

These islands, discovered by Captain Cook in April 1774, lie in 15 deg. 26 min. south; and 14 deg. 26 min. west. They are four in number: the largest is seven miles long, and not above two broad. The greatest distance of one from the other is not above six leagues.

People, huts, canoes, and places erected for drying fish, were seen here. The natives were armed with long spikes.

DOB-ISLAND, 15 deg. 12 min. south, was discovered by Le Mair and Schouten, April 1616, who gave it that name from having seen three Spanish dogs on the island.

QUEEN CHARLOTTE'S ISLAND, 19 deg. 18 min. south; 138 deg. 4 min. west; first discovered by Captain Wallis, in the Dolphin, in 1767, who took possession of it in the name of King George the Third. Here is good water, and plenty of cocoa-nuts, palm-nuts, and scurvy-grass. The inhabitants are of a middle stature, and dark complexion, with long hair hanging loose over their shoulders. The men well made, and the women handsome. Their cloathing is a kind of coarse cloth, or matting, which they fasten about their middle.

LAGOON ISLAND, 18 deg. 47 min. south; 139 deg. 28 min. west; is of an oval form, with a lake in the middle, which occupies much the greatest part of it. The whole island is covered with trees of different verdure. It is inhabited by a race of Indians, tall, of a copper colour, with long black hair. Their weapons are poles, or spikes, which reach twice as high as themselves. Their habitations were seen under some clumps of palm trees, which formed very beautiful groves. This island was discovered by Captain Cook, April 1769.

THUMB-CAP lies about seven leagues north-west of Lagoon Island: it is a low, woody island, of a circular form, and not much above a mile in compass. There was no appearance of inhabitants: the land was covered with verdure.

BOW ISLAND, so called by Captain Cook, in 1769, on account of its singular figure, being shaped exactly like a bow; the arch and curve of which is land, and the space between them water. The curve is a flat beach, without any signs of vegetation, having nothing upon it but heaps of sea-weed. It appeared to be narrow, and about three or four leagues in length. The horns, or extremities of the bow, were two large tufts of cocoa-nut trees, of different height and figure. From the smoak seen in different parts the island appeared to be inhabited.

THE GROUPS are long, narrow strips of land, ranging in all directions; some of them ten miles or upwards in length, but none more than a quarter of a mile in breadth. Trees of various kinds, particularly the cocoa-nut, abound here. The people appeared to be well made, of a brown complexion, most of them carried in their hands a slender pole, about fourteen feet long, pointed like a spear: they had likewise something shaped like a paddle, about four feet long. Their canoes were of different sizes; some so small, as to carry no more than three men; others had six or seven; and some of their boats hoisted a sail.

BIRD ISLAND, so called by Captain Cook, from the great number of birds that were seen on it, is supposed to be about four miles in circumference. It is low,

with a piece of water in the middle. No inhabitants appeared.

CHAIN-ISLAND seemed about five leagues long, in the direction of north-west and south-east, and about five miles broad. It appeared to be a double range of woody islands, joined together by reefs, so as to compose one island in the form of an ellipsis, or oval, with a lake in the middle. The trees are large, and from the smoak that issued from the woods it seemed to be inhabited.

OSNABURGH-ISLAND, called by the natives Maitea, was first discovered by captain Wallis in 1767. It is an high round island, not above a league in circuit; in some parts covered with trees, in others a naked rock, and is 44 leagues distant from Chain Island, west by south.

PITCAIRN-ISLAND was discovered by captain Carteret. Captain Cook was very near it in August 1773, but could not fall in with it.

Besides these, which we have described from the most authentic accounts, Captain Wallis also saw five other islands, which he named *Whitunday*, *Egmont*, *Gloucester*, *Cumberland*, and *Prince William Henry*; and in August 1773 Captain Cook fell in with five others, which he named *Resolution*, *Doubtful*, *Furneaux*, *Adventure* and *Chane*. Some of the most westwardly of these scattered islands were seen by M. de Bougainville, and called *Les quatre Facardins*, and *Ile des Lanciers*. That navigator very properly calls this cluster of low, overflowed islands, *The dangerous Archipelago*.

To the south-west of this group is the island of

### T O O B O U A I,

Discovered by Captain Cook in 1777. It is situated in latitude 23 deg. 25 min. south, longitude 218 deg. 37 min. east. The spot, at first view, appeared like several distinct islands, but on nearer approach it was found to be connected, and to form but one island. It is guarded by a reef of coral rock, extending in some places a mile from the land, with an high surf breaking upon it. Our people observed from the ships the natives walking or running along shore, and then saw two canoes launched, in which were about a dozen men making towards them. Stopping suddenly when they came near the ships, Omai, according to custom, was desired to use his endeavours to prevail on them to come nearer, but all his efforts proved ineffectual. Those in the canoes, however, indicated by signs a strong desire for our people to go on shore, and those on the beach displayed something white, which was considered as an intimation to the same purport.

Their landing might have been effected with ease and safety: there was good anchorage without the reef, and an opening in it free from surf. But as no refreshments were wanting, and Captain Cook was desirous of availing himself of a fair wind for the prosecution of his voyage, after divers ineffectual attempts to prevail on the natives to come near the vessel, and hold intercourse, he left them, and stood to the northward.

From observation on board, the greatest extent of this island, in any direction, could not be above five or six miles. There are hills in it of considerable height. At the foot of these is a narrow border of flat land, extending almost round it, with a white sand-beach. The hills, except a few rocky cliffs, were covered with herbage. According to the information our people derived from the men in the canoes, the island abounds with the same animal and vegetable productions as were found in its vicinity.

Those of the natives seen in the canoes were copper-coloured: some wearing their hair (which was straight and black) flowing about the shoulders, and others having it tied in a bunch on the crown of the head. Their faces



faces were rather round and full, and expressed a ferocity of disposition. All the covering of those in the canoes was a piece of narrow stuff wrapped round the waist, and passing between the thighs; but some upon the beach were observed to be completely dressed in white. Several in the canoes wore ornaments of pearl shells about their necks. One in particular continued a considerable time blowing a large conch-shell, in a

long tone without any variation; but what it portended our people could not determine. The men in the canoes finding the captain's resolution to depart, stood up and repeated something aloud, though it was not known whether it expressed hostile or friendly designs. They had, however, no weapons with them; nor could it be discovered by the glasses, that those on shore were armed.

## C H A P. XII.

## EASTER ISLAND.

## SECTION I.

*Discovery, Situation, Soil, Climate, &c.*

THE first discovery of this island is attributed to Captain Davis, an Englishman, in 1686; and Captain Cook observes, that the view of it from the east answered the geographical description given of it. Hence it was called Davis's Land. Admiral Roggeveen touched at it in 1722, and gave it the name of Easter Island: but the accounts given of it by the writers of his voyage appear rather fabulous than authentic; at least they by no means agree with the state in which it was found by those British navigators who last visited it. This island was called by the natives by a variety of names, as *Wachu*, *Tamarehi*, *Whybue*, and *Teapy*. It seems that the Spaniards had visited it in 1769, and given it the appellation of the Island of St. Carlos. Some signs of this visit were seen among the natives, and in particular, several articles of wearing apparel, which were of European manufacture.

It is situated in latitude 27 deg. 30 min. south; and longitude 109 deg. 46 min. west; and is about ten or twelve leagues in circuit.

Soon after the Resolution, Captain Cook, made the island, the master being sent out in a boat to sound the coast, one of the natives swam off to her, and insisted on coming aboard the ship. The first thing he did was to measure the length of the ship, by fathoming her from the taffarel to the stem, and as he counted the fathoms, it was observed by our people, that he called the numbers by the same names that they do at Otaheite; nevertheless, his language was nearly unintelligible to all of them.

When Captain Cook went on shore, accompanied by a party, to see what the island was likely to afford, they landed at the beach, where some hundreds of the natives were assembled; and who were so impatient to see them, that many of them swam off to meet the boats.

Not one of them had so much as a stick, or weapon of any sort in his hand. After distributing a few trinkets among them, our people made signs for something to eat, on which they brought down a few potatoes, plantains, and sugar-canes, and exchanged them for nails, looking-glasses, and pieces of cloth.

Near the place where they landed were some tall statues, which shall be described hereafter. The country appeared quite barren, and without wood. There were, nevertheless, several plantations of potatoes, plantains, and sugar-canes. They also saw some fowls, and found a well of brackish water.

The captain was obliged to content himself with remaining at the landing place among the natives, as he was not yet quite recovered from a bilious cholic, which had been so violent as to confine him to his bed. It was several days before the most dangerous symptoms of his disorder were removed; during which time, the surgeon was to him not only a skilful physician, but an affectionate adviser. When he began to recover, a favourite dog fell a sacrifice to his disordered stomach. They had

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no other fresh meat whatever on board; and the captain could eat of this flesh, as well as broth made of it, when he could taste nothing else. Thus he received nourishment and strength from food, which would have made most people in Europe sick. So true it is, that necessity is governed by no law.

The soil of this island is in general a dry, hard clay; but towards the highest part of the south end it is a fine red earth, seemed much better, bore a longer grass, and was not covered with stones, as in the other parts.

The most remarkable curiosity belonging to this island, is a number of gigantic statues, of which, however, very few remain entire. These statues are placed on the sea-coast. On the east side of the island were seen the ruins of three platforms of stone-work, on each of which had stood four of these large statues; but they were all fallen down from two of them, and one from the third: they were broken or defaced by the fall. One which had fallen, being measured, was fifteen feet in length, and six broad over the shoulders. Each statue had on its head a large cylindric stone, of a red colour, wrought perfectly round. Others were found that measured near twenty-seven feet, and upwards of eight feet over the shoulders: and still a larger one was seen standing, the shade of which was sufficient to shelter all the party, consisting of near thirty persons, from the rays of the sun. The workmanship was rude, but not bad, nor were the features of the face ill formed: the ears were long, according to the distortion practised in the country; and the bodies had hardly any thing of a human figure about them. How these islanders, wholly unacquainted with any mechanical power, could raise such stupendous figures, and afterwards place the cylindric stones upon their heads, is truly wonderful!

The party, on their further progress, came to a more fertile part of the island, interspersed with plantations, and not so much encumbered with stones, as those they had seen before: but they could find no water, except what the natives twice or thrice brought them, which, though brackish and stinking, was rendered acceptable, by the extremity of their thirst. They also passed some huts, the owners of which met them with roasted potatoes and sugar-canes, and placing themselves a-head of the party (for they marched in a line, in order to have the benefit of the path) gave one to each man as he passed by. But at the very time some were relieving the thirsty and hungry, there were others who endeavoured to steal from them the very things which had been given them. At last, to prevent worse consequences, they were obliged to fire a load of small shot at one, who was so audacious as to snatch the bag which contained every thing they carried with them. The shot hit him on the back, on which he dropped the bag, ran a little way, and then fell: but he afterwards got up and walked, and what became of him they knew not, nor whether he was much wounded. This affair occasioned some delay, and drew the natives together. They presently saw the man who had hitherto led the way, and one or two more, coming running towards them, but instead of stopping when they came up, they continued to run round

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round them, repeating, in a kind manner, a few words, until they set forwards again. Then their old guide hoisted his flag, leading the way as before; and none ever attempted to steal from them the whole day afterwards.

Towards the eastern end of the island they met with a well whose water was perfectly fresh, being considerably above the level of the sea; but it was dirty, owing to a custom of the natives, who never go to drink without washing themselves all over as soon as they have done: and if ever so many of them are together, the first leaps right into the middle of the hole, drinks, and washes himself without the least ceremony; after which another takes his place, and does the same.

## SECTION II.

### *Productions, animal and vegetable.*

**N**O quadrupeds were seen upon this island, except black rats, which are common to all the islands of the South Seas. It appeared that the islanders eat these rats; for our people saw a man with some dead ones in his hand, and seemed unwilling to part with them, giving them to understand, they were for food. There were a few domestic fowls, small, but well tasted: and two or three noddies were seen, which were so tame as to settle on the shoulders of the natives.

The coast did not appear to abound with fish, at least our people could catch none with hook and line; and they saw but very little among the natives.

This country produces only a few shrubs, the leaf and seeds of one of which (called by the natives *Torremedo*) was not much unlike that of the common *Vetch*: the seeds had a disagreeable bitter taste, and are considered by the natives as poisonous: the wood is of a reddish colour, hard and heavy, but crooked, and exceeding six or seven feet in height: and not a tree was seen on the whole island that exceeded the height of ten feet. Another small shrub was seen here, whose wood is white and brittle, and, as well as its leaf, somewhat resembles the ash. There are also some of the Otaheitean cloth plant, but dwarfish and weak, being from two to four feet high. They are planted in rows among very large rocks, where the rains have washed a little soil together. Here are sugar-canes, bananas, and yams, which thrive to admiration, considering the stony quality of the ground. The sugar-canes were about nine or ten feet high, and contained a very sweet juice, which the inhabitants very hospitably presented to their guests, whenever they asked for something to drink. These are said to be sweeter than those at Otaheite. The whole number of plants growing on this island does not exceed twenty species.

Here are potatoes of a gold-yellow colour, as sweet as carrots: these were found very nourishing, and antiscorbutic. Here is likewise a species of nightshade, which is made use of at Otaheite, and the other islands, as a vulnerary medicine, and is probably cultivated here for the same purpose. The grass, which commonly springs up among the stones, on the uncultivated soil, is carefully plucked up, and spread over their plantations as a manure, or to preserve them in some measure from the parching beams of the sun. This is mentioned as a proof of the oeconomy and industry of the natives.

## SECTION III.

### *Persons, Dress, Dispositions, Customs, Manners, Weapons, Canoes, Government, &c. of the Natives.*

**T**HE natives of this island are in general slender, but brisk and active, have good features, and countenances not disagreeable. Their colour is of a chestnut brown; their hair black, curling, and remarkably strong, that on the head, as well as on the

face, is cut short. The men for the most part are in a manner naked, wearing nothing but a slip of cloth betwixt their legs, each end of which is fastened to a cord or belt they wear round the waist. The cloth from Otaheite, as indeed any sort, was much valued by these people. The men have punctures on their bodies, which is common, in a greater or less degree, to all the South-sea islands. The greatest singularity is the size of their ears, the lobe or extremity of which is so stretched out, as almost to rest on the shoulder, and is pierced by a very large hole, through which three or four fingers might be thrust with ease. The chief ornaments for their ears are the white down of feathers, and rings, which they wear in the inside of the hole, made of the leaf of the sugar-cane, which is very elastic, and rolled up like a watch-spring. Some were seen covered with a kind of bright cloth, of an orange colour, and these were supposed to be chiefs.

One of the natives who came on board the ship had a belt round his middle, from whence a kind of network descended before, but too thin to answer the purpose of a concealment. A string was tied about his neck, and a flat bone, something shaped like a tongue, and about five inches long, was fastened to it, and hung down on the breast, which he gave our people to understand was the bone of a porpoise. He was presented with nails, medals, and strings of beads, all of which he desired to have tied round his head.

At first he shewed signs of fear and diffidence, asking in a dialect of the language generally used in the South Seas, and which was somewhat understood by many on board, whether they would kill him as an enemy? On being assured of good treatment, he became perfectly unconcerned, and at ease, and talked of nothing but dancing.

The women of this island are small, slender limbed, and have punctures on the face, resembling the patches sometimes in fashion among European ladies. They paint their whole face with a reddish brown ruddle, over which they lay a bright orange colour, extracted from the *turmeric* root; or they variegate their faces with strokes of white-shell lime; which led an observer to remark, that the art of painting is not confined to those ladies who have an opportunity of imitating French fashions. All the women were clad in scanty pieces of cloth; one piece wrapped round their loins, and another over their shoulders, made a complete dress. Both sexes have thin, but not savage features. The women wear their hair long, and sometimes tied on the crown of their head.

The violent action of the sun upon their heads, has led them to contrive various coverings for that part. Their head-dress is a round fillet adorned with feathers, and a straw bonnet, something like a Scotch one; the former worn by the men, the latter by the women. Many of the men wore a ring about two inches thick, strong and curiously plaited of grass, and fitted close round the head. This was covered with the long feathers of the man of war bird. Others had huge bushy caps of brown gull's feathers, which were almost as large as the full-bottomed wigs of European lawyers; besides which, some wear a single hoop of wood, round which the long white feathers of the gannet hung nodding. In colour, features, and language, the inhabitants of Easter Island bear such affinity to the people of the more western islands, that there can be no doubt of their having had the same origin.

The nicest calculation that could be made never brought the number of inhabitants in this island to above seven hundred, and of these the males bore no proportion in number to the males. Either they have but few females, or else their women were restrained from appearing during the stay of the ship; notwithstanding, the men shewed no signs of a jealous disposition, or the women any scruples of appearing in public: in fact, they seemed to be neither reserved or chaste. But as all the women who were seen were liberal of their favours, it is more than probable, that all the married

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and modest had concealed themselves from their impetuous visitants, in some distant parts of the island; and what further strengthens this supposition is, that heaps of stones were seen piled up in little hillocks, which had one steep perpendicular side, where a hole went under ground. These islanders, in common with those of the South Seas, soon gave proofs of their propensity to theft, as before observed. It was with difficulty the ship's crew could keep their hats on their heads, and hardly possible to keep any thing in their pockets. One thief was fired at with small shot, which wounded him so that he fell soon after he had thrown down the fatal acquisition.

There is a mildness and good-nature in the disposition of these people, which prompt them to behave as kindly and hospitably as their barren country will permit them. A party who had rambled up the island, and were returning to the ship, passed a native who was digging potatoes in a field; they no sooner complained to him of great thirst, than he ran immediately to a large plantation of sugar-canes, and brought out a load of the best and juiciest on his back, for their refreshment. Their disposition is far from being warlike, although they have weapons of defence.

Potatoes, bananas, yams, sugar-canes, and about fifty fowls, were the only provisions obtained here; in exchange for which the natives received, with great pleasure, empty cocoa-shells, which had been procured upon other South-sea islands. The cloth made at Otaheite, and European cloth, bore the next degree of esteem, and iron ware held the lowest place. Most of the natives, on receiving a cocoa-nut, piece of cloth, or a nail, in the way of barter, ran away immediately, as if apprehensive, lest the other should repent his bargain, and insist on a re-exchange. Their eagerness for cloth led them to part with their caps, head-dresses, necklaces, ornaments for the ears, and several human figures, made out of narrow pieces of wood, about eighteen inches or two feet long, and wrought in a much neater and more proportionate manner, than could have been expected from such a forlorn race. They represented men and women. The features were not pleasing, and the whole figure was much too long to be natural; but notwithstanding, there was something characteristic in them, which bespoke a taste for the arts. The wood of which they were made was finely polished, close grained, and of a dark brown: nor can it be explained how such toys could come into their possession, as nothing could be found on the island, after the nicest scrutiny, which produced this kind of wood, it being the perfume wood of Otaheite. A very singular figure thus carved, with long nails and fingers bent downwards, was brought to England, and presented to the British Museum.

Their houses are low, miserable huts, constructed by setting sticks upright in the ground, at six or eight feet distance, then bending them towards each other, and tying them together at the top, forming thereby a kind of Gothic arch. The longest sticks are placed in the middle, and shorter ones each way, and at less distance asunder; by which means the building is highest and broadest in the middle, and lower and narrower towards each end. To these are tied others horizontally, and the whole is thatched over with leaves of sugar-cane. The door-way is in the middle of one side, formed like a porch, and so low and narrow as just to admit a man to enter upon all fours.

The weapons of these islanders are short wooden clubs, and spears about six feet long, crooked, and armed at one end with pieces of flint. They have likewise a weapon made of wood, like the patoo-patoo of New Zealand.

Not more than three or four canoes were seen on the whole island, and these very mean, and badly constructed. From the small number, and slightness of their boats, it may be supposed, that they procure very little of their subsistence from fishing, and particularly as no mention is made of any fishing implements seen here.

A circumstance happened during the short time that the Resolution lay at Easter Island, which plainly proved that the natives had no idea of private property. A field of sweet potatoes furnished a desirable article of traffic to the ship's company. Several of the natives dug up these roots, and exchanged them with the officers for what they most valued. After they had employed themselves in this manner for some hours, another native arrived, who with great fury drove the intruders away, and himself alone dug up the roots, and sold them in the manner that the others had done; from which circumstance it was inferred very naturally, that this man was the owner of the field, whom the others had robbed of the fruits of his labour, being tempted to commit the trespass, by the ready market to which they brought their plunder.

They have a king, whom they stile *aree*, or *bareekee*: he is described as a middle-aged man, rather tall, his face and whole body strongly punctured. He wore a piece of cloth made of the mulberry bark, quilted with threads of grass, and stained yellow with turmeric. On his head he had a cap of long shining black feathers, which might be called a diadem. No great degree of homage was observed to be paid to him by the people; and from the poverty of the country, his subjects can afford to shew but few distinctions to their monarch. Of the religion of these people, our navigators declare themselves entirely ignorant.

## C H A P. XIII.

# NEW GUINEA, NEW BRITAIN, NEW IRELAND, NEW HANOVER, and other small Islands.

## NEW GUINEA.

FROM the best accounts that can be obtained, this island was first visited by an European ship, in 1529. It was called by Saavedra, a Portuguese, who discovered the north-west part of it, Terra de Papuas, or Papos, as was the south-west part of it New Guinea, by Van Schouten, a Dutch discoverer. The eastern part of it was stiled by a French navigator, Louisiade. Dampier touched here; and after him Admiral Roggewein. Captain Cook made the coast of this island in September 1770, in latitude 6 deg. 15 min. south, longitude 130

deg. east. But his survey of the island could be but transient; for perceiving when he landed with a party of our people, that the Indians were resolutely bent on hostilities, it was generally agreed upon, to prevent the destruction of those people, as they had no intention to invade their country, to return to the boat. They are said by Captain Cook to make the same personal appearance as the New Hollanders; and the country in general is by him described, as resembling the South-sea islands, New Zealand, and New Holland, in its vegetable productions. Indeed, New Guinea was supposed to be connected with New Holland, until Capt. Cook



Cook discovered the strait which separates them. The only particular circumstance relative to the people of this island, mentioned in Captain Cook's account, is the following.

When our people got on board the boat, they rowed along the shore, and the number of Indians assembled seemed to be between sixty and an hundred. All the while they were shouting defiance, and throwing something out of their hands, which burnt exactly like gunpowder, but made no report. What these fires were, or for what purpose intended, could not be guessed at. Those who discharged them had in their hand a short piece of stick, possibly a hollow cane, which they swung sideways from them, and immediately fire and smoke issued, exactly resembling the discharge of a musket, and of no longer duration. This wonderful phenomenon was observed from the ship, and the deception was so great, that the people on board thought they had fire-arms: and even in the boat, if they had not been so near as that they must have heard the report, if there had been any, they should have thought they had been firing vollies. After looking at them attentively some time, without taking any notice of their flashing and vociferation, the sailors fired some muskets over their heads. Upon hearing the balls rattle among the trees, they walked leisurely away, and the boat returned to the ship. Upon examining some weapons which the natives had thrown, they were found to be light darts, about four feet long, very ill made, of a reed or bamboo cane, and pointed with hard wood, in which there were many barbs. They were discharged with great force; for at sixty yards distance they went beyond the party; but in what manner they were thrown could not be exactly seen. But the general opinion was, that they were thrown with a stick, in the manner practised by the New-Hollanders.

The latest accounts of New Guinea are those of Captain Forrest, who visited it in 1775. As the Tartar galley, belonging to the East India Company, then under his command, stood on towards Dory harbour, two of the natives of Papua came on board, and appeared perfectly complacent. Their hair was bushed, or rather frizzled out to an incredible extent. To render it as bulky as possible, it was combed in a direction straight from the head, which is sometimes ornamented with feathers. The left ears of the women were perforated, and adorned with small brass rings.

Coming to an anchor, our countrymen had an opportunity of taking a view of one of the capital mansions of these people, situated on the bank. These were erected on posts fixed several yards below low water mark, for the convenience of the tenants, who occupied divers distinct parts of the mansion, that contained many families. In this country, the married people, unmarried women, and children, live in the larger tenements; and the bachelors by themselves in the smaller.

The common dress worn by the men was a thin stuff, produced from the cocoa-nut tree, tied about the middle, and taken up behind between the thighs. That of the women was a coarse blue stuff, worn round the middle, and tucked up behind like the men. The boys and girls went naked. Laborious offices here seemed to fall to the lot of the women, while the men idly sauntered about. The natives follow the diversion of hunting the wild hog, which they called Ben, with a kind of fox-looking dogs they called Naf. Among small islands, the wild hogs often swim in a string from one island to another; the hog behind, leaning his snout on those before; so that the sportsmen kill them with ease.

The coast of the promontory of Dory is described as extending about thirteen or fourteen leagues; the height not extreme, and the rise gradual. The country abounds with lofty trees, whose branches afford the traveller an agreeable shade. There are many rivulets of fresh water; and, scattered in particular tracks, good herbage.

Of animal productions, the country abounds with hogs; and there are albecores, and other kinds of fish.

The birds of paradise, which so much excite the curiosity of speculatists, are said to have been first found by the Portuguese, on the Island of Gilolo, the Papuas Islands, and on New Guinea. They were denominated *Passaros de Sol*, i. e. "Birds of the sun." By some they were called *Manuco Deivata*, "the bird of God." Capt. Forrest was informed at an island called Linty, on this coast, (the small islands on which are numberless,) that the birds of paradise came thither at certain seasons in flocks, and that settling on trees, they are caught with bird-lime, after which their bodies are dried with the feathers on, as they are seen in Europe. It appeared further, that the account of these birds having no legs, being constantly on the wing, and living on the air, which gave rise to the custom of cutting off their legs when offered to sale, was without foundation. The natives kill them as soon as taken. They have formidable bills, and defend themselves with great resolution. But what they subsist on has not been yet discovered. There are six distinct species of these birds; and they have afforded great scope for the speculation of naturalists.

In Dory were found neither fowl or goat. All the refreshment that could be procured on shore was the flesh of the wild hog, some species of fish and vegetables excepted. The quadrupeds seen were hogs, dogs, and wild cats.

The nutmeg tree was found at different islands on this coast, but when cut down, it appeared that the fruit was not ripe. Our people were informed by the natives, that there were many such trees about the country; but they did not discover any knowledge of their worth and importance, though they seemed to set a due value upon other productions. They acknowledged that quantities of nutmegs were collected at certain places, but for what use could not be learnt. The natives, indeed, did not seem inclined to gratify the curiosity of our people, as to this and other particulars.

As the Dutch derive such a source of wealth from the nutmeg tree, they are jealous lest any foreign power should deprive them of so profitable a monopoly; and being apprehensive that the Chinese, from being so near, should establish a trade with the natives for this useful commodity, they have prevented them by an agreement from coming to this place, though a trade might be so advantageously carried on between the parties. They even send out people yearly to destroy all the nutmeg trees, wherever they can find them: but it being the natural produce of this part of the country, it will grow, in spite of their utmost efforts to prevent it.

Such is the value of iron amongst these people, that for the consideration of receiving an axe or a chopping-knife, the receiver subjects his lands or his labour to a continual tax of some article or other for its use.

The natives, and especially the females, seemed to be of a musical turn. Some of them being asked by one of our people to sing, she gave proofs of a good voice and ear; as did others upon future occasions.

Their mode of courting is rather extraordinary. The lover comes freely to the mansion of the favourite female, and without ceremony places himself by her. The old folks at a distance are then said often to call out, "Well, have you agreed?" If the parties agree before witnesses, a cock, procured with great difficulty, is killed, and thus ends the ceremony.

The tenements in which they dwell are poorly furnished; and as they cook in each separate apartment, and have no chimney, the smoke issues out at every part of the roof; so that at a distance the whole roof seems to smoke.

They are very expert with the bow. Some of their arrows are six feet long. The former is made of bamboo, and the string of split ratan. They carry on a considerable traffic with the Chinese, of whom they purchase their iron tools, beads, plates, basons, &c. They trade also in slaves, ambergrease, tortoiseshell, small pearls, and divers kinds of birds, and particularly the bird of paradise.

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The inhabitants of New Guinea are in general represented as numerous, fierce and hostile, as appeared from their behaviour when visited by Capt. Cook.

It appears, that the people of New Guinea are frequently invaded and carried into slavery by the Mahometans of the Molucca islands adjacent.

## NEW BRITAIN

Was supposed to be connected with New Guinea until Dampier discovered it to be divided by a strait. Its most northern point is in 4 deg. south latitude, and it extends to 6 deg. 30 min. south. Dampier gave its most eastern point the name of Cape Orford: it lies in 151 deg. 34 min. east longitude: the western limits had not then been accurately surveyed. Dampier likewise gave names to several small islands which he saw in passing between New Guinea and New Britain. From four of these volcanos were observed emitting smoke and fire. The country appeared to be high land mixed with vallies every where abounding with large and stately trees, and well inhabited by a strong race of people of a very dark complexion. M. Bougainville represents the natives of this island as entirely black, with frizzled woolly hair, which some of them powdered white, having pretty long beards and white ornaments round their arms in form of bracelets; their nudities but indifferently covered with leaves of trees, and in their persons tall, active and robust. He observes, that they kept at some distance from the ships, and discovered a disposition alternately inclined to war and traffic. No European had ever yet any friendly intercourse with the inhabitants of this island.

## NEW IRELAND

Was supposed by Dampier, who sailed round its northern coast, to be a part of New Britain. That navigator called the most southern point of it Cape St. George, which, together with Cape Orford in New Britain, were thought to be the two points that formed a deep bay, which he called St. George's Bay. But Captain Carteret, who sailed round it in 1767, found it to terminate in a narrow channel, to which he gave the name of St. George's Channel. This island is a long narrow slip of land lying north-west and south-east, in extent about eighty leagues. The harbour, called by Captain Carteret English Cove, lies in lat. 5 deg. south, long. 157 deg. 19 min. east. There is another harbour about four leagues to westward, which he named Carteret Harbour.

The crew of the Swallow, who at that time were in general perishing with sickness, obtained relief from some cocoa nuts found upon this island, as they did also from some rock oysters and cockles they procured from the rocks at low water.

The upper part of the tree which bears the cocoa-nut is called the cabbage. This is a white, crisp, juicy substance: it tastes somewhat like a chesnut, but when boiled is superior to the best parsnip, and is, perhaps, the most powerful antiscorbutic in the world. For every one of these cabbages which were obtained, they were forced to cut down a tree, which was done with great regret, but this depredation on the parent stock was unavoidable. These almost-expiring navigators likewise received great refreshment from the fruit of a tall tree that resembles a plumb, and particularly that which in the West Indies is called the Jamaica Plumb.

The shore about this place is rocky, and the country high and mountainous, but covered with trees of various kinds, some of which are of an enormous growth. Among others, the nutmeg-tree was found in great plenty. Captain Carteret gathered a few of the nuts, but they were not ripe. They did not appear to be the best sort, but he imputes that to their growing wild, and being too much in the shade of taller trees. The woods abound with pigeons, doves, rooks, parrots, and a

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large bird with a black plumage, which makes a noise somewhat like the barking of a dog.

The only quadrupeds seen in this island by the crew of the Swallow were two of a small size, which were supposed to be dogs; they were very wild, and ran with great swiftness: here were seen centipedes, scorpions, and a few serpents of different kinds, but no people. They fell in, however, with several deserted habitations, and by the shells that were scattered about them, and seemed not to have been long taken out of the water, and some sticks half burnt, the natives were supposed to have just left the place when they arrived. Captain Carteret was in so enfeebled a state of body as to be prevented from attending circumstantially to a description of the country. However, in English Cove he took possession of it for his Britannic majesty, and nailed upon a high tree, a piece of board faced with lead, on which was engraved an English union, with the name of the ship and her commander, the name of the cove, and the time of her coming in and going out of it. M. de Bougainville touched here about a year after, and gave it the name of Port Praslin. He found part of Captain Carteret's inscription, which seemed to have been taken down and defaced by the natives.

In this island were found some wild boars, large pigeons of beautiful plumage, turtle doves, parrots, and crown birds. Ants swarmed about the thatch-palm and cabbage-trees. The country appeared mountainous; the soil light, yet producing several kinds of fine timber trees. The pepper-tree is said to be common. Here was found a very extraordinary insect about three inches long; almost every part of its body was of such a texture as to appear like a leaf, even when closely viewed. Each of its wings forms one half of a leaf, and when the two are closed together, it appears like an entire leaf. The under side of its body resembles a leaf of a more dead colour than the upper one. It has six legs, of which the upper joints are likewise similar to parts of leaves. Several shocks of an earthquake were felt here, which lasted about two minutes, and were very distinctly noticed on board, as well as on shore. Here was a prodigious cascade precipitated through vast rocks, which diversify the fall of water.

In the western part of St. George's Channel lies SANDWICH ISLAND, on which coast the Swallow anchored. Soon after ten canoes put off from New Ireland, with about one hundred and fifty men on board; they exchanged some trifles, but none of them would venture up the side of the ship. They preferred iron to every thing else, although none of it was manufactured except nails, there being no cutlery ware on board. One of these canoes was not less than ninety feet long, being very little shorter than the ship, notwithstanding which, it was formed of a single tree. It had some carved ornaments about it, and was rowed or paddled by thirty-three men. There was no appearance of sails. The Indians were black and woolly headed like negroes, without their flat noses and thick lips. They were all stark naked, except ornaments of shells about their legs and arms. Their hair, as well as their beards, was profusely covered with a white powder. They were armed with spears, and long sticks or poles, like the quarter staff. As they kept a watchful eye upon the ship's guns, it is probable that they were not wholly unacquainted with the effect of fire-arms. They had fishing nets with them, which, as well as their cordage, seemed to be very well made. After they had continued this intercourse for some time, a breeze sprung up, and they returned to the shore.

The Swallow having reached the western point of New Ireland, a fine large island presented itself, to which Captain Carteret gave the name of

## NEW HANOVER.

The land is high, and finely covered with trees, among which are many plantations, and the whole has  
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a beautiful appearance. About eight leagues to the westward, appeared six or seven small islands, which received the name of the DUKE OF PORTLAND'S ISLANDS.

ADMIRALTY ISLANDS lie in about 2 deg. 18 min. south latitude; and 146 deg. 44 min. east longitude. There are between twenty and thirty islands said to be scattered about here, one of which is very extensive. Captain Carteret, who first discovered them, was prevented touching at them, although their appearance was very inviting, on account of the condition of his ship; and as he was entirely unprovided with such articles of barter as suited the Indian trade.

These islands abound with vegetable productions of various kinds; and the natives seemed to be very numerous. Captain Carteret was of opinion that they produced spices, as he found the nutmeg tree upon a soil comparatively rocky and barren, upon the coast of New Ireland.

### CHRISTMAS ISLAND.

This island was discovered by Captain Cook, on the 24th of December, 1777, and called by him Christmas Island, from the ships companies having kept that festival there. It lies in latitude 1 deg. 58 min. north; longitude 202 deg. 28 min. east. Its form is semicircular, and, like most other isles in this ocean, it is surrounded by a reef of coral rocks, extending but a little distance from the shore: and further out than this reef, on the western side, is a bank of sand, which extends a mile into the sea. There is good anchorage on this bank, between eighteen and thirty fathoms.

The soil of this island is in some places light and blackish, composed of sand, the dung of birds, and rotten vegetables. In other parts, it is formed of broken coral stones, decayed shells, and other marine productions. These are deposited in long narrow ridges, parallel with the sea coast, and must have been thrown up by the waves. This seems to prove that the island has been produced by different accessions from the sea, and is in a state of augmentation; the broken pieces of coral, and likewise many of the shells, being too large and heavy, to have been brought from the beach by any birds, to the places where our navigators found them lying.

Not a drop of fresh water could be found in the whole island, though our people frequently dug for it. They met with several ponds of salt water, which having no visible communication with the sea, were supposed to have been filled by the water filtrating through the sand, during the time of high tides. Not the smallest trace of any human foot-step could be discerned by our people, who went on shore for the purpose of observing an eclipse of the sun, which happened on the 30th of December; and also for the catching of turtle. Indeed, should any human being be accidentally driven upon the island, or left there, they could scarcely be able to prolong their existence; for though there are birds and fish in abundance, there are no visible means of allaying thirst, nor any vegetable that would serve as a substitute for bread, or correct the bad effects of our salt diet. Very little fruit was found on the few cocoa-nut trees upon the island, and though little, not good.

A few low trees were observed in some parts, besides several small shrubs and plants, which grew in a very languid manner. There was a kind of purslane, a species of sida, or Indian mallow, with two sorts of grass.

Under the low trees sat vast numbers of a new species of

tern or egg-bird, black above, and white below, having a white arch on the forehead. These birds are somewhat larger than the common noddy: their eggs are blueish, and speckled with black. There were likewise many common boobies, a sort resembling a gannet, and a chocolate-coloured species with a white belly. Man-of-war birds, curleus, plovers, tropic birds, petrels, &c. were also seen here. There were small rats, numbers of land crabs, and lizards.

Fish was in such abundance on this island, that a party of our people brought on board as many as weighed upwards of two hundred pounds, from a grappling near the shore. A great quantity were also taken with the hook and line, principally consisting of cavalias, snappers, and a few rock-fish of two species, one with whitish streaks scattered about, and the other with numerous blue spots.

At this island was procured for both ships, about three hundred turtles, which weighed one with another about ninety pounds: they were all of the green sort, and perhaps not inferior in goodness to any in the world.

The only occurrence worthy of notice, during the short stay of the ships upon this island, was the following. When the party that was employed in catching turtle returned on board, a sailor that belonged to the Discovery, had been missing two days. At first there were two men who had lost their way; but happening to disagree with respect to the track that was most likely to bring them to their companions, they had separated, and one of them found means to rejoin the party, after an absence of twenty-four hours, during which he had experienced great distress. There being, as before observed, no fresh water upon the island, and not one cocoa-nut tree in that part of it where he was straggling, in order to allay his thirst, he had recourse to the extraordinary expedient of drinking the blood of a turtle, which he had killed for that purpose. His method of refreshing himself, when fatigued, was equally singular, though he said he felt the good effects of it. He undressed himself and lay down in the shallow water on the beach for some time.

It was matter of astonishment how these two men lost their way. The land over which their journey lay, from the sea coast to the place where the boats were stationed, did not exceed three miles across; nor was there any thing that could obstruct their view, for the country was level, with a few shrubs dispersed about it; and from many parts, the masts of the vessels could be easily discerned. This, however, seemed to be a rule of direction which they did not think of; nor did they recollect in what part of the island the ships lay at anchor; and they were totally at a loss how to get back to them, or to the party they had so carelessly strayed from.

A party was detached in search of the other man, and they soon had the good fortune to find their lost companion. The distress of this man must have been much greater than that of the other straggler, not only as he had been lost a longer time, but he was too delicate to drink turtle's blood.

As there were some yams and cocoa-nuts on board, in a state of vegetation, they were planted, by Captain Cook's order, on the small island where the astronomers had observed the late eclipse; and some seeds of melons were sown in another place. The captain also left on that little isle a bottle, containing the following inscription:

*Georgius Tertius, Rex, 31 Decembris, 1777.*  
*Naves { Resolution, Jac. Cook, Pr.*  
*Discovery, Car. Clerke, Pr.*



## C H A P XIV.

## S A N D W I C H I S L A N D S.

## SECTION I.

*General Description.*

**T**HESE islands were discovered by Captain Cook, on his last voyage to the Pacific Ocean in 1778, and by him distinguished by the name of the Sandwich Islands, in honour of the Earl of Sandwich.

The first five which he saw were called by the natives Woahoo, Atooi, Oneeheow, Oreehoua, and Tahoorā. He received some intelligence with respect to the existence of a low uninhabited island in the neighbourhood, named Tammata-pappa, which was never visited. Besides, he was farther informed, that there were other islands both to the eastward and westward. Owhyhee, the spot where our celebrated navigator fell a victim to the fury of the natives, with some others, was not discovered till some time after those just mentioned, and will therefore be introduced, with every transaction relative to that memorable event, in its proper place. All these islands, he observed, were situated between the latitude of 21 deg. 30 min. and 22 deg. 15 min. north; and between the longitude of 199 deg. 20 min. and 201 deg. 30 min. east.

All the information that could be derived respecting Woahoo, the most easterly of the islands discovered, was, that it is high land, and inhabited.

Captain Cook touched at Oneeheow, and was paid a degree of homage by the natives that came on board, as they crouched down upon the deck, nor would quit that humble posture till they were requested to rise. When he went on shore, he took with him three goats, a young boar and sow of the English breed, and also the seeds of onions, pumpkins, and melons. These he disposed of in such a manner, as he thought would best tend to promote the production of the respective species. This island is chiefly low land, excepting one part, which rises immediately from the sea to a considerable height; as does also its south-east point, which terminates in a round hill. Its chief vegetable productions are yams, and the sweet root called *tee*. Our people procured some salt here, called by the natives *patai*, which is produced in salt ponds. With it they cure both fish and pork; and some of the fish being purchased, proved good, and kept well. The anchoring place at this island was in latitude 21 deg. 50 min. north; and longitude 199 deg. 45 min. east. Oreehoua and Tahoorā, are two little islands in the vicinity of the former. Tahoorā is uninhabited.

Of Atooi, as the largest seen, and affording the most extensive scope for observation, as well as exhibiting a full display of the natives, manners, customs, &c. of the islanders in general, we shall give a particular description in the two following sections.

## SECTION II.

*Of the Natives of Atooi. Manner in which they were affected on first coming on board the Ship. Reception of the Commodore on landing. Remarks on the Country. Description of a Morai and its Obelisk. Divers Customs, Incidents, &c.*

**W**HEN the ships approached the island, many of the inhabitants put off in their canoes, and very readily came along-side. Our people were agreeably surprised to find that they spoke a dialect of the Otahitean language. They could not at first be prevailed upon by any intreaties to come on board. Captain Cook tied some brass medals to a rope, which he gave

to those who were in one of the canoes; and they, in return, fastened some mackarel to the rope, by way of equivalent. This was repeated, and some small nails, or pieces of iron, were given them; for which they gave in exchange some more fish, and a sweet potatoe; a sure indication of their having some notion of bartering, or, at least, of returning one present for another. One of them even offered for sale the piece of stuff which he wore about his waist.

The natives of this island were of the middling stature, and of a robust form. Their complexion was brown; and though there appeared to be little difference in the casts of their colour, there was a considerable variation in their features. Most of them had their hair cropped rather short; a few had it tied in a bunch at the top of the head; and others suffered it to flow loose. It seemed to be naturally black; but the generality of them had stained it with some stuff, which changed it to a brownish colour. Most of them had pretty long beards. They had no ornaments about their persons; nor was it observed that they had their ears perforated. Some of them were tatooed on the hands, or near the hips; and the pieces of cloth which were worn by them round their middle were curiously coloured with white, black, and red. They seemed to be mild and good-natured; and were furnished with no arms of any kind, except some small stones, which they had manifestly brought for their own defence; and these they threw into the sea when they found that there was no occasion for them.

In process of time, as the ships ranged along the coast, in quest of a convenient spot for anchorage, some of the natives ventured to come on board; and it is remarked by our people, that none of the inhabitants they ever met with before, in any other island or country, were so astonished as these people were, upon entering a ship. Their eyes were incessantly roving from one object to another: and the wildness of their looks and gestures fully indicated their perfect ignorance with respect to every thing they saw; and strongly pointed out, that they had never, till the present time, been visited by Europeans, nor been acquainted with any of their commodities, except iron. This metal, however, they had in all probability only heard of, or had perhaps known it in some inconsiderable quantity, brought to them at a remote period. They asked for it by the appellation of *hamalte*, referring probably to some instrument, in making which iron could be serviceably employed: for they applied that name to the blade of a knife, though they had no idea of that particular instrument, which they could not even handle properly. They also frequently called iron by the name of *too*, which signifies a hatchet or adze. On being shewn some beads, they first asked what they were, and then whether they were to be eaten? But on their being informed, that they were to be hung in their ears they rejected them as useless. They were equally indifferent with regard to a looking-glass that was offered them, and returned it for a similar reason. China cups, plates of earthen ware, and other things of that kind, were so new to them, that they asked whether they were made of wood? They were, in many respects, naturally polite; or, at least, cautious of giving offence. Some of them, just before their venturing on board, repeated a long prayer; and others afterwards sung, and made various motions with their hands.

When the boats, with a proper officer, were dispatched to look out for a convenient landing place, the Commodore gave peremptory orders, that none of the crew should go on shore, to prevent, if possible, the importation of a dangerous disease into this island, which he

knew



knew some of the people now laboured under, and which they unfortunately had already communicated to other islands in this ocean.

From the same motive, he commanded that all female visitants should be excluded from both the ships. Many persons of this sex had come off in the canoes. Their complexion and stature were not very different from those of the men: and though their countenances were extremely open and agreeable, few traces of delicacy were visible, either in their faces or other proportions. The only difference in their dress, was their having a piece of cloth about their bodies, reaching from near the middle, almost down to the knees, instead of the *maro*, worn by the male sex. Another prudent precaution was taken, by strictly enjoining, that no person, capable of communicating the infection, should be sent upon duty out of the ship.

When the ships were brought to anchor, the Captain went on shore, and was received as at Oncehew, in the most submissive manner by the islanders, who fell prostrate upon their faces, and continued in that posture of humiliation, till, by signs, he prevailed on them to rise. They then presented to him many small pigs, with plantain trees, making use of nearly the same ceremonies, which had been practised on similar occasions at the Society and other isles; and a long oration, or prayer, being pronounced by an individual, in which others of the assembly occasionally joined. Captain Cook signified his acceptance of their proffered friendship, by bestowing on them in return such presents as he had brought on shore.

The captain, determining on an excursion into the country, was accompanied by two gentlemen, and followed by a numerous train of natives, one of whom, who had been very active in keeping the others in order, the captain made choice of as a guide. This man, from time to time, proclaiming the approach of the strangers, every person who met them fell prostrate on the ground, and remained in that humble position till they had passed. This they were afterwards informed is their method of shewing respect to their own great chiefs.

On their excursion they saw a *morai*, which bore a striking resemblance, in several respects, to those they had seen at Otaheite, and other islands in this ocean. It was an oblong space, of considerable extent, environed by a stone-wall, four or five feet high. The enclosed space was loosely paved; and at one end of it was placed the obelisk or pyramid, called by the natives *benananoo*, which was an exact model of the larger one that they had discerned from the ships. It was about twenty feet in height, and four feet square at the base. Its four sides were formed of small poles, interwoven with twigs and branches, thus composing an indifferent wicker-work, hollow within, from the top to the bottom. It appeared to be in a ruinous state, and had been originally covered with a thin greyish cloth. On each side of it were long pieces of wicker-work, termed *beranee*, in a condition equally ruinous; with two poles inclining towards each other at one corner, where some plantains were placed on a board, fixed at the height of about half a dozen feet. This was called by the islanders *beraireny*; and they said, that the fruit was an offering to their deity. Before the *benananoo* were several pieces of wood, carved into some resemblance of human figures. There was also a stone near two feet in height, covered with cloth. Adjoining to this, on the outside of the *morai*, was a small shed, which they denominated *bareepahoo*; and before it there was a grave, where the remains of a woman had been deposited.

On the further side of the area of the *morai*, there was a house or shed, called *bemanaa*; it was about forty feet in length, ten or eleven feet in height, and ten in breadth in the middle, but narrower at each end; tho' considerably longer, it was lower than their common habitations. Opposite the entrance into this house stood two images, near three feet high, cut out of one piece of wood, with pedestals. They were said to be *Latoua no Tebeina*, or representations of goddesses, and

were not very indifferent, either in point of execution or design. On the head of one of them was a cylindrical cap, not unlike the head-dress at Otaheite, called *tomou*; and on that of the other, a carved helmet, somewhat resembling those of the ancient warriors; and both of them had pieces of cloth fastened about the loins, and hanging down a considerable way. There was also, at the side of each, a piece of carved wood, with cloth hung on it. Before the pedestals lay a quantity of fern, which had been placed there at different times. In the middle of the house, and before the images just described, was an oblong space, enclosed by an edging of stone, and covered with shreds of cloth. This was the grave of seven chiefs, and was called *beneene*.

From the similarity between this *morai*, and those of the islands they had lately quitted, little doubt was entertained by our people, that a similarity existed also in the rites here solemnized, and particularly in the horrid oblation of human victims. Their suspicions were soon confirmed: for on one side of the entrance into the *bemanaa*, they observed a small square place, and another still smaller; and on asking what these were, they were informed by their conductor, that in one of them was interred a man who had been sacrificed; and in the other a hog, which had also been offered up to the deity. At no great distance from these were three other square enclosed places, with two pieces of carved wood at each of them, and an heap of fern upon them. These were the graves of three chiefs; and before them was an enclosed space, of an oblong figure, called *Tangata-taboo*, by the guide, who declared to them, that three human sacrifices, one at the funeral of each chief, had been there buried. Upon the whole, from appearances in general, there was not room to doubt of the universal prevalence of this practice in the island under description.

Of all the various articles which the natives brought to exchange with our people, nothing so much attracted their notice, and, it might be added, their admiration, as a sort of cloak and cap, which, even in more polished countries, might be esteemed elegant. These cloaks are nearly of the shape and size of the short ones worn by the men in Spain, and by the women in England, tied loosely before, and reaching to the middle of the back. The ground of them is a network, with the most beautiful red and yellow feathers so closely fixed upon it, that the surface, both in point of smoothness and glossiness, resembles the richest velvet. The method of varying the mixture is very different; some of them having triangular spaces of yellow and red alternately; others, a sort of crescent; while some were entirely red, except that they had a broad yellow border. The brilliant colours of the feathers, in those cloaks that were new, had a very fine effect. The natives, at first, refused to part with one of these cloaks for any thing that was offered in exchange, demanding no less a price than one of the muskets. They afterwards, however, received as the purchase of them some very large nails. Those of the best sort were scarce; and it is probable, that they are used only on particular occasions.

The caps are made in the form of an helmet, with the middle part, or crest, frequently of an hand's breadth. They sit very close upon the head, and have notches to admit the ears. They consist of twigs and osiers, covered with a net-work, into which feathers are wrought, as upon the cloaks, but somewhat closer, and less diversified; the major part being red, with some yellow, green, or black stripes on the sides. These caps, in all probability, complete the dress, with the cloaks; for the islanders appeared, sometimes, in both together.

Our people were at a loss at first to conjecture by what means they procured such a quantity of these beautiful feathers, but were soon made acquainted with that particular from the great number of skins of a small red species of bird they brought for sale. Those that were first purchased consisted only of the skin from be-  
bird



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*The Outside of a MORAI, or Burial Place in ATOOI.*



*The Inside of a House, in the MORAI in ATOOI.*



## NEW DISCOVERIES.]

hind the shoulder of the wings; but they afterwards got many with the hind part, including the feet and tail. The reason assigned by the inhabitants of Atooi, for the custom of cutting off the feet of these birds is, that by this practice they can preserve them the more easily, without losing any part which they consider as valuable.

The red-bird of this island was a species of *merops*, about as large as a sparrow: its colour was a beautiful scarlet, with the tail and wings black; and it had an arched bill, twice as long as the head, which, with the feet, was of a reddish hue. The contents of the heads were taken out, as in the birds of paradise. But it was not observed, that they practised any other mode of preserving them, than simple drying; for the skins, though they were moist, had neither smell or taste.

Some instances occurred, which proved beyond a doubt, that the inhabitants of this island feed upon human flesh. One of them that came out in a canoe, bringing articles by way of barter, and amongst the rest some fish-hooks, was observed to have a very small parcel fastened to the string of one of them, which he carefully separated, and reserved for himself, when he disposed of the hook. Upon enquiry what it was, he pointed to his belly, and intimated something of its being dead; saying, at the same time, that it was bad. He was requested to open the parcel, which he did with great reluctance, and it was found that it contained a small thin piece of flesh, which had, to all appearance, been dried, but was then wet with salt water. Our people imagining it might be human flesh, put the question to the producer of it, who answered, that the flesh was part of a man. Another of the islanders, who stood near him, was then asked, whether it was a custom among them to eat their enemies who had been slain in battle, on which he replied in the affirmative.

Candour, however, rendering our people extremely averse to entertain a belief of the prevalence of this horrid custom, notwithstanding the late suspicious circumstance, they made further enquiries on this subject. A small instrument of wood, beset with shark's teeth, had been purchased, which, as it resembled the saw or knife made use of by the savages of New Zealand, to dissect the bodies of their enemies, was suspected to be employed here for the same purpose. One of the islanders being questioned on this point, acknowledged that the instrument before mentioned served the purpose of cutting out the fleshy part of the belly, when any person was slain. This explained and confirmed the circumstance before related, of the man's pointing to his belly. The native, however, from whom this intelligence was received, being asked whether his countrymen eat the part thus cut out, strongly denied it; but, when the question was repeated, he shewed some degree of apprehension, and swam off to his canoe. An elderly man, who sat foremost in the canoe, was then asked whether they eat the flesh, and he answered in the affirmative. The question being put a second time, he again affirmed the fact, adding, that it was savoury food.

The curious enquiry, whether these islanders were cannibals, was renewed when the ships were off Oneehow. The subject did not arise from any questions put by our people, but from a circumstance that seemed to remove all doubt. One of the natives, who wished to get in at the gun-room port, was refused; and he then asked, whether they would kill and eat him, if he should come in? accompanying this question with signs so expressive, that a doubt could not be entertained with respect to his meaning. Our people had now an opportunity of retorting the question as to this practice; and a man behind the other in the canoe, instantly replied, that if they were killed on shore, they would not scruple to eat them: not that he meant the natives would destroy them for that purpose, but that their devouring them would be the consequence of creating enmity.

The observations which Captain Cook was enabled to make of the island of Atooi, combined with those of a very expert natural philosopher who accompanied him, will furnish materials for the following section.

## SECTION III.

*More particular Description of the Island of Atooi, as to extent, Face of the Country, Soil, Climate. Productions, animal and vegetable. Disposition of the Natives. Dress. Ornaments. Habitations. Food. Cookery. Diversions. Musical Instruments. Manufactures. Tools. Weapons. Canoes. Agriculture. Government. Religion. Manners. And Language.*

FROM the best observations that could be made, the island of Atooi is at least ten leagues from east to west, from whence its circumference may be nearly guessed.

The land does not in the least resemble, in its general appearance, any of the islands which our late navigators had visited within the tropic of Capricorn, except its hills near the center, which are high, but slope gradually towards the sea, or lower lands. Though it presents not to the view the delightful borders of Otaheite, or the luxuriant plains of Tongataboo, covered with trees, which at once afford a shelter from the scorching rays of the sun, a beautiful prospect to the eye, and food for the natives, yet its possessing a greater portion of gently rising land renders it, in some degree, superior to the above mentioned favourite islands, as being more capable of improvement. The height of the land within, and the number of clouds hanging over it, seemed to indicate that there was a sufficient supply of water, and that there were some running streams, though our people had not an opportunity of seeing them. The ground, from the woody part to the sea, was covered with an excellent kind of grass, about two feet in height, which sometimes grew in tufts, and appeared capable of being converted into abundant crops of fine hay. But on this extensive space not even a shrub grows naturally.

In the narrow valley leading to the *morai* the soil is of a dark brown colour, rather loose; but on the high ground, it is of a reddish brown, more stiff and clayey. Its quality may be better estimated from its productions, than from its appearance. For the vale, or moist ground, produces *taro*, much larger than any seen before; and the more elevated ground furnishes sweet potatoes, that seldom weigh less than two or three pounds, frequently ten, and sometimes a dozen or fourteen.

The temperature of the climate may be easily guessed from the situation of the island. It was remarked, however, by those of our people who were most capable of judging, that, from what they experienced, it might be said to be very variable; for, according to the general opinion, it was, at this time, the season of the year when the weather is supposed to be most settled, the sun being at its greatest annual distance. The heat was now very moderate; and few of those inconveniences to which many countries lying within the tropics are subject, either from heat or moisture, seems to be experienced here. Nor were there any dews of consequence; a circumstance which may partly be accounted for by the lower part of the country being destitute of trees.

The rock that constitutes the sides of the valley is a dark grey ponderous stone, but honey-combed, with some spots of a rusty colour, and some very minute shining particles interspersed. It is of an immense depth, and seems to be divided into *strata*, though nothing is interposed; for the large pieces always broke off to a determinate thickness, and did not appear to have adhered to those that were below them. Other stones are, in all probability, much more various than in the southern islands. For during the short time the ships remained here, besides the *lapis lydius*, was found a species of cream-coloured whetstone, sometimes variegated with whiter or blacker veins, like marble; and common writing slate.



The only tame or domestic animals found here were dogs, hogs, and fowls, which were all of the same kind as those met with in the South Sea Islands in general. There were some small lizards and some rats, resembling those of the other islands.

Our people did not meet with the scarlet birds alive that were brought for sale; but saw one small one, about the size of a canary bird, of a deep crimson colour. They also saw a large owl, two brown hawks or kites, and a wild duck; and heard from the natives the names of some other birds, among which were the *otoo*, or blueish bird, and the *tarata*, a sort of whimbrel. It is probable that the species of birds are numerous, if a judgment may be formed from the quantity of fine yellow, green, and small, velvet-like, blackish feathers used upon the cloaks, and other ornaments, worn by these people.

The island did not appear to produce fish either in quantity or variety, as the only fish seen by our people, besides the small mackarel, were common mullets; a species of a chalky colour; a small brownish rock fish, adorned with blue spots; a turtle, which was penned up in a pond; and three or four sorts of fish salted. The few shell-fish seen were converted into ornaments, tho' they were destitute of the recommendation either of beauty or novelty.

Of vegetables produced in this island are six different kinds of plantains, bread-fruit, a few cocoa-palms, some yams, the *kappe* of the Friendly Islands, or Virginian *arum*; the *otooa* tree, and odoriferous *gardenia*, or *cape jasmine*. There were several trees of the *dooe dooe*, that bear the oily nuts, which are stuck upon a kind of skewer, and made use of as candles. The islanders wear these nuts, hung on strings, round their necks. There is a species of *sida*, or Indian mallow; also the *morinda citrifolia*, which is here called *none*; a species of *convolvulus*, the *ava*, or intoxicating pepper, besides a great quantity of gourds. These last grow to a very large size, and are of a remarkable variety of shapes, which are, perhaps, the effect of art. Upon the dry sand, about the village, grew a plant, that had never been seen by our people in this ocean, of the size of a common thistle and prickly, but bearing a fine flower, greatly resembling a white poppy.

The natives of Atooi appear to be of a frank, cheerful disposition; equally free from the sly lewdness that characterizes the inhabitants of Ouaheite, and the sedate cast which is observable among many of those of Tongatoo. They seem to cultivate a social intercourse with each other, and, except the propensity to thieving, which is, as it were, innate in most of the people of these seas, they were exceeding friendly. It does no small credit to their sensibility to observe, that when they saw the different articles of European manufacture, they could not refrain from expressing their astonishment, by a mixture of joy and concern, that seemed to apply the case as a lesson of humility to themselves; and, on every occasion, appeared to have a proper consciousness of their own inferiority. It was pleasing to observe with what affection the women managed their infants, and with what alacrity the men contributed their assistance in such a tender office.

They are active, vigorous, and expert swimmers; leaving their canoes upon the most frivolous occasion, diving under them, and swimming to others, though at a considerable distance. Women were frequently seen with infants at their breasts, when the surf was so high as to prevent their landing in the canoes, leap overboard, and swim to the shore.

If judgment might be formed from the number seen by our people as they ranged along the coast, the inhabitants of this island are pretty numerous. Including the straggling houses, there might, perhaps, be in the whole island, sixty such villages as that near which the ships anchored; and, if allowance be made of five persons to each house, there would be, in every village, five hundred; or thirty thousand upon the island. This number is by no means exaggerated, for there were

sometimes three thousand people, at least, collected on the beach, when it could not be supposed that above a tenth part of the natives were present.

We have already described the ordinary dress of the natives of both sexes; but shall now attend to particulars. The women have often much larger pieces of cloth wrapped about them, extending from just below the breasts to the hams, and sometimes lower; and several were observed with pieces thrown loosely over their shoulders, which covered the greatest part of the body; but the children, when very young, go entirely naked. They do not wear any thing on the head; but the hair, both of men and women, is cut in various forms, and the general fashion, particularly among the latter, is, to have it short behind and long before. The men frequently had it cut on each side in such a manner, that the remaining part somewhat resembled the crest of their caps or helmets. Both sexes, however, seemed to be very careless about their hair, and had no combs, or any thing of the kind, to dress it. The men sometimes twist it into a number of separate parcels, like the tails of a wig, each about as thick as a finger; though most of these, which are so long as to reach far down the back, are artificially fixed upon the head, over their own hair.

The people of the Sandwich Isles have not their ears perforated, nor do they wear any ornaments in them. Both men and women, however, adorn themselves with necklaces composed of bunches of small black cord, like our hat string, often above an hundred-fold. They have also necklaces of many strings of very small shells, or of the dried flowers of the Indian mallow; and they sometimes hang round their necks a small human figure of bone, about the length of three inches. The women likewise wear bracelets of a single shell, pieces of black wood, with bits of ivory interspersed, and neatly polished, fastened together by a string drawn closely through them; or others of hogs teeth placed parallel to each other, with the concave part outward, and the points cut off; some of which, formed only of large boar's tusks, are very elegant.

The men sometimes fix on their heads plumes of feathers of the tropic bird, or those of cocks, fastened round neat polished sticks two feet in length; and, for the same purpose, they sew the skin of a white dog's tail over a stick, with its tuft at the end. They also frequently wear on the head a kind of ornament of the thickness of a finger or more, covered with yellow and red feathers, curiously varied, and tied behind; and, on that part of the arm which is above the elbow, a sort of broad shell-work grounded upon net-work.

The men sometimes puncture themselves upon the hands or arms, but frequently no marks at all were seen; though a few individuals had more of this species of ornament than had been usually noticed at other places, and curiously executed in a great variety of lines and figures, on the arms and fore-part of the body.

Their habitations are scattered about without the least order; some are large and commodious, from 40 to 50 feet in length, and 20 or 30 in breadth; while others are the most contemptible hovels. Their figure resembles that of hay stacks, or, perhaps, a better idea may be conceived of them, by supposing the roof of a barn placed on the ground in such a manner as to form an high sharp ridge with two low sides. The gable at each end, corresponding to the sides, makes these dwelling places close all round; and they are well covered with long grass, which is laid on slender poles. The entrance is made either in the end or side, and is an oblong hole extremely low: it is often shut up by a board of planks fastened together, which serves as a door; but, as it has no hinges, must be removed occasionally. No light enters the house except by this opening; and though such close habitations may be comfortable places of retreat in bad weather, they seem but ill adapted to the warm climate of this country. They are kept remarkably clean, and the floors are

strewn





HABITATIONS *and* PEOPLE *of the* ISLAND *of* ATOOI.





*A* MAN of the SANDWICH ISLANDS.



*A* WOMAN of the SANDWICH ISLANDS.

Woodcut & engraving



strewn with dried grass, over which mats are spread to sit and sleep on. At one end stands a bench about three feet high, on which the domestic utensils are placed. These consist of gourd shells, which the natives convert into vessels that serve as bottles to hold water, and as baskets to contain their food and other things; and also of a few wooden bowls and trenchers of various sizes.

Sweet potatoes and plantains constitute the principal part of their vegetable diet; so that yams and bread-fruit are rather to be considered as rarities. Of animal food they appear to be in no want, as they have great numbers of hogs, which run without restraint about the houses; and, if they eat dogs, which is not altogether improbable, their stock of these seemed very considerable. The quantities of fishing-hooks found among them indicated that they procure some supply of animal food from the sea. They have a custom of salting fish, and likewise pork, which they preserve in gourd shells. The salt which they use for this purpose is of a reddish colour, but not very coarse.

They bake their vegetable articles of food with heated stones; and from the great quantity which was seen dressed at one time, it was supposed that all the inhabitants of a village, or at least a considerable number of people, joined in the use of a common oven.

They eat out of a sort of wooden trenchers, and, as far as our people could judge from one instance, the women, if restrained from feeding at the same dish, as is the custom at Otaheite, are at least allowed to eat at the same place near them.

The diversions of these islanders are various. Our people did not see the dances in which they use the feathered cloaks and caps; but, from the motions which they made with their hands, on other occasions, when they sung, they judged that they were somewhat similar to those they had met with at the southern islands, tho' not so skilfully performed. They had not among them either flutes or reeds, and the only two musical instruments seen were of a very rude kind. One of them does not produce a sound superior to that of a child's rattle. It consists of what may be denominated a conic cap inverted, but very little hollowed at the base, made of a sedge-like plant, the upper part of which, and likewise the edges, are embellished with beautiful red feathers, and to the point, or lower part, is fixed a gourd shell. Into this they put something to rattle, which is done by holding the instrument by the small part, and shaking it briskly before the face, at the same time striking the breast with the other hand. The other instrument was a hollow vessel of wood not unlike a platter, combined with the use of two sticks, on which one of the natives was observed performing. He held one of the sticks, about two feet in length, with one hand, in the same manner as the Europeans hold a violin, and struck it with the other, which was smaller, and resembled a drum-stick, in a quicker or slower measure; beating with his foot at the same time upon the hollow vessel that lay upon the ground inverted, and thus producing a tune that was not disagreeable. This music was accompanied by the vocal performance of some women, whose song had a pleasing effect.

These people display a considerable deal of ingenuity in their different manufactures. Their cloth is made from the *morus papyrifera*, and, doubtless, in the same manner as at Tongataboo and Otaheite; for our people bought some of the grooved sticks with which they beat it. Its texture, however, though thicker, is inferior to that of the cloth of either of the places just mentioned; but in colouring or staining it, the inhabitants of Atooi display a superiority of taste, by the infinite variety of figures which they execute. Their colours, indeed, are not very bright, except the red; but the regularity of the figures and stripes is amazing; for, as far as was known, they have nothing like stamps or prints, so make the impressions. Besides the variegated sorts, they have some pieces of plain white cloth, and others of a single colour, particularly light blue, and dark

brown. In general, the pieces brought for exchange were about the breadth of two feet, and four or five yards in length, being the form and quantity made use of by them for their common dress, or *maro*; and even some of these were composed of pieces sewed together.

They have also a particular sort that is thin, and greatly resembles oil-cloth; and which is either oiled or soaked in some kind of varnish. They fabricate numbers of white mats, which are strong, with many red stripes, quadrangular and other figures interwoven on one side. These, in all probability, make a part of their dress; for when they offered them to sale, they put them on their backs. They manufacture others of a coarser sort, plain and strong, which they spread over their floors to sleep upon.

They stain their gourd-shells neatly with undulated lines, triangles, and other figures of a black colour. They also seem to be acquainted with the art of varnishing; for some of their stained gourd-shells are covered with a sort of lacker; and, on other occasions, they make use of a strong size, or glutinous substance, to fasten things together. Their wooden dishes and bowls, out of which they drink their *ava*, are of the *etooa* tree, or *cordia*, extremely neat, and well polished. They likewise make small square fans of mat or wicker-work, with handles of the same, or of wood, tapering from them, which are curiously wrought with small cords of hair, and cocoa-nut fibres, intermixed. Their fishing-hooks are ingeniously made; some of bone, many of pearl-shell, and others of wood, pointed with bone. The bones are for the most part small, and consist of two pieces; and the various sorts have a barb, either on the inside, or the outside: but others have both, the exterior one being farthest from the point. Of the latter sort, one was procured, nine inches in length, made of a single piece of bone, the elegant form and polish of which could not be exceeded by any European artist. They polish their stones by constant friction, with pumice-stone in water; and such of their tools as were seen resembled those of the southern islanders. Their hatchets, or rather adzes, were exactly of the same pattern, and were either formed of a blackish stone, or of a clay-coloured one. They have also small instruments, composed of single shark's tooth, some of which are fixed to the fore part of the jaw-bone of a dog, and others to a thin wooden handle of a similar shape; and at the other end there is a bit of string fastened through a little hole. They serve occasionally as knives, and are probably used in carving.

The only iron tools seen among them, and which they possessed before the arrival of our ships, were a piece of iron hoop, about the length of two inches, fitted into a wooden handle; and another edge-tool, which was supposed to have been made of the point of a broad sword. Their having the actual possession of these, and their being well acquainted with the use of this metal, inclined some of our people to imagine, that they were not the first European visitors of these islands. But the very great surprise which they testified on seeing our ships, and their perfect ignorance of the use of fire-arms, cannot be reconciled with such an opinion.

Indeed, very ingenious observations and reflections have been made by men of speculation, to shew that the natives of Atooi might have received this metal from intermediate islands, situated between them and the Ladrões, which the Spaniards have frequented almost ever since the period of Magellan's voyage in 1719.

Besides their spears, formed of a fine brownish wood, beautifully polished, some of which are barbed at one end, and flattened to a point at the other, they have a kind of weapon which our people had never met with before: it somewhat resembles a dagger, and is, in general, about eighteen inches in length, sharpened at one or both ends, and secured to the hand by a string. Its use is to stab in close combat, and it seems well adapted for that purpose. Some of these may be denominated double daggers, having a handle in the middle, with which they are the better enabled to strike different ways.



ways. They have likewise bows and arrows; but, both from their slender construction, and their apparent scarcity, it is probable that they never make use of them in battle. The knife or saw, with which they dissect the dead bodies of their enemies, may also be ranked among their weapons, as they both strike and cut with it when engaged in close fight. It is a small flat wooden instrument, about a foot in length, of an oblong shape, rounded at the corners: its edges are surrounded with shark's teeth, strongly fixed to it, and pointing outwards; and it has generally a hole in the handle, thro' which passes a long string, which they wrap several times round the wrist.

The canoes of these people are commonly about four and twenty feet in length, and have the bottom, in general, formed of a single piece of wood, hollowed out to the thickness of an inch, or more, and brought to a point at each end. The sides are composed of three boards, each about an inch thick, neatly fitted, and lashed to the bottom. The extremities, both at head and stern, are a little elevated, and both are made sharp, somewhat resembling a wedge, but they flatten more abruptly, so that the two side-boards join each other, side by side, for upwards of a foot. As they seldom exceed a foot and a half in breadth, those that go single (for they sometimes join them) have outriggers, which are shaped and fitted with more judgement than any before seen. They are rowed by paddles, such has had been generally observed at other islands: and some of them have a light triangular sail, extended to a mast or boom. The ropes which they use for their boats, and the smaller cords for their fishing-tackle, are strong, and neatly made.

From appearances in general, the natives possess a knowledge of agriculture. The vale-ground is one continued plantation of *taro*, and some other articles, which have all the appearance of being carefully attended to. The potatoe-fields, and spots of sugar-cane, or plantains, on the higher grounds, are planted with great regularity; but neither these, or the others, are enclosed with any fence, unless the ditches in the low grounds may be considered as such: which, it is more probable, are designed to convey water to the *taro*. The great quantity and excellence of these articles may, perhaps, be as much owing to skilful culture, as natural fertility of soil, which seems better adapted to them, than to bread-fruit and cocoa-nut trees; the few of these latter which were seen, not being in a thriving state. Notwithstanding this skill in agriculture, the island, from its general appearance, seemed to be capable of more extensive improvement, and of maintaining thrice as many inhabitants as are now upon it; for the greater part of it, that now lies waste, was apparently as good a soil as those parts that were cultivated. It must therefore be inferred, that these people do not increase in that proportion, which would render it necessary for them to take advantage of the extent of their island, towards raising a greater quantity of its vegetable productions for their maintenance.

Our people had not an opportunity of forming an accurate judgement of the mode of government established amongst these people; but, from their general observation, it seemed reasonable to imagine, that it is of the same nature with that which prevails in all the islands they had hitherto visited; and, in all probability, their wars among themselves are equally frequent. This indeed might be inferred from the number of weapons which were found in their possession, and from the excellent order in which they kept them. But they had proofs of the fact from their own confession, being informed, these wars are carried on between the different districts of their own island, as well as between it and the inhabitants of the neighbouring islands. No other cause than this need be assigned, to account for the appearance before mentioned, or their population not being proportioned to the extent of their ground that is capable of cultivation.

As we do not deem it sufficient to observe in general,

that there is an affinity between the manners of these people, and the natives of the Friendly and Society Islands, we shall cite a few particulars, that will serve to place this in a striking point of view.

With respect to religious institutions, and the manner of disposing of the dead, the inhabitants of Tongataboo bury the dead with great decency, and they also inter their human sacrifices; but they do not offer any other animal, or even vegetable to their deities. The Otaheiteans do not inter their dead, but expose them to waste by time and putrefaction, though they afterwards bury the bones; and this being the case, it is remarkable that they should inter the entire bodies of their human sacrifices. They also offer up to their gods other animals and vegetables; but are far from being attentive to the condition of the places where they celebrate these solemn rites; most of their *morais* being in a ruinous state, and shewing manifest tokens of neglect. The people of Atooi, again, bury both their common dead, and their human sacrifices, as at Tongataboo; but they resemble those of Otaheite, in offering vegetables and animals to their gods, and in the neglected state of their religious places.

As a farther instance to subserve our purpose on the present occasion, it may be observed, that the *taboo* also prevails in Atooi, in its full extent, and apparently with greater strictness than even at Tongataboo. For the natives here always asked with great eagerness, and with indications of a fear of offending, whether any particular thing which they desired to see, or our people were willing to shew, was *taboo*, or (as they pronounced the word) *tafoo*? meaning, forbidden.

But in no instance does the resemblance between the natives of Atooi, and those of Otaheite, appear in so striking a light, as in the similarity of language. Indeed, the languages of both places may be said to be almost entirely the same.

#### SECTION IV.

*Two Islands discovered, called Mowee and Owbyee. Character of the Natives of the latter: Description of Karakakooa Bay. Instances of the despotism of the Chiefs. Singular Construction and Ceremonies of the Morai. Divers Ceremonies, Forms, Customs, and Manners.*

OUR late navigators were obliged to quit these islands before they had procured a necessary supply of refreshments, by an unfortunate incident. The anchor of the *Resolution* having started, she drove off the bank a considerable way to the leeward of the ship's last station; so that the commodore foreseeing it would require more time to regain it than he chose to employ, he made the signal for the *Discovery* to weigh anchor, and both ships directed their course to the northward, in prosecution of discoveries, which was in February 1778.

Captain Cook, after having explored the dreary regions of the north, for the course of several succeeding months, determined to revisit the Sandwich Islands, in order to pass a few of the winter months, provided he should meet with the necessary refreshments.

From a more extensive view of the spot on the second visit, which was November 26, 1778, it appeared that the former discovery made by our navigators, of the group of the Sandwich Islands, had been very imperfect; those which they had visited in their progress northward, all lying to the leeward of their present station.

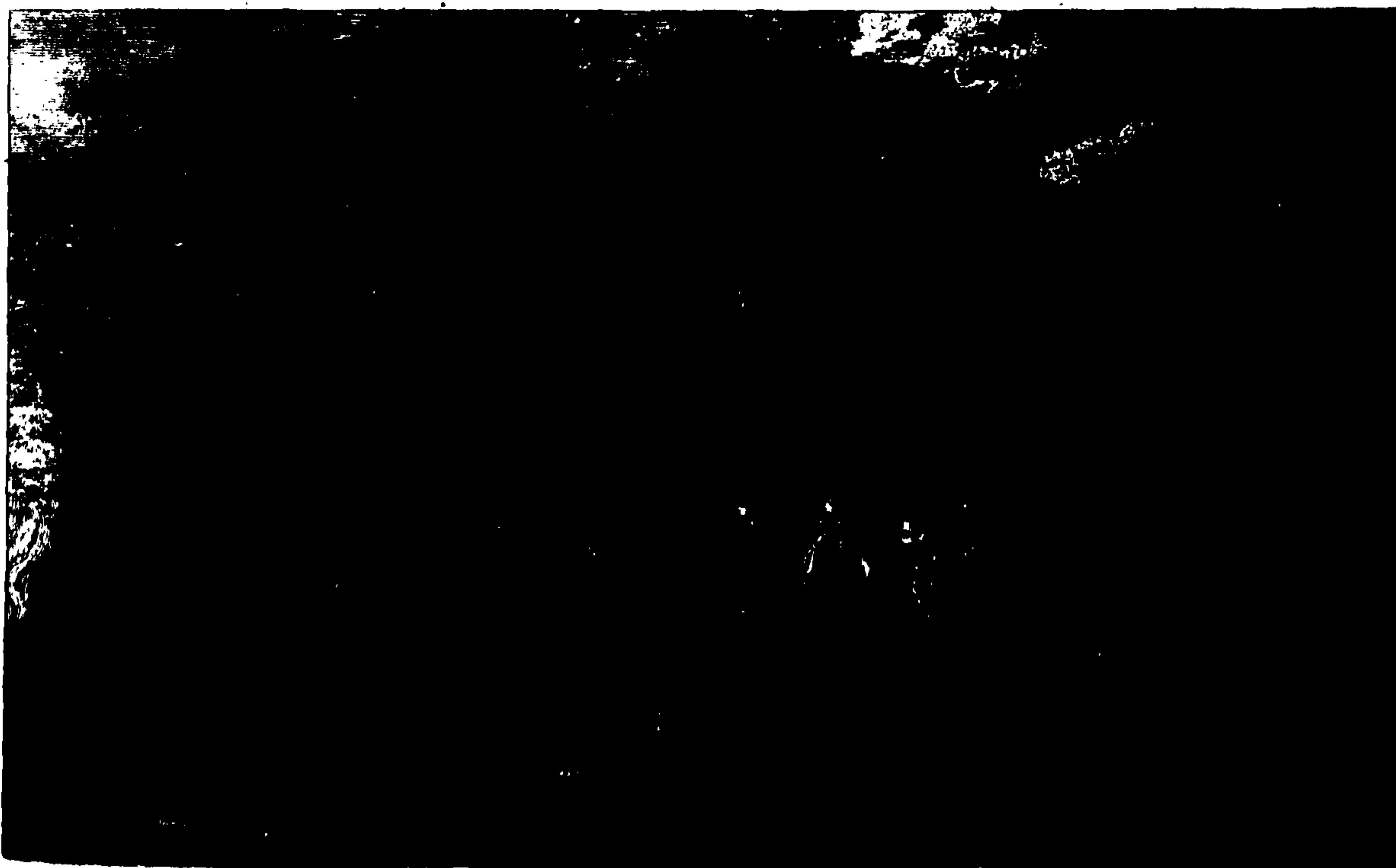
An elevated hill appeared in the country, whose summit rose above the clouds. The land, from this hill, fell in a gradual slope, terminating in a steep rocky coast, the sea breaking against it in a most dreadful surf. Unable to weather the island, they bore up, and ranged to the westward. They now perceived people on many parts of the shore, and several houses and plantations. The country appeared to be well supplied with wood and



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(A CANOE of the SANDWICH ISLANDS, with the Rowers Masked.)

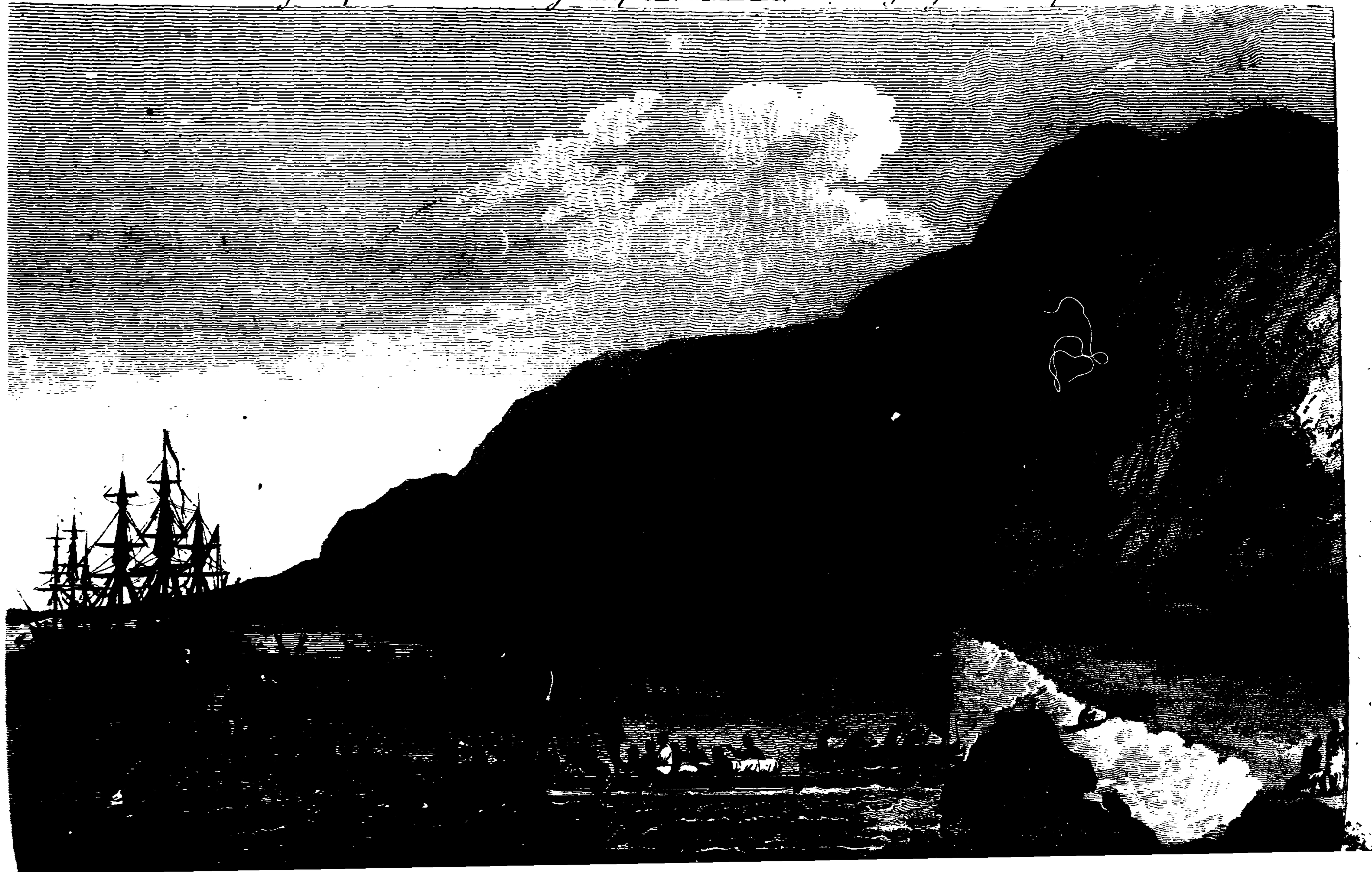


*Page 114 p.*

An OFFERING before CAPT<sup>n</sup> COOK in the SANDWICH ISLANDS.

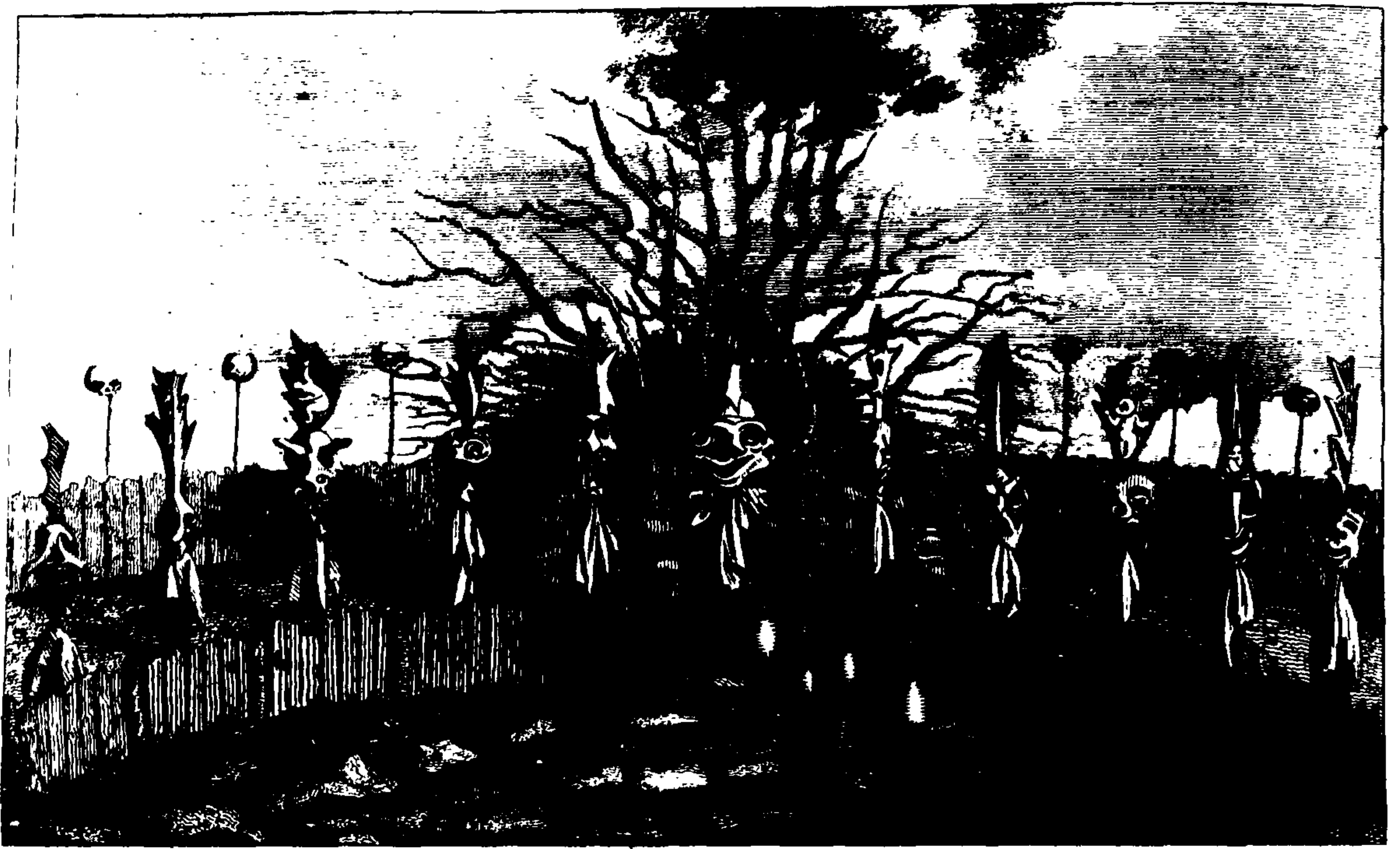


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*A Representation of a Morai, or Burial Place at Owhyhee.*



*A View in Owhyhee, with one of the Priest's Houses.*



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*Terracabee, King of Whyhee, bringing Presents to Capt. Cook.*



*The Death of Captain Cook by the Natives of Whyhee.* *Orain Gordon del. et sculp.*

*Published as the Act directs by C. Cook, N. 9, Dutton's Row, Oct. 31. 1781.*



and water, and streams were seen, in various places, falling into the sea.

As the main design of revisiting these islands, which was to procure a competent supply of provisions, would be frustrated, if a free trade with the natives was permitted, Captain Cook published an order, prohibiting all persons on board the ships from trading, except those appointed by himself and Captain Clerke; and these were under limitations of trading only for provisions and refreshments. Injunctions were also laid against the admittance of women into the ships, but under certain restrictions. But the evil which was intended to have been prevented by this regulation had already got amongst them.

As the ships were ranging along the coast, some canoes came off, and, when they got along side, many of the conductors of them came on board, without hesitation. Our people perceived that they were of the same nation as those islanders more to the leeward, which they had already visited; and, as they understood, they were no strangers to their having been there.

These visitors supplied them with a quantity of cuttle fish, in exchange for nails and iron. They brought but little fruit or roots, but said they had plenty of them on their island, as well as hogs and fowls.

Many of them afterwards brought divers commodities, which were bartered for such articles as our people had to dispose of. This island was called by the natives *Mowee*. The chief, who is named *Terrecoboo*, visited the commodore on board, and made him a present in the usual form.

Soon after another island was seen to the windward, called by the natives *Owhyhee*. Standing on and off the island during the night, our people were greatly surprised in the morning, at seeing the summits of the mountains covered with snow. Though they were not of an extraordinary height, the snow, in some places, appeared to be of a considerable depth, and to have remained there some time. Drawing near the shore, the natives approached, and appeared a little shy at first; but some were prevailed on to come on board; and, at length, induced to return to the island, to bring a supply of what was wanted. Numbers followed, and brought a tolerable supply of pigs, fruit, and roots.

The commodore having procured a great quantity of sugar-cane, and, upon trial, discovering that a decoction of it made very palatable beer, he ordered some of it to be brewed for general use; but, on broaching the casks, not one of the crew would even taste the liquor. Having no other motive in preparing this beverage, than that of preserving the spirits for a colder climate, he neither exerted his authority, or had recourse to persuasion, to induce them to drink it; well knowing, that so long as they could be plentifully supplied with vegetables, there was no danger of the scurvy. But, that he might not be disappointed in his views, he ordered that no grog should be served in either of the ships. The officers continued to drink this sugar-cane beer, whenever materials could be procured for brewing it. Some hops, which were on board, improved it much; and it was, doubtless, extremely wholesome; though the inconsiderate crew thought it injurious to their health.

Our people met with less reserve and suspicion, in their intercourse with the people of this island, than they had ever experienced among any tribe of savages. They frequently sent up into the ship, the articles they meant to barter, and afterwards came in themselves, to traffick on the quarter deck. The inhabitants of *Otaheite*, whom they had often visited, had not that confidence in their integrity. Whence it may be inferred, that those of *Owhyhee* are more faithful in their dealings with each other, than those of *Otaheite*.

It is but justice to observe, that, at first, they never attempted to over-reach in exchanges, or to commit a single theft. They perfectly understood trading, and clearly comprehended the reason of the ships plying upon the coast. For though they brought off plenty of

No. 9.

pigs, and other provisions, they were particular in keeping up their price; and, rather than dispose of them at an undervalue, would carry them ashore again.

Canoes coming off from all quarters, there were at least a thousand about the two ships, crowded with people, and laden with hogs and other provisions. Our people were perfectly convinced of their having no hostile intentions; not a single person having a weapon with him of any sort. Trade and curiosity were their only inducements to make the visit. From the numbers frequently on board, it might be expected that some of them should betray a thievish disposition. One of them took a boat's rudder from the ship, and was not detected, till it was too late to recover it. Captain Cook imagined this to be a proper opportunity to shew these islanders the use of fire-arms. Two or three muskets, and as many four pounders, were, by his orders, fired over the canoe, which went away with the rudder: but as the shot was not intended to take the effect, the surrounding multitude were only surprised and frightened.

When the ships anchored in the bay, called by the natives *Karakahooa Bay*, they continued much crowded with the natives, and surrounded by a vast multitude of canoes. In the course of their voyage, our people had no where seen such vast numbers of people assembled at one place. Besides those who came in canoes, all the shore was covered with spectators; and hundreds were swimming about the ships, like shoals of fish. They were struck with the singularity of this scene; and few on board lamented their having failed, in their late endeavours, to find a northern passage homeward the last summer; since to this disappointment they were indebted for revisiting the Sandwich Islands, and for enriching their voyage with a discovery, in many respects, the most important that has been made by Europeans in the Pacific Ocean.

*Karakahooa Bay* is situated in the district of *Akona*, on the west side of the Island of *Owhyhee*. It extends about a mile in depth, and is bounded by two points of land, bearing south-east and north-west from each other, at the distance of half a league. The north point is flat and barren, on which is situated the village of *Kowrowa*. A more considerable village, called *Kakooa*, stands in the bottom of the bay, near a grove of stately cocoa-trees. An high rocky cliff, inaccessible from the sea-shore, runs between them. Near the coast, on the south-side, the land has a rugged appearance; beyond which the country gradually rises, and abounds with cultivated enclosures, and groves of cocoa-trees. The habitations of the people are scattered about in great plenty. Round the bay the shore is covered with a black coral rock, except at *Kakooa*, where there is an excellent sandy beach, with a *morai* at one extremity, and a spring of fresh water at the other.

The ships were no sooner brought to anchor, than the natives came off in astonishing numbers, expressing their joy by singing, shouting, and the most extravagant gestures. The decks, sides, and rigging, of the ships, were covered with them. Women and boys, who were unable to procure canoes, came swimming round in great multitudes; some of whom, not finding room to get on board, amused themselves the whole day, by playing in the water.

Amongst those of the natives who came on board the *Resolution*, was a chief named *Pareca*. Though a young man, he was soon discovered to be a person of great authority. He told Captain Cook that he was *Jakane* to the sovereign of the island, who was then on a military expedition at *Mowhee*, from whence he was expected to return in a few days. Our people could not learn whether the word *Jakane* was a name of office, or expressive of affinity. Some presents from the commodore attached him to their interests, and they found him exceedingly useful. Before they had been long at anchor, the *Discovery* had so many people hanging on one side, that she was observed to heel considerably; and our people found it impossible to prevent the crowds

A a

from



from pressing into her. Captain Cook, apprehensive that she might receive some injury, communicated his fears to Pareea, who instantly cleared the ship of its encumbrances, and dispersed the canoes that surrounded her.

It appears evident, from this circumstance, that the chiefs have a most despotic authority over the inferior people. An instance similar to this, happened on board the *Resolution*, where the crowd so far impeded the ordinary business of the ship, that it was found necessary to apply to Kaneena, another chief, who had also attached himself particularly to Captain Cook. The inconvenience suffered was no sooner mentioned, than he ordered the natives immediately to quit the vessel, when, without a moment's hesitation, they all jumped overboard, except one person, who loitered behind, and, by his manner, expressed some degree of unwillingness to obey. Kaneena, observing this contempt of his authority, took hold of him immediately, and threw him into the sea.

These two chiefs were exceedingly well proportioned, and had countenances remarkably pleasing. Kaneena was a fine figure. His height was about six feet; his features were regular and expressive; his deportment was easy, firm, and graceful; and he had dark lively eyes.

The two chiefs, Pareea and Kaneena, afterwards introduced a third on board, whose name was Koah. He was represented as a priest, and one who, in his early days, had distinguished himself as a warrior. He was a little, old, emaciated figure, having sore red eyes, and his body covered with a leprous scurf, occasioned by the immoderate use of the *ava*. Being conducted to the cabin, he approached the commodore with the greatest deference, threw a piece of red cloth over his shoulders, and retreating a few paces, made an offering of a small pig, at the same time pronouncing a discourse of a considerable length.

During their continuance at Owhyhee, this ceremony was repeated often, and, from a variety of circumstances, appeared to be a kind of religious adoration. Red cloth is an article with which their idols are arrayed; and a pig is a common offering to the *Eatoos*. Their speeches were delivered with a volubility that indicated them to be conformable to some ritual.

At the conclusion of this ceremony, Koah dined with the commodore, and eat plentifully of the viands before him; but, like most of the islanders in those seas, he could hardly be induced to taste wine or spirits a second time. In the evening, the commodore went on shore. As soon as they landed on the beach, they were preceded by four men, bearing each a wand tipped with dog's hair, and pronouncing, with a loud voice, a short sentence, in which the word *Orono* was very distinguishable. The crowd which had assembled on the shore, retired at their approach; and not an individual was to be seen, except a few who had prostrated themselves on the ground, near the habitations of the adjacent village.

Here it may be proper to observe, that *Orono* was Captain Cook's general appellation among the natives of Owhyhee. Sometimes it was applied by them to an invisible being inhabiting heaven. It was also a title of great rank in the island.

Though we have already described several *morais* appertaining to different islands of the South Seas, that of Owhyhee is so singular in its construction, and so peculiar in its ceremonies, that we presume it cannot fail of being entertaining in the detail.

This *morai* consisted of a square solid pile of stones, of the length of forty yards, the breadth of twenty, and the height of fourteen. The top of it was flat, and a wooden rail surrounded it, on which were displayed the skulls of those natives, who had been sacrificed on the deaths of their chiefs. A ruinous wooden building was situated in the center of the area, connected with the rail by a stone wall, dividing the whole space into two parts. Five poles, of about twenty feet in height, supported an irregular kind of scaffold, on the side next

the country; and, on the side towards the sea, were two small houses, with a covered communication.

The commodore, accompanied by a party of gentlemen, was conducted to the summit of this pile by Koah, one of the chiefs before-mentioned. They beheld, at their entrance, two large wooden images, with most distorted features, having a long piece of wood proceeding from the top of their heads, of a conical form inverted: the other parts were covered with red cloth. Here Captain Cook was received by a tall young man, having a long beard, who presented him to the images, and chanted a kind of hymn, in which he was assisted by Koah. The party were then led to that side of the *morai* where the poles were erected, at the foot of which twelve images were ranged in the form of a semicircle; the middle figure having a high table before it, on which was a putrid hog, and under it some cocoa-nuts, plantains, potatoes, bread-fruit, and pieces of sugar-cane. The commodore was conducted under this stand by Koah, who, taking down the hog, held it towards him, when, having again addressed him in a long and vehement speech, he suffered it to fall upon the ground, and ascended the scaffolding with him, tho' at the peril of their falling.

Ten men now advanced in solemn procession, and entered the top of the *morai*, bearing a live hog, and a piece of large red cloth of considerable dimensions. Advancing a few paces, they stopped, and prostrated themselves; and a young man approaching them, received the cloth, and carried it to Koah, who wrapped it round the commodore, and made him an offering of the hog.

The situation of the commodore was truly whimsical. He was aloft, swathed in red cloth, and hardly able to keep his hold in the rotten scaffolding. He was entertained, however, with the chanting of Koah and Kaireekkea, sometimes in concert, and sometimes alternately. After this office was performed, which was of considerable duration, Koah let the hog drop, and he and the commodore immediately descended. He then conducted him to the images, to each of which he expressed himself in a sneering tone, snapping his fingers at them as he passed. He then presented him to that in the center, which, from its being habited in red cloth, appeared to be in the highest estimation. He fell prostrate before this figure, and kissed it, requesting Captain Cook would do the same; which he readily submitted to, being determined to follow Koah's directions throughout the whole of this ceremony.

The party were now conveyed into the other division of the *morai*, where a space, of about twelve feet square, was sunk three feet below the level of the area. They descended into this, and the commodore was immediately seated between two idols, one of his arms being supported by Koah, and an officer was requested to support the other.

A second procession of natives at this time arrived with a baked hog, a pudding, some cocoa-nuts, bread-fruit, and other vegetables. As they drew near, Kaireekkea placed himself before them, and presented the hog to the commodore, in the usual manner, chanting as before, and his companions making regular responses. Their speeches and responses grew gradually shorter and shorter; and, towards the conclusion, Kaireekkea's did not exceed three or four words, which was answered by the word *Orono*.

At the conclusion of this offering, the natives seated themselves fronting our people, and began to cut up the baked hog, to break the cocoa-nuts, and to peel the vegetables. Others were employed in brewing the *ava*, by chewing it in the same manner as at the Friendly Islands. Kaireekkea then chewed part of the kernel of a cocoa-nut, and wrapped it in a piece of cloth, with which he rubbed the captain's head, face, hands, arms, and shoulders. The *ava* was afterwards handed round, and when they had all tasted it, Koah and Pareea pulled the flesh of the hog in pieces, and proceeded to put some of it into the mouths of our people. An officer had



had no particular objection to being fed by Pareea, who was remarkably cleanly in his person; but Capt. Cook, to whom a piece was presented by Koah, could not swallow a morsel, the putrid hog being strong in his recollection; and as the old man, from motives of civility, had chewed it for him, his reluctance was much increased.

When the ceremony was finished, the party quitted the Morai, after distributing among the populace some pieces of iron, and other articles, with which they were much delighted. They were then conducted in procession to the boats, the men attending with wands, and pronouncing sentences as before. Most of the natives again retired, and the remaining few prostrated themselves as they passed along the shore.

Curiosity being excited by the regular attendance of the priests at the Morai, the party determined to visit the habitations of a society of them which they had lately discovered. Their huts were erected round a pond enclosed with a grove of cocoa trees, by which they were separated from the beach and the village, and which gave the situation an air of religious retirement.

When the Commodore arrived at the beach, he was conducted to Harre-no-Orono, or the house of Orono. On his approaching this sacred place, he was seated at the foot of a wooden idol, resembling those which he had seen at the Morai. Here an officer again supported one of his arms. He was then arrayed in red cloth, and Kaireekēea, assisted by twelve priests, presented a pig with the usual solemnities. After this ceremony, the pig was strangled, and thrown into the embers of a fire prepared for that purpose. When the hair was singed off, a second offering was made, and the chanting repeated as before; after which the dead pig was held, for some time, under Captain Cook's nose, and then laid, with a cocoa-nut, at his feet. This part of the ceremony being concluded, the performers sat down, and the *ava* was brewed and handed about; a baked hog was brought in, and the party were fed as in the former ceremony.

Whenever the commodore went on shore, during the continuance of the ships in the bay, he was preceded by one of the priests, who proclaimed the landing of the Orono, and ordered the inhabitants to prostrate themselves. He was constantly attended by the same person on the water, where he was stationed in the bow of the boat, having a wand in his hand to give notice of his approach to the natives, who were in canoes; on which they instantly ceased paddling, and fell on their faces till he had passed.

Lest the astronomical gentlemen should be incommoded at the observatory on shore by the intrusion of the natives, the place was consecrated by the priests, by placing their wands round the wall by which it was enclosed.

This interdiction the natives call *taboo*, a term frequently repeated by these islanders, and seemed to be of extensive operation. No canoes attempted to land near the spot; the natives only sat on the wall, not daring to come within the *tabooed* space without obtaining permission. The men, indeed, would bring provisions into the field, but all endeavours were ineffectual to induce the women to approach. Presents were tried, but without success. Attempts were made to prevail on Pareea and Koah to bring them, but to no purpose; the Eatoa and Terreeboo, they said, would kill them if they did.

This circumstance afforded great amusement to the people on board, whither multitudes of people (particularly women) continually flocked, inasmuch that they were frequently obliged to clear the vessel, in order to have room to perform their necessary duties. Two or three hundred women were sometimes obliged to jump at once into the water, where they continued to swim and play till they could be re-admitted.

The civilities of these people were not confined to ostentation; for the party on shore from the ships were daily supplied by them with hogs and vegetables suffici-

ent for subsistence; and to spare; and canoes, laden with provisions, were as regularly sent off to the ships. Nothing was demanded in return, nor was the most distant hint ever given that any compensation was expected. Their manner of conferring favours appeared more like the discharge of a religious duty than the result of mere liberality. All this munificence was at the expence of Kaoo, the chief priest, and grandfather to Kaireekēea, who was then in the suit of the sovereign of the island.

Soon after the ceremony of the reception of the Commodore at the habitations of the priests, the king in a large canoe, with some attendants in two others, was seen paddling from the village, in great state, towards the ships. Their appearance was noble and magnificent. Terreeboo and his chiefs were in the first canoe, arrayed in feathered cloaks and helmets, and armed with spears and daggers. In the second came Kaoo, the chief priest, together with his brethren, having their idols displayed on red cloth. These idols were figures of an enormous size, made of wicker work, and curiously ornamented with small feathers of a variety of colours. Their eyes were large pearl oysters, with a black nut placed in the centre; a double row of the fangs of dogs was fixed in each of their mouths, which, as well as the rest of their features, appeared distorted. The third canoe was laden with hogs and vegetables. As they advanced, the priests, in the second canoe, chanted their hymns with great solemnity. After paddling round the vessels they did not come on board as was expected, but made immediately towards the shore at the beach, where our people were stationed.

On their approach the officers of the party ordered the guard to be drawn up in form to receive the king; and Captain Cook, seeing that he intended to go on shore, went thither also, and landed almost at the same instant. They were ushered into the tent, and the king was hardly seated, when he rose up, and gracefully threw over the Captain's shoulders the rich feathered cloak himself had wore, placed an helmet on his head, and presented him with a curious fan. Five or six other cloaks, of great beauty and value, were spread at the Commodore's feet.

Four hogs were then brought forward by the king's attendants, together with bread-fruit, cocoa-nuts and sugar canes. Then followed the ceremony of Terreeboo's changing names with Captain Cook, the strongest pledge of friendship among all the islanders of the Pacific Ocean. A solemn procession now advanced, consisting of priests, preceded by a venerable personage, followed by a train of people leading large hogs; others being laden with potatoes, plantains, &c. It was easily perceived, by the countenance and gestures of Kaireekēea, that the old man who headed the procession was the chief priest, on whose bounty our people had so long subsisted. He wrapped a piece of red cloth round the shoulders of Captain Cook, as a mark of peculiar respect.

The officers were not a little surprised to recognize, in the person of the king, an emaciated old man, who had come on board the Resolution, from the north-east side of the island of Mowee; and perceived that several of his attendants were the same persons as before accompanied him.

After the usual ceremonies of interview had passed, Captain Cook conducted Terreeboo, and several of his chiefs, on board the Resolution. They were received with every possible attention and respect; and the Commodore put a linen shirt upon the sovereign, and girt his own hanger round him. Kaoo, and about half a dozen other ancient chiefs, remained on shore.

All this time not a canoe was permitted to appear in the bay, and those natives who did not confine themselves to their huts lay prostrate on the ground. Before the king quitted the Resolution, he granted leave for the natives to trade with the ships as usual, except the women, who were prohibited from this privilege.



## SECTION V.

*Social Disposition of the Natives. Propensity to Theft. A boxing Match. Attention of the Priests, and Ceremony of the Natives, at the Funeral of a Seaman. Opinion of the Natives concerning the Object of the Visit from our People. Magnificent Presents from Terreebooo. Departure of the Ships. Cause of their return.*

**T**HE natives of this island seem to have exceeded all others in the South Seas, in the hospitable reception, and civil treatment, of their European visitors, inasmuch, that all apprehensions of danger were banished from their minds. Such confidence was placed in them by our people, that the officers, &c. frequently made excursions up the country, either singly, or in small parties, and even ventured to continue out the whole night. Indeed, it would be endless to relate all the instances of generosity they received upon these occasions.

In all places the people flocked about them, anxious to afford every assistance in their power, and appeared highly gratified, if they condescended to accept of their services. Variety of innocent arts were practised to attract their notice, or to delay their departure. The boys and girls ran through their villages before them, stopping at every opening, where there was a commodious place to form a group for dancing. They were at one time solicited to take a draught of the milk of cocoa-nuts, or accept of such other refreshment as their huts afforded: at another they were encircled by a company of young women, who exerted their skill and agility in amusing them with songs and dances.

The more agreeable the natives rendered themselves to our people, by their instances of hospitality, the greater was their disgust and concern, at finding them prone to theft, the general vice of the islanders of these seas. This was a distressing circumstance, and sometimes obliged them to exercise severity, which they would have been happy to have avoided, if it had not been essentially necessary. Some expert swimmers were one day detected under the ships, drawing out the nails from the sheathing, which they ingeniously performed with a flint stone, fastened to the end of a short stick. This practice was so injurious to the vessels, that our people fired small shot at the offenders: but that they easily evaded, by diving to the bottoms of the ships. It therefore became highly necessary to make an example of one of them, by flogging him on board the ship.

An excursion into the country, by a large party from both ships, afforded Kaoo a fresh opportunity of exercising his civility and generosity. No sooner was he informed of their departure, than he sent after them a large quantity of provisions, with orders, that every attention and assistance should be granted them by the inhabitants of those districts through which they were to pass. His conduct, on this occasion, was so delicate and disinterested, that even the people he employed, were not permitted to accept of the smallest present. At the end of six days the party returned, without having penetrated more than twenty miles into the island.

To add to the amusement of their visitors, the natives presented them with the exhibition of a boxing-match. Though these games were inferior, in every respect, to those they had seen exhibited at the Friendly Islands, yet, as they were somewhat different, a short account of them may not be thought improper.

A vast concourse of people assembled on an even spot of ground, not far distant from the tents. A long vacant space was left in the center of them, at the upper end of which the judges presided, under three standards. Slips of cloth, of various colours, were pendant from these standards; as were the skins of two wild geese, some small birds, and a few bunches of feathers.

When the necessary preparations were made, the judges gave the signal, and two combatants appeared

in view. They advanced slowly, drawing up their feet very high behind, and rubbing their hands upon the soles. As they came forward, they frequently surveyed each other from head to foot, with an air of contempt, looking archly at the spectators, distorting their features, and practising a variety of unnatural gestures. When they were advanced within the reach of each other, they held both arms straight out before their faces, at which part they always aimed their blows. They struck with a full swing of the arm; did not attempt to parry, but endeavoured to elude their adversary's attack, by stooping or retreating. The battle was expeditiously decided; for if either of them fell, whether by accident, or from a blow, he was deemed vanquished; and the victor expressed his triumph by a variety of strange gestures, which usually excited a loud laugh among the spectators, for which purpose it seemed to be calculated. The successful combatant waited for a second antagonist; and, if again victorious, for a third; and so on, till he was at last defeated.

A singular custom prevails in these combats, which is, that when any two were preparing to attack each other, a third may advance, and make choice of either of them for his antagonist, when the other is under the necessity of withdrawing. If the combat proved long and tedious, or appeared unequal, a chief generally interfered, and concluded it by putting a stick between the combatants. As this exhibition was at the desire of our people, it was expected that some of them would have engaged with the natives; but, though they received pressing invitations to bear a part, they did not hearken to the challenges, not having forgot the blows they received at the Friendly Islands.

As death had hitherto been uncommon amongst the crews of the ships, and as it is laudable to preserve the memory of a worthy character, though inferior in station, the departure of William Whatinan, a seaman, of the gunner's crew, is particularly mentioned. He was a man in years, and much respected for his attachment to Captain Cook. He had served twenty-one years as a marine, and then entered as a seaman in 1772, on board the *Resolution*, and served with the commodore in his voyage towards the south pole. On their return, he got admittance into Greenwich Hospital, through the interest of Captain Cook, at the same time with himself; and, anxious to follow the fortunes of his benefactor, he also quitted it with him, on his appointment to the command of the present expedition. He had been often subject to slight fevers in the course of the voyage, and was infirm when the ships arrived in the bay; where having been sent a few days on shore, he thought himself perfectly restored, and requested to return on board. His request was complied with; but the day following he had a stroke of the palsy, which, in two days afterwards, put a period to his life.

As an additional instance of respect to his visitors, Terreebooo caused the remains of this honest seaman to be buried in the *morai*, with great solemnity. Kaoo and his brethren were present at the funeral, who behaved with great decorum, and paid due attention while the service was performing. On our people beginning to fill up the grave, they approached it with great awe, and threw in a dead pig, together with some cocoa-nuts and plantains. For three successive nights they surrounded it, sacrificing hogs, and reciting hymns and prayers till morning.

A post was erected at the head of the grave, and a piece of board nailed thereon, on which was inscribed the name and age of the deceased, and the day of his departure from this life. These the natives assured them they would not remove; and they will probably be permitted to remain, so long as such frail materials can endure.

The ships being much in want of fuel, Capt. Cook desired Lieutenant King to treat with the priests for the purchase of the rail on the *morai*. Mr. King had his doubts about the decency of this overture, and apprehended that the bare mention of it might be deemed impious:



pious: but in this he was exceedingly mistaken. They expressed no kind of surprise at the application, and the wood was delivered without the least stipulation.

Strange as it must appear to all who are tenacious of their religious rites, these people were so unaffected by the circumstance, that they even assisted in the removal. When the particulars were mentioned to Kaoo, he seemed exceedingly indifferent about the matter, desiring only the restoration of the center image; which being immediately complied with, it was conveyed to one of the priest's houses.

As the chiefs of the island had frequently expressed an importunate desire to know the precise time fixed for the departure of their visitors, a curiosity was excited in the minds of the speculative part of them, to learn the opinion entertained by the islanders, relative to them and the objects of their visit. The only information that could be obtained was, that they supposed our people had left their native country on account of the scantiness of provisions, and had visited them for the sole purpose of filling their bellies. This conclusion was natural enough, considering the meagre appearance of some of the crew, the voracity with which they devoured their fresh provisions, and their anxiety to purchase as much of it as possible. One circumstance may be added to these, which puzzled them exceedingly, namely, that of our people having no women with them.

It was truly laughable to see the natives patting the bellies of the sailors (who were much improved in sleekness after their arrival at the bay) and telling them, in the best manner they could, that it was time for them to depart; but if they would return the next bread-fruit season, they should be better able to supply them.

The ships had now continued sixteen days in the bay, during which time the consumption of hogs and vegetables had been so enormous, that our people could not be surprised at their wishing to see them take their leave. It rather appeared that Terrecoboo had no other view in his enquiries, than a desire of having sufficient notice, to prepare suitable presents for them at their departure: for when he was informed of their intention to quit the island in two days, a kind of proclamation was immediately made, requiring the natives to bring in their hogs and vegetables, for the king to present to the *Orono*.

A droll genius among them, exhibited a variety of tricks for the entertainment of our people on shore. In his hand he held an instrument of music; bits of seaweed were fastened round his neck; and, round each leg, some strong netting; on which were fixed some rows of dogs teeth, hanging loose. His dancing was accompanied with strange grimaces, and unnatural distortions of the features, which, though sometimes highly ridiculous, were, upon the whole, without meaning or expression. This diversion was closed with wrestling and boxing matches: and our people, in return, exhibited the few fire-works they had remaining. Nothing could more effectually excite the admiration of these islanders, or strike them with more exalted ideas of the superiority of their visitors, than such a representation. Though this was, in every respect, much inferior to that at Hapaece, yet the astonishment of the people was equally great.

Previous to the departure of the ships from the island, the time of which was now fixed on, Terrecoboo invited the commodore, principal officers, &c. to attend him to Kaoo's residence. On their arrival there, they saw large quantities of cloth lie scattered on the ground; abundance of red and yellow feathers fastened to the fibres of cocoa-nut husks; and plenty of hatchets and iron ware, which had been received in barter. Not far from these was deposited an immense quantity of various kinds of vegetables; and, at a little distance, a large herd of hogs. It was supposed, at first, that the whole was intended as a present for them, till they were informed by Kuireekaea, that it was a tribute to the king, from the inhabitants of that district. The guests were no sooner seated, than the bundles were brought,

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and laid severally at Terrecoboo's feet; and the cloth, feathers, and iron, were displayed before him.

The king expressed the highest degree of satisfaction at this mark of duty and affection from his subjects; and having caused about a third of the iron utensils, and some pieces of cloth to be selected, ordered these to be set aside by themselves; and the remainder of the cloth, hogs, vegetables, &c. were afterwards presented to Captain Cook. The value and magnitude of this present, far exceeded any thing they had met with. The whole was immediately conveyed on board. The large hogs were selected, in order to be salted for sea store; but the smaller pigs, and the vegetables, were divided between the crews.

Lieutenant King being the last on shore, and waiting for the return of the boat, the inhabitants crowded about him, and having prevailed on him to sit down among them, expressed their regret at his separation from them. It was even with difficulty that they would suffer him to depart. He was, indeed, highly esteemed among them, as will appear from the following relation.

Having had, while the ships were in the bay, the command of the party on shore, he became more acquainted with the natives, and they with him, than those who were required to be on board. He experienced great kindness and civility from the inhabitants in general; but the friendship shewn by the priests was constant and unbounded.

Being anxious to conciliate their esteem, he so happily succeeded, that, when they were acquainted with the time of his departure, he was urged to remain behind, and received overtures of the most flattering kind. When he endeavoured to excuse himself, by alledging, that Captain Cook would not permit it, they proposed to conduct him to the mountains, and there conceal him till the departure of the ships. On further assurance that the captain would not fail without him, the king and Kaoo repaired to Captain Cook (whom they supposed to be his father) formally requesting that he might be suffered to remain behind. The commodore, unwilling to give a positive refusal to a proposal so generously intended, assured them, that he could not then part with him; but he should return thither the next year, when he would endeavour to oblige them.

Orders were at length given for the ships to unmoor, which being done, they sailed out of the bay, attended by a vast number of canoes. It was Captain Cook's intention to finish the survey of Owhyee, before he went to the other islands, hoping to meet with a road more sheltered than Karakakooa Bay; and if he should not succeed here, he meant to examine the south-east part of Mowee, where, he had been informed, there was a most excellent harbour.

The people on board, in their progress to the northward, observed two men in a canoe paddling towards them. They naturally conjectured that they had been driven off the shore by stress of weather, and stopped the ship's way, in order to take them in. They were so exhausted with fatigue, that had not one of the natives on board jumped into the canoe to their assistance, they would hardly have been able to fix it to the rope thrown out for that purpose. With difficulty, however, they were got up the ship's side, together with a child about four years of age, which had been lashed under the thwarts of the canoe, with only its head above the water. They informed our people, that they had quitted the land the morning before, since which time they had not had food or water. Provision was given them with the usual precautions, and the child entrusted to the care of one of the women on board; and the next morning they were all perfectly recovered.

The resolution having received very essential damage in a gale of wind, inasmuch as totally to obstruct her further progress, Captain Cook for some time hesitated whether he should return to Karakakooa, or take the chance of finding a harbour in the islands to leeward. The bay was not so commodious, but that a better might probably be met with, either for repairing the masts,



masts, or procuring refreshments; the latter of which, it was imagined, the neighbourhood of Karakakooa had lately been pretty well drained of. It was, on the other hand, considered as an imprudent step, to leave a tolerable good harbour, which, once lost, could not be regained, for the mere possibility of meeting with a better; especially as the failure of such a contingency, might have deprived them of any resource.

Concluding, at length, upon a return, the ships stood in for the bay, and, upon arrival, came to anchor in their former station.

## SECTION VI.

*Reverse of Behaviour in the Natives, on the return of the Ships to Karakakooa Bay. Consequences of a Theft on board the Discovery. An attack on our People by the Natives. Reflections of Captain Cook upon the occasion. Incidents which cause animosity. A Chief threatens Captain Cook, and is shot by him. General attack from the Natives. Death of Captain Cook. Sketch of his Character.*

**I**NEXPRESSIBLE was the astonishment of our people, at the very different reception they met with on coming to anchor in Karakakooa Bay a second time, from that which they had experienced on their first arrival. No shouts, bustle, or confusion, but a solitary bay, with hardly a canoe stirring. The curiosity of the natives, indeed, might be supposed to be diminished by this time: but the hospitable treatment our people had continually been favoured with, and the friendly footing on which they parted, induced them to expect that, on their return, they would have received them with the greatest demonstrations of joy.

The cause of this strange appearance was explained by the return of a boat, which had been sent on shore, bringing intelligence, that Terreeoboo was absent, and that the bay was *tabooed*. This account appeared very satisfactory to many of our people; but others were of opinion, that there was, at this time, something very dubious in the behaviour of the natives; and that the *taboo*, or interdiction, on pretence of Terreeoboo's absence, was artfully contrived, to give him time to consult his chiefs in what manner they should be treated. They never could ascertain whether these suspicions were well founded, or whether the natives had given a true account.

A cause of suspicion might also arise from the following circumstance. A native having sold a hog on-board the Resolution, and received the price agreed on, Pareea, who saw the transaction, advised the seller not to part with his hog, without an advanced price. For his interference in this business, he was harshly spoken to, and pushed away; and as the *taboo* was soon laid on the bay, it was at first supposed to be in consequence of the affront offered to the chief. These two causes considered, it is extremely difficult to draw any certain conclusions.

Circumstances in proof of this suspicion on the part of the islanders, soon began to encrease. Lieutenant King received information that several chiefs were assembled near the beach, and were driving away the natives, who assisted the sailors in rolling the casks to the shore; that their behaviour seemed exceedingly suspicious, and liable to raise farther disturbance. The lieutenant sent a marine with the officer who brought the intelligence, agreeable to his request, but permitted him to take only his side-arms. The officer in a short time returned, and informed Mr. King that the inhabitants had armed themselves with stones, and were become tumultuous. He therefore went himself to the spot, attended by a marine with his musket. At their approach the islanders threw away their stones; and on Mr. King's application to some of the chiefs, the mob was dispersed. Every thing being now quiet, Mr. King went to meet Captain Cook, who was then com-

ing on shore in the pinnace. He related to him what had recently happened; and received orders to fire a ball at the offenders, if they again behaved insolently, and began to throw stones. In consequence of these directions, Mr. King gave orders to the corporal, that the centinels pieces should be loaded with ball, instead of shot.

A continued fire of muskets being heard from the Discovery, and perceived to be directed at a canoe which was hastening towards the shore, with one of the small boats in pursuit of it, this firing, it was concluded, was in consequence of a theft. Captain Cook, therefore, ordered Mr. King to follow him with a marine armed, and to endeavour to seize the people as they landed. They accordingly ran to the place where the canoe was expected to come ashore, but did not arrive in time; the people having quitted it, and fled into the country before they came up.

Being wholly ignorant, at this time, that the goods had been already restored, and thinking it probable, from what they had observed, that they might be of importance, they did not choose to relinquish their endeavours to recover them; and having enquired of the natives what course the people had taken, they pursued them till it was almost dark, when they supposed themselves to be about three miles from the tents; and thinking the islanders amused them with false information in their pursuit, gave up the search, and returned.

An incident occurred during their absence, that occasioned a difference of a very serious nature. The officer who had been dispatched in the small boat after the thieves, and who was returning on board with the booty that had been restored, seeing Captain Cook and Mr. King engaged in the pursuit of the offenders, seized a canoe which was drawn up on the shore. This canoe unfortunately belonged to Pareea, who, at that instant arriving from on board the Discovery, claimed his property, and protested his innocence. The officer persisted in detaining it, in which he was encouraged by the crew of the pinnace, then waiting for Captain Cook; in consequence of which a scuffle ensued, and Pareea was knocked down by a violent blow on the head with an oar. Several of the natives, who had hitherto been peaceable spectators, began now to attack our people with a shower of stones, that they were forced to a precipitate retreat, and swam off to a rock at a considerable distance from the shore. The pinnace was plundered immediately by the natives, and would have been entirely demolished, if Pareea had not interposed.

Captain Cook, on hearing these circumstances, expressed the greatest concern, and discovered some apprehensions, that the islanders would oblige him to pursue violent measures; adding, they must not be permitted to suppose that they had gained an advantage. It was then, however, too late to take any steps that evening: he therefore only gave orders that every islander should be immediately turned out of the ship. This order being executed, Lieutenant King returned on shore; and the events of the day having much abated former confidence in the natives, a double guard was posted on the *morai*, with orders to let Mr. King know, if any men were seen lurking about the beach. At eleven o'clock, five of the natives were seen creeping round the bottom of the *morai*: they approached with great caution, and, at last, perceiving they were discovered, immediately retired out of sight. About midnight one of them ventured himself near the observatory, when a centinel fired over him, on which they all fled; and there was no farther disturbance during the remainder of the night.

Next morning Mr. King received information that the Discovery's cutter had, some time in the night, been stolen from the buoy where it had been moored.

On going on board the Resolution, he found the marines were arming themselves, and Captain Cook busied in loading his double-barrelled gun. Whilst he was acquainting him with what had happened in the night at the *morai*, he eagerly interrupted him, inform-



ed him that he had received intelligence of the loss, and was making preparations to recover it.

It was his usual practice, in all the islands of this ocean, when any thing of consequence had been stolen from him, by some stratagem, to get the king, or some of the principal *Erees*, on board, where he detained them as hostages, till the property was restored. This method having hitherto proved successful, he meant to adopt it on the present occasion; and gave orders to stop every canoe that should attempt to leave the bay; resolving to seize and destroy them, if the cutter could not be recovered by peaceable means. Pursuant to this order, the boats of the ships, properly manned and armed, were stationed across the bay; and, before Mr. King quitted the ship, some great guns were fired at two canoes, that were attempting to escape.

Captain Cook and Mr. King quitted the ship together: the former in the pinnace, with Mr. Phillips, lieutenant of marines, and nine privates; and the latter in the small boat. The last orders Mr. King received from Captain Cook were, to quiet the minds of the natives on that side the bay where our people were stationed, by the strongest assurances that they should not be injured; to keep his people together, and to be continually on his guard. Captain Cook and Mr. King then separated; the captain going towards Kowrowa, where Terreeoboo resided; and Mr. King proceeded to the beach. His first business, when he arrived on shore, was to issue strict orders to the marines to continue within the tent, to charge their muskets with ball, and not, on any consideration, to quit their arms. He then attended old Kaoo and the priests at their respective huts, and explained to them, as well as he was able, the reason of the hostile preparations which had so exceedingly alarmed them. He found they were no strangers to the circumstance of the cutter's being stolen, and assured them, that though the commodore was not only resolved to recover it, but also to punish, in the most exemplary manner, the authors of the theft, yet that they, and all the inhabitants of the village, on that side, had not the least occasion to be alarmed, or to apprehend the least danger. He importuned the priests to communicate this to the people, and intreat them not to entertain an idea of fear, but to continue peaceable and quiet. Kaoo interrogated Mr. King, with great emotion, if any harm was to happen to Terreeoboo? He assured him there was not; and both he and his brethren appeared much satisfied with this assurance.

In the mean time Captain Cook, having landed at Kowrowa, with the lieutenant and nine marines, he proceeded immediately into the village, where he was respectfully received; the people, as usual, prostrating themselves before him, and making their accustomed offerings of small hogs. Perceiving that his design was not suspected, his next step was to enquire for the king and the two boys, his sons, who had been almost continually his guests on board the *Resolution*. The boys presently returned with the natives, who had been searching for them, and immediately conducted Capt. Cook to the habitation where Terreeoboo had slept. The old man had just awoke; and after some conversation respecting the loss of the cutter, from which the commodore was convinced that he was not in any wise privy to it, he invited him to accompany him, and spend the day on board the *Resolution*. The king accepted the invitation, and arose immediately to accompany him.

The two boys were already in the pinnace, and the rest of the party approaching the water side, when a woman, named Kancee-karabeca, the mother of the boys, and one of Terreeoboo's favourite wives, followed him, beseeching him, with tears and intreaties, not to go on board. Two chiefs, who came with her, took hold of him, and, insisting he should proceed no farther, obliged him to sit down. The islanders, now collecting in vast numbers along the shore, who had probably been alarmed by the discharging of the great guns, and the hostile appearances in the bay, gathered together

round Captain Cook and Terreeoboo. Thus situated, the lieutenant of marines, perceiving that his men were huddled together in the crowd, and consequently unable to use their arms, if there should appear to be a necessity for it, proposed to Captain Cook, to draw them up along the rocks, close to the edge of the water. The populace making way for them to pass, the lieutenant drew them up in a line, within about thirty yards of the place where Terreeoboo was sitting.

The old king continued, all this time, on the ground, bearing the most visible marks of terror and dejection in his countenance. Captain Cook, unwilling to abandon the object which occasioned him to come on shore, urged him most earnestly to proceed; whilst, on the other hand, whenever the king expressed any inclination to follow him, the chiefs who surrounded him interposed: at first they had recourse to prayers and entreaties, but afterwards to force and violence, and even insisted on his remaining on shore. Captain Cook, at length, perceiving the alarm had spread too generally, and that there was not a probability of getting him off without bloodshed, gave up the point, observing, that to compel him to go on board would probably occasion the loss of many of the lives of the inhabitants.

Though this enterprise had now failed, and was abandoned by Captain Cook, yet it did not appear that his person was in the least degree of danger, till an accident happened, which occasioned a fatal turn to the affair. The boats, stationed across the bay, having fired at some canoes for attempting to get out, unfortunately had killed one of their principal chiefs. Intelligence of his death arrived at the village where Captain Cook then was, just as he had parted from the king, and was proceeding with great deliberation towards the shore. The ferment it immediately occasioned was but too conspicuous; the women and children were instantly sent away, and the men were soon clad in their war-mats, and armed with spears and stones.

One of the natives having provided himself with a stone, and a long iron spike (called by the natives a *pabooa*) advanced towards the Captain, flourishing his weapon in defiance, and threatening to throw the stone. The Captain requested him to desist; but the islander repeating his menaces, he was highly provoked, and fired a load of small shot at him. The man was defended in his war-mat, which the shot could not penetrate; his firing, therefore, served only to irritate and encourage them. Volleys of stones were thrown at the marines; and one of the natives attempted the life of one of our people with his *pabooa*, but not succeeding in the attempt, he received from him a blow with the butt end of his piece. Captain Cook immediately discharged his second barrel loaded with ball, and killed one of the assailants. A general attack with stones succeeded, which was followed on the part of our people by a discharge of musquetry, not only from the marines, but those in the boats. The natives received the fire with great firmness; and without giving time for the marines to charge again, they rushed in upon them with dreadful shouts and yells. What followed was a scene of horror and confusion, which can more easily be conceived than properly related.

Four of the marines retreated among the rocks, and fell a sacrifice to the fury of the enemy; three others were dangerously wounded; and the lieutenant stabbed between the shoulders, but having reserved his fire, shot the man from whom he had received the wound at the instant he was preparing to repeat the blow. The last time the unfortunate commodore was distinctly seen, he was standing at the water's edge, ordering the boats to cease firing and pull in.

Those who were present supposed that the marines, and those who were in the boats, fired without Captain Cook's orders, and that he was anxious to prevent the farther effusion of blood: it is therefore probable, that on this occasion his humanity proved fatal to him; for it was observed, that while he faced the natives no violence had been offered him; but, when he turned

about



about to give directions to the boats, he was stabbed in the back, and fell with his face into the water. A general shout was set up by the islanders on seeing him fall, and his body was dragged inhumanly on shore, where he was surrounded by the enemy, who, snatching the dagger from each others hands, displayed a savage eagerness to join in his destruction.

Thus ended the life of the greatest navigator that this or any other nation ever could boast, after having successfully led his crews of gallant British seamen thrice round the world; reduced to a certainty the non-existence of a Southern Continent, concerning which the learned of all nations were in doubt; settled the boundaries of the earth and sea, and shewn the impracticability of a north-west passage from the Atlantic to the Great Southern Ocean, for which our ablest navigators had contended, and in pursuit of which vast sums had been expended in vain, and many valuable mariners had unfortunately perished.

How sincerely his loss was lamented by those who owed their security to his skill and conduct, and every consolation to his tenderness and humanity can be better conceived than described, as can also the horror, dejection and dismay which followed so dreadful and unexpected a catastrophe. We shall, therefore, turn from so calamitous a scene, and endeavour to pay a just tribute to his memory in a short sketch of his character.

Captain James Cook raised himself solely by his merit from a very obscure birth to the rank of Post Captain in the Royal Navy. He possessed, in an eminent degree, all the qualifications requisite for his profession and great undertakings. Deliberate in judging; sagacious in determining; active in executing; unsubdued by labour, difficulties and disappointments; fertile in expedients, never wanting presence of mind, but ever possessing the full use of a sound understanding. In discipline, though mild and just, he was exact: he was a father to his people, who were attached to him from affection, and obedient from confidence. By his benevolent and unabated attention to the welfare of his ship's company, he discovered and introduced a system for the preservation of the healths of seamen, which has proved wonderfully efficacious. With a company of 118 persons he performed his second voyage, and but one of these died of a disease. That spirit of humanity and justice with which he treated the savages wherever he found them, when opposed to the ferocious and inhuman conduct of the first conquerors in the New World, does honour to his age and country, and will hand him down with reverence to posterity. Nor was his humanity less conspicuous in his endeavours to civilize the natives of those remote regions, and to introduce into the most dreary wilds some of our most useful animals, vegetables and grain.

Upon a general review of the character of this our worthy countryman, we may justly conclude, that if ancient Rome decreed the highest honours to him who saved the life of a single citizen, what wreaths are due to that man, who, having himself saved many, perpetuates the means by which Britain may now, on the most distant voyages, save numbers of her intrepid sons, her mariners, who, braving every danger, have so liberally contributed to the fame, to the opulence, and to the maritime empire of their country.

## SECTION VII.

*Transactions at Owhyhee after the death of Captain Cook.  
Departure of the ships from Karakakooa.*

**I**T has been already related, that four of the mariners were killed on the spot. The rest, with the lieutenant, threw themselves into the water, and made their escape under covert of a smart fire from the boats.

On this occasion a striking instance of gallant behaviour, and of affection for his men, was displayed by the lieutenant; for he had scarcely got into the boat,

when, seeing one of the mariners, who was a bad swimmer, struggling in the water, and in danger of being taken by the islanders, he instantly leaped into the sea to his assistance, though considerably wounded himself; and after receiving a blow on his head from a stone, which had almost sent him to the bottom, he caught the man by the hair, and brought him off in safety.

Our people, for some time, kept up a constant fire from the boats, (which, during the whole transaction, were at no greater distance from the land than twenty yards) in order to afford their unfortunate companions, if any of them should still remain alive, an opportunity of effecting their escape. These continued efforts, seconded by a few guns, that were at the same time fired from the Resolution, having at length compelled the enemy to retire, a small boat, manned by five midshipmen, pulled towards the shore, where they perceived the bodies lying on the ground without any signs of life. However, they judged it dangerous to attempt to bring them off with so inconsiderable a force, and therefore returned to the ships, leaving the bodies in possession of the natives, together with ten stands of arms.

When the general consternation consequent on the news of the late melancholy event had, in some degree, subsided, the grand object of attention was the party of our people at the Morai, whose situation was highly critical and important. Not only the lives of the men, but the issue of the expedition, and the return of at least one of the ships, were involved in the same common danger. For the mast of the Resolution, and the principal part of the sails, were on shore guarded by only six marines.

The first step taken by Lieutenant King was to station the whole body of marines on the top of the Morai, which formed a strong and advantageous post; and having entrusted it to the command of an officer, he went on board the Discovery, in order to confer with Captain Clerke on the critical situation of affairs.

The natives at first attacked our people with stones from behind the walls of their inclosures, and meeting with no resistance, they soon became more daring. A few courageous fellows, having crept along the beach, under cover of the rocks, suddenly presented themselves at the foot of the Morai, with an intention of storming it on the side next the sea, which was its only accessible part; and they were not dislodged before they had stood a considerable quantity of shot, and had seen one of their number fall.

The courage of one of these assailants deserves to be recorded. Having returned with a view of carrying off his companion, amidst the fire of our whole party, he received a wound, which obliged him to quit the body, and retire; but a few minutes after he again made his appearance, and receiving another wound was under the necessity of retreating a second time. At that moment Mr. King arrived at the Morai, and saw this man return a third time, faint from the loss of blood and fatigue. Being informed of what had happened, he forbade the soldiers to fire, and the islander was suffered to carry off his friend, which he was just able to accomplish, and then fell down himself, and died by his side.

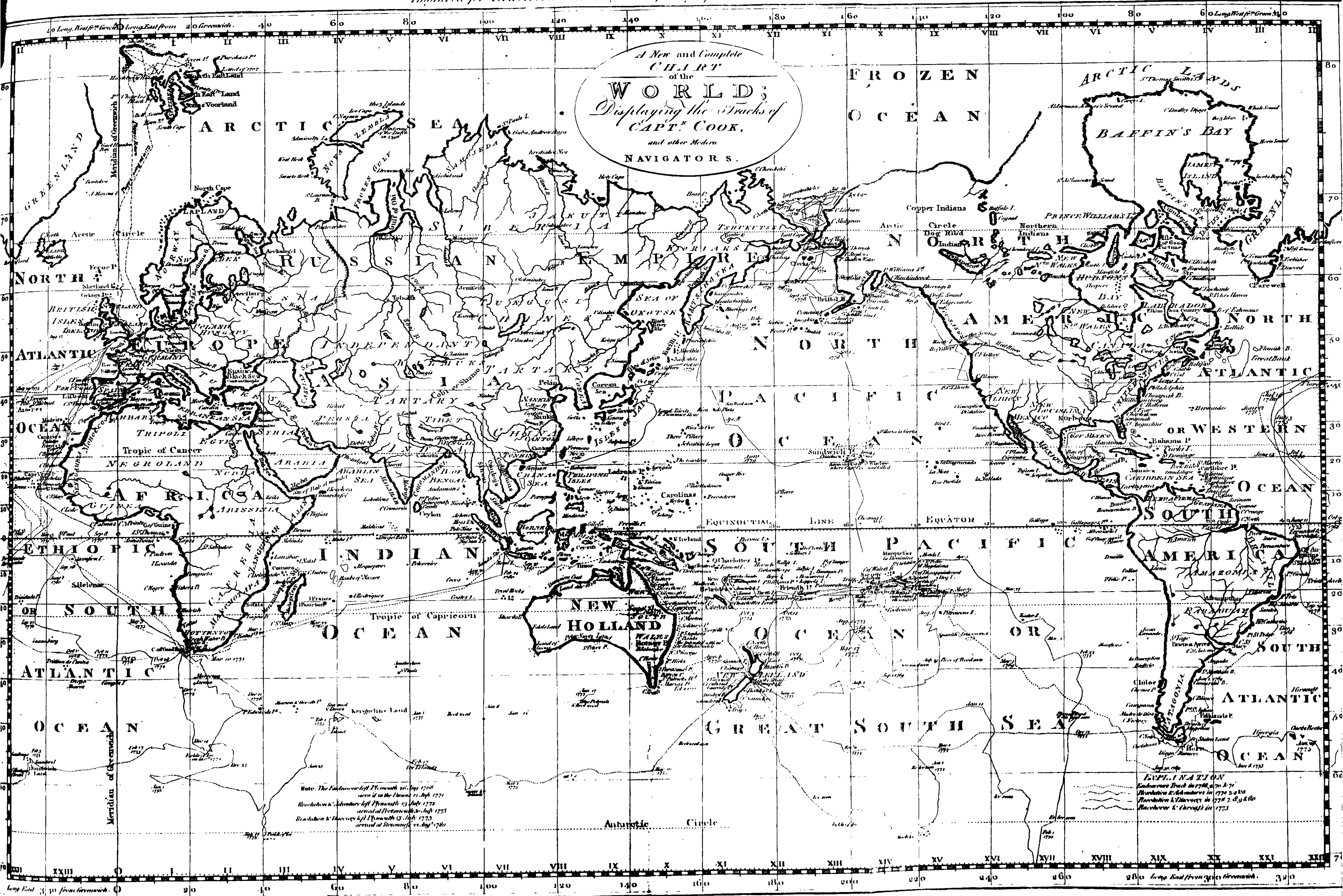
A strong reinforcement having landed from both ships, the natives retreated behind the wall, which afforded Lieutenant King an opportunity of obtaining a truce, and thereby bringing off with his party the very essential articles that were left on shore.

A consultation having been held on board respecting future measures, the recovery of Captain Cook's body, and the restitution of the boat, were objects universally insisted on, but different opinions were given as to the mode of effecting the same, some being for rigorous and others for lenient measures; the latter, however, were at length agreed upon to be adopted.

The chief command of the expedition having devolved on Captain Clerke, he went on board the Resolution, and Mr. Gore took the command of the Discovery.

Pursuant





Note. The East India Company's ship, the *Porpoise*, left Plymouth 10th May 1771, arrived at the Cape 11th Nov. 1771. Resolved to leave the Cape 13th Dec. 1771, arrived at Port Jackson 13th Feb. 1773. Resolved to leave Port Jackson 13th Feb. 1773, arrived at St. James's 13th May 1773.

**EXPLANATION**  
Endurance track in 1791, 1792, 1793, 1794, 1795, 1796, 1797, 1798, 1799, 1800, 1801, 1802, 1803, 1804, 1805, 1806, 1807, 1808, 1809, 1810, 1811, 1812, 1813, 1814, 1815, 1816, 1817, 1818, 1819, 1820, 1821, 1822, 1823, 1824, 1825, 1826, 1827, 1828, 1829, 1830, 1831, 1832, 1833, 1834, 1835, 1836, 1837, 1838, 1839, 1840, 1841, 1842, 1843, 1844, 1845, 1846, 1847, 1848, 1849, 1850, 1851, 1852, 1853, 1854, 1855, 1856, 1857, 1858, 1859, 1860, 1861, 1862, 1863, 1864, 1865, 1866, 1867, 1868, 1869, 1870, 1871, 1872, 1873, 1874, 1875, 1876, 1877, 1878, 1879, 1880, 1881, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 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Pursuant to measures agreed upon at the late consultation, Lieutenant King proceeded towards the shore with the boats of both ships, well manned and armed, with a view of bringing the islanders to a parley, and of obtaining, if possible, a conference with some of the *Erees*. If he should succeed in this attempt, he was to demand the dead bodies, and particularly that of Capt. Cook; to threaten them, in case of a refusal, with resentment; but by no means to fire, unless attacked; and not to go on shore on any account whatever.

Mr. King and his detachment left the ships about four o'clock in the afternoon; and, as they approached the shore, they perceived every indication of a hostile reception. The natives were all in motion; the women and children retiring; the men arming themselves with long spears and daggers, and putting on their war-mats. It also appeared, that since the morning they had thrown up breast-works of stone along the beach, where Capt. Cook had landed, in expectation, perhaps, of an attack at that place.

As soon as our party were within reach, the islanders began to throw stones at them with slings, but without doing any mischief. Mr. King concluded, from these appearances, that all attempts to bring them to a parley would be ineffectual, unless he gave them some ground for mutual confidence. He therefore ordered the armed boats to stop, and advanced alone in the small boat, holding in his hand a white flag; the meaning of which, from an universal shout of joy from the natives, he had the satisfaction to find was immediately understood. The women instantly returned from the side of the hill, whither they had retired; the men threw off their mats, and all seated themselves together by the sea-side, extending their arms, and inviting Mr. King to land.

Though such behaviour seemed expressive of a friendly disposition, he could not avoid entertaining suspicions of its sincerity. But when he saw Koah, with extraordinary boldness and assurance, swimming off towards the boat, with a white flag in his hand, he thought proper to return this mark of confidence, and accordingly received him into the boat, though he was armed; a circumstance which did not contribute to lessen Mr. King's suspicions. He had, indeed, long harboured an unfavourable opinion of Koah; and therefore without ceremony informed him that he had come to demand the body of Captain Cook, and to declare war against the natives, unless it was restored without delay. Koah assured him that this should be done as soon as possible, and that he would go himself for that purpose; and after requesting a piece of iron of Mr. King, with marks of great assurance, he leaped into the water, and swam ashore, calling out to his countrymen, that all were friends again.

Our people waited with great anxiety near an hour for his return. During this interval, the other boats had approached so near the shore, that the men who were in them entered into a conversation with a party of the islanders, at a little distance, by whom they were informed, that the captain's body had been cut to pieces, and carried up the country.

There appeared, for some time after, a degree of ambiguity in the conduct of the natives, which raised doubts in the minds of our people, as to the event of their present operations; till at length one night, it being exceedingly dark, a canoe was heard paddling towards the ship, and it was no sooner perceived, than both the sentinels on deck fired into it. There were two of the natives in this canoe, who immediately roared out "*Tinne*," (which was their method of pronouncing Mr. King's name,) said they were friends, and had something with them which belonged to Capt. Cook. When they came on board, they threw themselves at the feet of the officers, and seemed to be extremely terrified. It fortunately happened, that neither of them was hurt, notwithstanding the balls of both pieces had gone through the canoe.

One of them was the person who constantly attended Captain Cook, with the particular ceremonies before

described. After bewailing, with many tears, the loss of the *Orono*, as he called him, he informed the officers, that he had brought a part of his body. He then produced a small bundle, which he brought under his arm; and it is impossible to describe the horror with which our people were seized, upon finding in it a piece of human flesh, of the weight of about nine or ten pounds. This, he said, was all that now remained of the body; that the rest had been cut in pieces, and burnt; but that the head, and all the bones, except those which belonged to the trunk, were in the possession of Terreeboo, and the other chiefs; that what they had brought had been allotted to Kaoo, the chief of the priests, for the purpose of being used in some religious ceremony; and that he had sent it as a testimony of his innocence, and of his attachment to them.

Though these two friendly visitants were pressed by the officers to continue on board till the next morning, they could not be prevailed upon; declaring that if this transaction should come to the knowledge of the king, or any of the *Erees*, it might be attended with the most fatal consequences to their whole society; to prevent which, they had been under the necessity of coming in the dark; and the same precaution, they said, would be requisite in returning on shore. They added, that the chiefs were eager to take revenge for the death of their countrymen; and particularly cautioned our people against trusting Koah, who, he assured them, was the implacable enemy of our people, and ardently longed for an opportunity of fighting. The two natives then took their leave, it being about eleven o'clock at night.

The situation of our people was now extremely awkward and unpromising; none of the purposes for which this pacific plan of proceedings had been adopted, having hitherto been, in any respect, promoted by it. No satisfactory answer had been given to their demands. They did not seem to have made any progress towards a reconciliation with the natives, who still remained on the shore in hostile postures, as if determined to oppose any endeavours that might be made to land; and yet it was become absolutely necessary to attempt landing, as the completing the stock of water would not admit of any longer delay.

The islanders behaved in a manner the most daring and presumptuous. One of them had the insolence to come within musket-shot ahead of the *Resolution*, and, after throwing several stones, waved over his head the hat which had belonged to Captain Cook, while his countrymen on shore were exulting and encouraging his audacity.

Our people were highly enraged at this insult, and coming in a body on the quarter deck, begged they might no longer be obliged to put up with such reiterated provocations, and requested Mr. King to endeavour to obtain permission for them, from Captain Clerke, to take advantage of the first fair occasion of avenging the death of their much-lamented commander. On Mr. King's acquainting the captain with what was passing, he ordered some great guns to be fired at the islanders on shore; and promised the crew, that, if they should be molested at the watering place, the next day, they should then be permitted to chastise them.

Before our people could bring the guns to bear, the natives had suspected their intentions, from the bustle and agitation they observed in the ship, and had retired behind their houses and walls. They were consequently obliged to fire, in some degree, at random; notwithstanding which the shot produced all the effects that could be desired. For, in a short time afterwards, they perceived Koah paddling towards them with the greatest haste; and when he arrived, they learned, that some people had lost their lives, and, among the rest, Maiha-Maiha, a principal *Eree*, nearly related to Terreeboo.

Soon after Koah's arrival, two boys swam off from the *morai* towards the vessel, each armed with a long spear; and after they had approached pretty near, they began, in a very solemn manner, to chant a song; the subject of which, from their frequently mentioning the



word *Orono*, and pointing to the village where Captain Cook had been slain, was concluded to be the late calamitous occurrence. Having sung for near a quarter of an hour in a plaintive strain, during all which time they continued in the water, they repaired on board the *Discovery*, and delivered up their spears; and, after remaining there a short time, returned on shore. Our people could never learn who sent them, or what was the object of this ceremony.

The two natives who had visited them before, came off again in the night, and assured them, that, though the effects of the great guns had greatly alarmed the chiefs, they had by no means relinquished their hostile intentions, and advised them to be on their guard.

When the boats of both ships were dispatched ashore to procure water, the *Discovery* was warped close to the beach, in order to protect the persons employed in that service. Our people soon found that the intelligence sent by the priests, was not destitute of foundation, and that the islanders were determined to neglect no opportunity of annoying them, when it could be done without much hazard.

Matters were now come to such a pass, that it was deemed absolutely necessary to burn down some straggling huts, near the wall behind which they had sheltered themselves. In executing the orders that were given for that purpose, our people were hurried into acts of unnecessary devastation and cruelty.

In escaping from the flames, several of the inhabitants were shot; and our people cut off the heads of two of them, and brought them on board. The fate of one unhappy native was much lamented by them all. As he was repairing to the well for water, he was shot at by one of the marines. The ball happened to strike his calabash, which he instantly threw from him, and ran off. He was pursued into one of the caves, and no lion could have defended his den with greater bravery and fierceness; till at length, after he had found means to keep two of our people at bay for a considerable time, he expired, covered with wounds. This accident first brought our people acquainted with the use to which these caverns were applied.

A man, much advanced in years, was taken prisoner, bound, and conveyed on board the *Resolution*, in the same boat with the heads of his two countrymen. Horror could not be more strongly portrayed than in the face of this person; nor so violent a transition to immoderate joy, as when he was untied, and given to understand, that he might depart in safety. He shewed that he was not deficient in gratitude, as he returned afterwards with presents of provisions.

It was remarked as rather extraordinary, that, amidst all these disturbances, the female natives who were on board, did not offer to depart, or discover any apprehensions, either for themselves or their friends on shore. They appeared, indeed, so perfectly unconcerned, that some of them who were on deck when the village was in flames, seemed to admire the spectacle, and frequently exclaimed, that it was *maimai*, or very fine.

At length a chief named Eappo, a man of the first distinction, came with presents from Terrecoboo, to sue for peace. These presents were accepted; and the chief was dismissed with the following answer: That no peace would be granted, till the remains of Capt. Cook should be restored.

Information was received from Eappo, that the flesh of all the bones of our people who had been slain, as well as the bones of the trunks, had been burnt; that the limb-bones of the marines had been distributed among the inferior chiefs; and that the remains of Capt. Cook had been disposed of as follows: the head to a great *Eree*, called Kahoopeou; the hair to Maiha-maiha; and the arms, legs, and thighs, to Terrecoboo. Eappo was very urgent that one of our officers should go on shore, and offered to remain on board, in the mean time, as an hostage. This request, however, was not complied with; and he departed with a promise of bringing the bones the following day.

Accordingly in the morning was seen a numerous body of the natives descending the hill, which is over the beach, in a sort of procession, each man carrying on his shoulders two or three sugar-canes, and some bread-fruit, plantains, and taro, in his hand. They were preceded by two drummers, who, when they reached the water side, seated themselves by a white flag, and began beating their drums, while those who had followed them advanced, one by one, and deposited the presents they had brought with them; after which they retired in the same order. Soon afterwards Eappo appeared in his long feathered cloak, bearing something with great solemnity in his hands; and having stationed himself on a rock, he made signs that a boat should be sent him.

Captain Clerke, supposing that the chief had brought the bones of Captain Cook (which, indeed, proved to be the case) went himself in the pinnace to receive them, and ordered Mr. King to attend him in the cutter. When they arrived at the beach, Eappo, entering the pinnace, delivered the bones to Captain Clerke, wrapped up in a great quantity of fine new cloth, and covered with a spotted cloak of black and white feathers.

In this bundle were found both the hands of Captain Cook entire, which were well known from a scar on one of them, that divided the fore finger from the thumb, the whole length of the metacarpal bone; the skull, but with the scalp separated from it, and the bones of the face wanting; the scalp, with the ears adhering to it, and the hair upon it cut short: the bones of both the arms, with the skin of the fore-arms hanging to them; the bones of the thighs and legs joined together, but without the feet. The ligaments of the joints were observed to be entire: and the whole shewed sufficient marks of having been in the fire, except the hands, which had the flesh remaining upon them, and were cut in several places, and crammed with salt, most probably with a view of preserving them. The skull was free from any fracture, but the scalp had a cut in the back part of it. The lower jaw and feet, which were wanting, had been seized, as Eappo said, by different *Erees*; and he added, that Terrecoboo was using every means to recover them.

Eappo, and the king's son, came afterwards on board, and brought with them not only the remaining bones of Captain Cook, but likewise the barrels of his gun, his shoes, and some other trifles which had belonged to him. Eappo declared that Terrecoboo, Maiha-maiha, and himself, were extremely desirous of peace; that they had given the most convincing proofs of it; and that they had been prevented from giving it sooner by the other chiefs, many of whom were still disaffected. He lamented, with the most lively sorrow, the deaths of six chiefs, who had been killed by our people, some of whom, he said, were among their best friends. He said that the cutter had been taken away by Pareea's people, probably in revenge for the blow that he had received, and that it had been broken up the following day. The arms of the marines, which had also been demanded, had been carried off by the populace, and were irrecoverable.

Nothing now remained on the part of our people, but to perform the last solemn offices to their excellent commander. Eappo was dismissed with orders to *taboo* all the bay; and in the afternoon, the bones having been deposited in a coffin, the funeral service was read over them, and they were committed to the deep with the usual military honours.

Things being now amicably settled, Captain Clerke gave orders for the ships to unmoor, and for all the natives to be dismissed. The chiefs took a friendly leave of their visitors; and the anchor being weighed, they stood out of Karakakooa Bay; but not without many sighs from the crews, at leaving the remains of their unfortunate commander behind them.



## SECTION VIII.

*Occurrences to the departure from the Sandwich Islands. General Account of their Situation, Natural History, Customs, Manners, Religion, &c. of the Natives, as a Supplement to the former Description.*

THE ships, on leaving Karakakooa Bay, in the Island of Owhyhee, passed Tahoorā, and touched at Woahoo; and, in consequence of disappointment in attempting to water, proceeded to Atooi, and came to anchor in their former station. Our people immediately observed, on the natives coming on board, that there was not that complacency in their countenances, or cordiality in their manner, as when they first visited them. Indeed, they gave evident tokens of a disposition totally reverse from that which they had discovered before, and seemed much inclined to hostility. The main design, in touching at this island, was to procure water, in which the people were much annoyed, and obstructed by the natives. At length, however, after great difficulty, and some encounters, it was completed.

When the officers, whose presence was required on shore, returned to the ships, they were informed that several chiefs had been on board, and apologized for the conduct of their countrymen. Presents were afterwards exchanged between Captain Clerke and Toneoneo, who held the supreme power, and apparent amity subsisted till the ships left the island, and proceeded to Oneeheow, from which they sailed, in prosecution of their voyage to the northward, in March 1779.

The group of islands called by the general appellation of the Sandwich Islands, were found, at length, to be eleven in number; and as our navigators could never learn that the natives had knowledge of any other islands, it is most probable that there are no others in their vicinity. Of these we have mentioned six, viz. Woahoo, Atooi, Oneeheow, Oreehoua, Tahoorā, and Owhyhee, the grand and principal scene of action. The others are called Morotoi, Morotinee, Ranai, Kahowrowhee, and Moodoo-papapa. These agree, in general, with the description given of the former: and Morotinee, as well as Tahoorā, is uninhabited.

There are two mountains in the Island of Owhyhee deserving of notice. The first, called Mouna Kaah (or the mountain Kaah) rises in three peaks, continually covered with snow, and may be discerned at the distance of forty leagues. The coast to the northward of this mountain, is composed of high and abrupt cliffs, from which fall many beautiful cascades of water. The mountain is very steep, and its lower part abounds with wood.

When the ships doubled the east part of the island, they had sight of another snowy mountain, called by the natives Mouna Roa (or the extensive mountain) which, during the whole time they were sailing along the south-eastern side, continued to be a very conspicuous object. It was flat at the summit, which was perpetually involved in snow; and they once observed its sides also slightly covered with it for a considerable way down. This mountain is supposed to be at least 16,020 feet; and therefore exceeds the height of the Peak of Teneriffe, by 3680 feet. The peaks of Mouna Kaah, seemed to be of the height of about half a mile; and, as they are wholly covered with snow, the altitude of their summits must at least be 18,400 feet.

There are also some particulars worthy of notice, respecting the interior parts of the Island of Owhyhee, obtained from the information of a party of our people who set out on an expedition up the country, principally with an intention of reaching the snowy mountains, under the guidance of two natives.

They stopped, for the night, at a hut they observed among the plantations, where they supposed themselves to be six or seven miles distant from the ships. The prospect from this spot was very delightful: they had a

view of the vessels in the bay before them. To the left they saw a continued range of villages, interspersed with groves of cocoa-nut trees, spreading along the shore, a thick wood extending itself behind them; and to the right, a very considerable extent of ground, laid out with great regularity in well-cultivated plantations, displayed itself to their view. Near this spot the natives pointed out to them, at a distance from every other dwelling, the residence of a hermit, who, they said, had, in the former part of his life, been a great chief and warrior, but had long ago retired from the sea-coast of the island, and now never quitted the environs of his cottage. As they approached him, they prostrated themselves, and afterwards presented him with some provisions. His behaviour was easy, frank, and cheerful. He testified little astonishment at the sight of our people; and though pressed to accept some European curiosities, he thought proper to decline the offer, and soon withdrew to his cottage. Our party represented him as by far the most aged person they had ever seen, judging him to be, at a moderate computation, upwards of an hundred years of age.

As the party had supposed that the mountain was not more than ten or a dozen miles distant from the bay, and consequently expected to reach it with ease early the following morning, they were now greatly surprised to find the distance scarce perceivably diminished. This circumstance, with the uninhabited state of the country, which they were on the point of entering, rendering it necessary to provide a supply of provisions, they dispatched one of their conductors back to the village for that purpose. Whilst they waited his return, they were joined by several of Kaoo's servants, whom that generous old man had sent after them, loaded with refreshments, and fully authorised, as their route lay thro' his grounds, to demand, and take away with them, whatever they might want.

Great was the surprise of the travellers, on finding the cold here so intense. But as they had no thermometer with them, they could only form their judgement of it from their feelings, which, from the warm atmosphere they had quitted, must have been a very fallacious method of judging. They found it, however, so cold, that they could scarce get any sleep; and the islanders could not sleep at all; both parties being disturbed, during the whole night, by continual coughing. As they, at this time, could not be at any very great height, their distance from the sea being no more than six or seven miles, and part of the road on a very moderate ascent, this uncommon degree of cold must be attributed to the easterly wind blowing fresh over the snowy mountains.

They proceeded on their journey early the next morning, and filled their calabashes at a well of excellent water, situate about half a mile from their hut. After they had passed the plantations, they arrived at a thick wood, which they entered by a path that had been made for the convenience of the islanders, who frequently repair thither for the purpose of catching birds, as well as procuring the wild or horse-plantain. Their progress now became extremely slow, and was attended with great labour; for the ground was either swampy, or covered with large stones; the path narrow, and often interrupted by trees lying across it, which they were obliged to climb over, as the thickness of the underwood on each side, rendered it impracticable to pass round them. They saw, in these woods, pieces of white cloth fixed on poles, at small distances, which they imagined were land-marks for the division of property, as they only observed them where the wild plantains grew. The trees were of the same kind with the spice-tree of New-Holland; they were straight and lofty, and their circumference was, on an average one with another, from two to four feet.

Besides the intenseness of the cold, many other disagreeable circumstances, and particularly the aversion their conductors discovered to going on, induced the party to come to a determination of returning to the ships,



ships, after taking a survey of the country from the highest trees they could find.

They were surprised at seeing several fields of hay; and upon their enquiry to what particular use it was applied, were informed, that it was intended to cover the grounds where the young *taro* grew, in order to preserve them from being scorched by the rays of the sun. They observed among the plantations a few huts scattered about which afforded occasional shelter to the labourers; but they did not see any villages at a greater distance from the sea than four or five miles. Near one of them, which was situated about four miles from the bay, they discovered a cave, forty fathoms long, three broad, and of the same height. It was open at each end; its sides were fluted, as if wrought with a chissel; and the surface was glazed over, perhaps by the action of fire.

The birds of these islands are numerous, though the variety is not great. Some of them may vie with those of any country in point of beauty. Their vegetable productions are not very different from those of the other islands of the Pacific Ocean. The coasts abound with variety of fish.

The natives of the Sandwich Islands are, doubtless, of the same extraction with the inhabitants of the Society and Friendly Islands. This fact, extraordinary as it is, is not only evinced by the general resemblance of their persons, and the great similarity of their manners and customs, but seems to be established, beyond all controversy, by the identity of their language. It may not, perhaps, be very difficult to conjecture, from what continent they originally emigrated, and by what steps they have diffused themselves over so immense a space. They bear strong marks of affinity to some of the Indian tribes, who inhabit the Ladrões and Caroline Isles; and the same affinity and resemblance may also be traced among the Malays and the Battas. At what particular time these migrations happened is less easy to ascertain; the period, in all probability, was not very late, as they are very populous, and have no tradition respecting their own origin, but what is wholly fabulous; though, on the other hand, the simplicity which is still prevalent in their manners and habits of life, and the unadulterated state of their general language, seem to demonstrate, that it could not have been at any very remote period.

The same superiority generally observed at other islands in the persons of the Erees, is likewise found here. Those that were seen were perfectly well formed; whereas the lower class of people, besides their general inferiority, are subject to all the variety of figure and make that is met with in the populace of other parts of the world.

There were more frequent instances of deformity observed here than in any of the other islands visited. While the ships were cruising off Owhyhee, two dwarfs came on board, one of whom was an old man of the height of four feet two inches, but very well proportioned; and the other was a woman nearly of the same stature. Our people afterwards saw among the natives three who were hump-backed, and a young man who had been destitute of hands and feet, from the very moment of his birth. Squinting is also common among them, and a man who had been born blind was brought on board for the purpose of being cured. Besides these particular defects, they are, in general, exceeding subject to boils and ulcers, which was ascribed to the great quantity of salt they usually eat with their fish and flesh. Though the Erees are free from these complaints, many of them experience still more dreadful effects from the too frequent use of the *ava*. Those who were the most affected by it had their eyes red and inflamed, their limbs emaciated, their bodies covered with a whitish scurf, and their whole frame trembling and paralytic, attended with a disability of raising their heads.

We have already taken notice of the great kindness and hospitality with which these islanders treated our

people. Whenever they went on shore, there was a continual struggle who should be most forward in offering little presents for their acceptance, bringing provisions and refreshments, or testifying some other mark of respect. The aged persons constantly received them with tears of joy, appeared to be highly gratified with being permitted to touch them, and were frequently drawing comparisons with marks of extreme humility. The young women likewise were exceeding kind and engaging.

These people, in point of natural capacity, are by no means beyond the common standard of the human race. The excellence of their manufactures, and their improvements in agriculture, are doubtless adequate to their situation and natural advantages. The eagerness of curiosity with which they used to attend the armourer's forge, and the various expedients which they had invented, even before our departure from these islands, for working the iron obtained from us into such forms as were best calculated for their purposes, were strong indications of docility and ingenuity.

The practice of *tabooing*, or puncturing the body, prevails among these people; and of all the islands in this ocean, it is only at New Zealand, and the Sandwich Isles, that the face is *tattooed*. There is this difference between these two nations, that the New Zealanders perform this operation in elegant spiral volutes, and the Sandwich Islanders in straight lines, that intersect each other at right angles.

Some of the natives have half their body, from head to foot, *tattooed*, which gives them a most striking appearance. It is generally done with great neatness and regularity. Several of them have only an arm marked; others a leg: some, again, *tattoo* both an arm and a leg; and others only the hand. The hands and arms of the women are punctured in a very neat manner: and they have a remarkable custom of *tattooing* the tip of the tongues of some of the females. Our people had some reason to imagine, that the practice of puncturing was often intended as a sign of mourning, on the decease of a chief, or any other calamitous occurrence; for they were frequently informed that such a mark was in memory of such a chief; and so of the others. The people of the lowest order are *tattooed* with a particular mark, which distinguishes them as the property of the chiefs to whom they are respectively subject.

The natives of these islands dwell together in small towns or villages, which contain from about one hundred to two hundred houses, built pretty close to each other, without order or regularity, and have a winding path that leads through them. They are frequently flanked, towards the sea-side, with loose detached walls, which are, in all probability, intended for shelter and defence. They are of various dimensions, from forty-five feet by twenty-four, to eighteen by twelve. Some are of a larger size, being fifty feet in length, and thirty in breadth, and entirely open at one end.

They are very cleanly at their meals: and their method of dressing both their vegetable and animal food, was universally acknowledged to be superior to ours. The Erees constantly begin their meals with a dose of the extract of pepper-root, or *ava*, prepared in the usual mode. The women eat apart from the other sex, and are prohibited from feeding on pork, turtle, and some particular species of plantains.

They generally rise with the sun; and, after having enjoyed the cool of the evening, retire to their repose a few hours after sun-set. The Erees are occupied in making canoes and mats: the *Torotoros* are chiefly employed in the plantations, and also in fishing; and the women are engaged in the manufactory of cloth. They amuse themselves at their leisure hours with various diversions. Their young persons, of both sexes, are fond of dancing; and, on more solemn occasions, they entertain themselves with wrestling, and boxing matches, performed after the same manner of the natives of the Friendly Islands; to whom, however, they are greatly inferior in all these respects.

Their



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CC. A MAN of the SANDWICH ISLANDS Dancing. - Myer sculp.



Their dances, which bear a greater resemblance to those of the New Zealanders, than of the Friendly or Society Islanders, are introduced with a solemn kind of song, in which the whole number join, at the same time slowly moving their legs, and gently striking their breasts; their attitudes and manner being very easy and graceful. So far they resemble the dances of the Society Isles. After this has continued for the space of about ten minutes, they gradually quicken both the tune and the motions, and do not desist till they are oppressed with fatigue. This part of the performance is the counter-part of that of the inhabitants of New Zealand; and, as among those people, the person whose action is the most violent, and who continues this exercise the longest, is applauded by the spectators as the best dancer. But our people saw some boxing exhibitions, of the same kind with those they had seen at the Friendly Isles.

The music of these people is of a rude kind; for the only musical instruments that was observed among them, were drums of various sizes. Their songs, however, which they are said to sing in parts, and which they accompany with a gentle motion of their arms, like the inhabitants of the Friendly Islands, have a very pleasing effect.

They are generally addicted to gambling. One of their games resembles our game of drafts; but, from the number of squares, it seems to be much more intricate. The board is of the length of about two feet, and is divided into two hundred and thirty-eight squares, fourteen in a row. In this game they use black and white pebbles, which they move from one square to another.

Another of their games consists in concealing a stone under some cloth, which is spread out by one of the parties, and rumpled in such a manner, that it is difficult to distinguish where the stone lies. The antagonist then strikes with a stick, that part of the cloth where he supposes the stone to be; and the chances being, upon the whole, against his hitting it, odds of all degrees are laid, varying with the opinion of the dexterity of the antagonist.

They often entertain themselves with races between boys and girls, on which occasions they lay wagers with great spirit. Our people saw a man beating his breast, and tearing his hair, in the violence of rage, for having lost three hatchets at one of these races, which he had purchased from them with near half his property a very little time before.

Among the various diversions of the children, was one frequently played at; and which shewed a considerable share of dexterity. They take a short stick, thro' one extremity of which runs a peg sharpened at both ends, extending about an inch on each side; then throwing up a ball formed of green leaves moulded together, and fastened with twine, they catch it on one of the points of the peg; immediately after which, they throw it up again from the peg, then turn the stick round, and catch the ball on the other point of the peg. Thus, for some time, they continue catching it on each point of the peg alternately, without missing it. They are equally expert at another diversion of a similar nature, throwing up in the air, and catching, in their turns, many of these balls: and our people have often seen little children thus keep five balls in motion at once.

Concerning their method of agriculture, it may suffice to observe, that it resembles that of the other islands of the Pacific Ocean.

The inhabitants of the Sandwich Islands are divided into three classes. The *Erees*, or chiefs of each district, are the first; and one of these is superior to the rest, who was called, at Owhyhee, *Eree-saboo*, and *Eree Mose*; the first name expressing his authority, and the latter signifying that, in his presence, all must prostrate themselves. Those of the second class appear to enjoy a right of property, but have no authority. Those who compose the third class, are called *towotows* or servants, and have neither rank or property.

No. 10.

The *Erees* appear to have unlimited power over the inferior classes of people; many instances of which occurred daily, whilst our people continued among them. On the other hand, the people are implicitly obedient. It is remarkable, however, that the chiefs were never seen to exercise any acts of cruelty, injustice, or influence towards them; though they put in practice their power over each other, in a most tyrannical degree, as appears from the following instances. One of the lower order of chiefs having shewn great civility to the master of the ship, on his examination of Karakakooa Bay, Mr. King, some time afterwards, took him on board the Resolution, and introduced him to Capt. Cook, who engaged him to dine. While the company remained at table, Pareea entered, whose countenance manifested the highest indignation at seeing their guest so honourably entertained. He seized him by the hair of the head, and would have dragged him out of the cabin, if the captain had not interfered. After much altercation, no other indulgence could be obtained (without quarrelling with Pareea) than that the guest should be permitted to remain in the cabin, on condition that he seated himself on the floor, while Pareea occupied his place at the table. An instance, somewhat similar, happened when Terreeoboo came first on board the Resolution, when Maiha-maiha, who attended him, seeing Pareea upon deck, turned him most ignominiously out of the ship; even though the officers knew Pareea to be a man of the first consequence.

Very little information could be obtained respecting their administering of justice. If a quarrel arose among the lower class of people, the matter was referred to the decision of some chief. If an inferior chief had offended one of superior rank, his punishment was dictated by the feelings of the superior at that moment. If he should fortunately escape the first transports of his rage, he perhaps found means, through the mediation of others, to compound for his offence, by all, or part of his effects.

The religion of these people resembles that of the Society and Friendly Isles. In common with each other, they have all their *morais*, their *whattas*, their sacred songs, and their sacrifices. The ceremonies here, are, indeed, longer and more numerous than in the islands above mentioned.

It has been remarked by voyagers, that the Society and Friendly islanders pay adoration to particular birds; and it seems to be a custom that is prevalent in these islands. Ravens are, perhaps, the objects of it here; for Mr. King saw two of these birds perfectly tame, at the village of Kakooa, and was told they were *Eatoos*. He offered several articles for them, which were all refused; and he was particularly cautioned not to hurt or offend them.

The prayers and offerings made by the priests before their meals, may be classed among their religious ceremonies.

It has been already observed, that human sacrifices are common here. They have one most extraordinary religious custom, which is that of knocking out their fore teeth. Most of the common people, and many of the chiefs, had lost one or more of them; and this, our people understood, was considered as a propitiatory sacrifice to the *Eatooa*, to avert his anger; and not like the cutting off a part of the finger at the Friendly Islands, to express the violence of their grief at the decease of a friend.

Our voyagers could derive but very imperfect information of their opinions respecting a future state. On enquiring of them whether the dead were gone, they were told that the breath, which they seemed to consider as the immortal part, was fled to the *Eatooa*. They seemed also to give a description of some place, which they suppose to be the abode of the dead; but they could not learn that they had any idea of rewards or punishments.

Of their marriages it can only be said, that such a compact seems to exist among them. Whether polygamy



my is allowed, or whether it is mixed with concubinage, could not be ascertained.

It appears, from the following instance, that among married women of rank, not only fidelity, but even a degree of reserve is required.

At one of their boxing matches, Omeah, a chief of the highest dignity, rose two or three times from his place, and approached his wife with strong marks of displeasure, commanding her, as was supposed, to withdraw. Whether he thought her beauty engaged too much of the attention of his visitors, or whatever might be his motives, there certainly existed no real cause of jealousy. She, however, continued in her place, and, at the conclusion of the entertainment, joined the party of officers, and even solicited some trifling presents. She was informed that they had not any about them; but that if she would accompany them to the tent, she should be welcome to make choice of what she liked. She accordingly proceeded with them, which being observed by Omeah, he followed in a great rage, seized her by the hair, and, with his fists, began to inflict severe corporal punishment. Having been the innocent cause of this extraordinary treatment, the officers were exceedingly concerned at it; though they understood it would be highly improper for them to interfere between husband and wife of such superior rank. The natives, however, at length interposed; and the next day they had the satisfaction of meeting them together, perfectly satisfied with each other: and, what was extremely singular, the wife would not permit them to rally the husband on his behaviour, which they had an inclination to do; plainly telling them, that he had acted very properly.

Our people had twice an opportunity, while the ships lay at Karakakooa Bay, of seeing a part of their funeral rites. Hearing of the death of an old chief, not far from the observatories, some of them repaired to the place, where they beheld a number of people assembled. They were seated round an area, fronting the house where the deceased lay; and a man, having on a red feathered cap, came to the door, constantly putting out his head, and making a most lamentable howl, accompanied with horrid grimaces, and violent distortions of the face. A large mat was afterwards spread upon the area, and thirteen women and two men, who came out of the house, sat down upon it in three equal rows; three of the women, and the two men, being in front. The women had feathered ruffs on their necks and hands; and their shoulders were decorated with broad green leaves, curiously scalloped. Near a small hut, at one corner of this area, half a dozen boys were

placed, waving small white banners, and *taboo* sticks, who would not suffer our people to approach them. Hence they imagined that the dead body was deposited in the hut; but were afterwards informed, that it remained in the house where the tricks were playing at the door by the man in the red cap. The company seated on the mat, sung a melancholy tune, accompanied with a gentle motion of the arms and body. This having continued some time, they put themselves in a posture between kneeling and sitting, and their arms and bodies into a most rapid motion, keeping pace, at the same time, with the music. These last exertions being too violent to continue, at intervals they had slower motions. An hour having passed in these ceremonies, more mats were spread upon the area, when the dead chief's widow, and three or four other elderly women, came out of the house with slow and solemn pace, and seating themselves before the company, began to wail most bitterly, in which they were joined by the three rows of women behind them; the two men appearing melancholy and pensive. They continued thus, with little variation, till late in the evening, when our people left them; and, at day-light in the morning, the people dispersed, and every thing was quiet. Our people were given to understand, that the body was removed, but could not learn how it was disposed of. As they were making enquiry of some of the natives, they were approached by three women of rank, who signified to them, that their presence interrupted the performance of some necessary rites. Soon after they had left them, they heard their cries and lamentations; and when they met them a few hours after, the lower parts of their faces were painted perfectly black.

They had likewise an opportunity of observing the ceremonies at the funeral of one of the ordinary class. Hearing some mournful cries issuing from a miserable hut, they entered it, and discovered two women, which they supposed to be the mother and daughter, weeping over the body of a man, who had that moment expired. They first covered the body with a cloth, then lying down by it, they spread the cloth over themselves, beginning a melancholy kind of song, often repeating *Aweh me doah! Aweh tanee!* "Oh, my father! "Oh, my husband!" In one corner a younger daughter lay prostrate on the ground, having some black cloth spread over her, and repeating the same expressions.

On enquiry afterwards, how the body had been disposed of, they pointed towards the sea, perhaps indicating thereby, that it had been deposited in the deep; or that it had been conveyed to some place of burial beyond the bay.

*From a review of regions first explored, in the vast Pacific Ocean, by the latest most ingenious and enterprising Navigators, which have presented to the mind a display of human nature in its rude and uncultivated state, and pictured scenes tending to excite equal horror and amazement, we pass to Asia, that quarter of the globe allowed, by Geographers in general, to claim pre-eminence, from the serenity of its air, the fertility of its soil, and the richness of its mines. Here new prospects open to the view, and here much more important as well as entertaining Discoveries, both on the Coasts, as also in the distant Islands, have been recently made by our late Navigators, all of which will be described in their proper places. We shall here survey Empires extensive and opulent in the extreme, trace the progress of Arts and Sciences, perceive the effects of different dispositions and a different race of men, and enter upon a detail of the customs, manners and ceremonies of people totally opposite to those already described. This must tend to expand the ideas of the Reader, who will not repent of having devoted some part of his time to the contemplation of subjects so happily adapted to blend instruction with entertainment.*

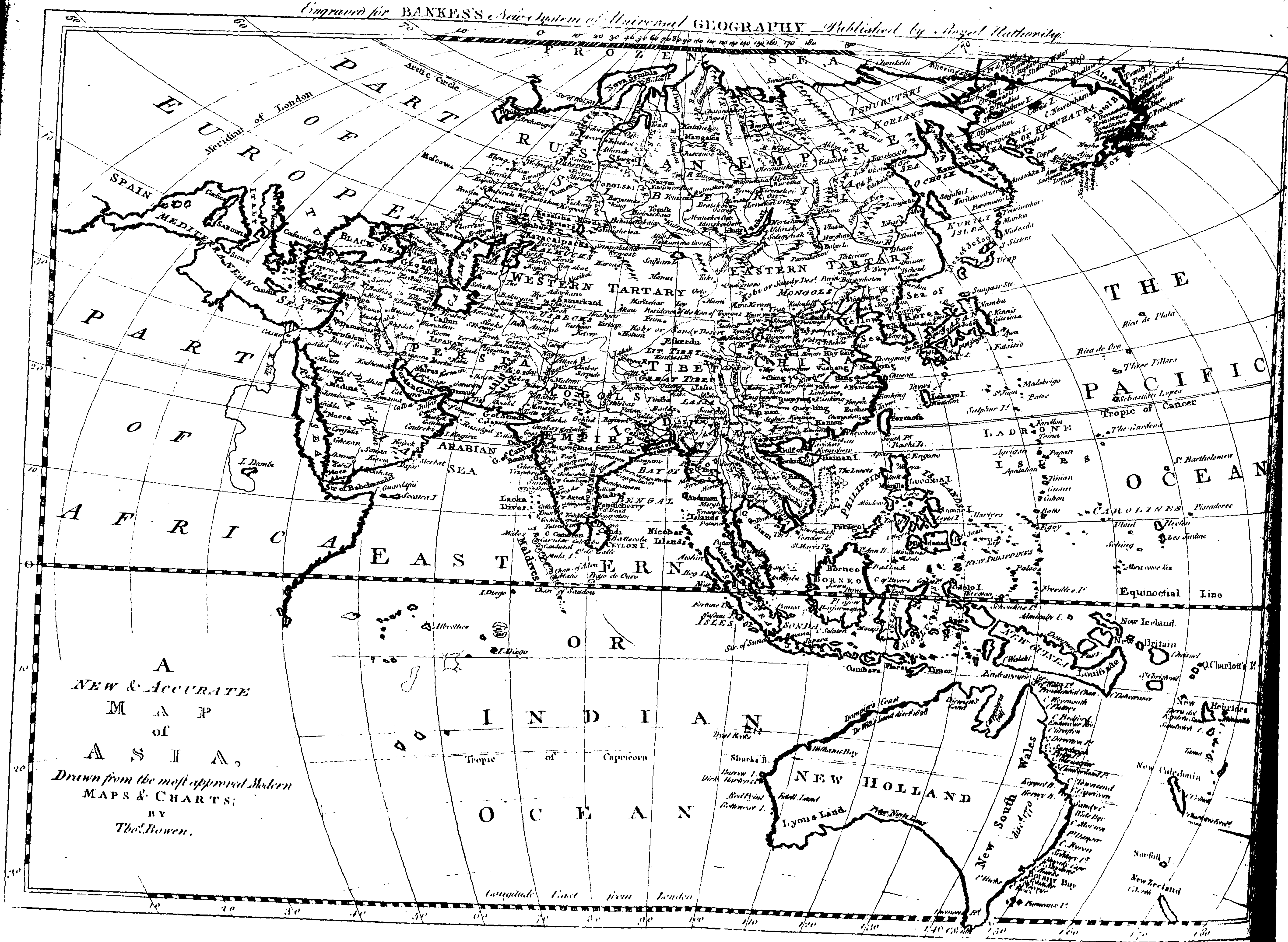
*In our description of this Quarter of the Globe, we shall have various opportunities of furnishing the Reader with that information and entertainment that could never before be obtained, as different parts have been explored by our modern Navigators, which could not be penetrated by their predecessors, and which we shall minutely and accurately describe in their proper places; so that a continued Novelty will attend our Pursuit through the Whole of our laborious Undertaking.*

*It may be proper to observe to our Readers, that, after having amply described all the New Discovered Islands of importance in the Great Pacific Ocean, such small ones as were only seen, or slightly visited by our late Navigators, and consequently of less importance, shall be all described in their proper order, and classed under one general Head, with our description at large of the Asiatic Islands.*



The North Pole shewing the Countries from the Lat. 50 to 90.





A  
NEW & ACCURATE  
MAP  
of  
ASIA,  
Drawn from the most approved Modern  
MAPS & CHARTS;  
BY  
The Bowen.



A NEW, ROYAL AND AUTHENTIC  
SYSTEM of UNIVERSAL GEOGRAPHY.

B O O K II.  
A S I A

Including the New Discoveries on the Continent and Islands off the Coast.

I N T R O D U C T I O N.

THE origin of the common name of Asia is, at best, but founded upon conjecture, and there are great variety of opinions among the learned concerning it. After a minute examination of the several particulars, we may venture to offer, as most probable, the judgment of Bochart, who supposes it to have taken its name from the Phœnician word *Asi*, signifying the *middle*, because Asia Minor, which communicated its appellation to Asia the Greater, is situated in the middle between Europe and Africa.

Asia is bounded on the W. by the Black and Mediterranean Seas; on the S. and E. by the Arabic, Persian, Indian and Chinese Oceans; and on the N. by the Frozen; so that it is, on every side, surrounded by the Sea, only it must be observed, that its limits northward were not discovered till the reign of the Czar Peter the Great, from whose survey a map was afterwards printed at Amsterdam. Its form is conical: in point of extent it is larger than Europe and Africa together, and broader than America, though not so long, being, according to the most received computation, about 4740 miles from E. to W. and 4380 from N. to S.

In Asia the grand work of Creation was first made manifest. Here flourished the terrestrial Paradise, or Garden of Eden, inhabited by our first parents in a state of innocence, till expelled for their disobedience of the Divine command. In Asia appeared the Great Redeemer of Mankind, to avert the fatal consequences, and, by his precepts, example and sufferings, lay the foundation of their future happiness. Here that once favoured people the Jews were enlightened by prophetic revelations: here Christianity first dawned, and from hence was diffused throughout the distant nations of the earth.

Asia claims the first planting of cities, institution of laws and government, civilization of manners, origin of arts and sciences, and cultivation of human literature in general. To these distinguished blessings of a spiritual or mental kind, may be added the bounties of Providence, which are here dispensed in vast variety as well as superabundance. In fine, if we advert to the serenity of its air, the fertility of its soil, the deliciousness of its fruits, the salubrity of its drugs, the fragrance and balsamic qualities of its plants, gums and spices; the quantity, beauty and value of its gems, the fineness of its silks and cottons, and many other natural endowments, we cannot but admit of its decided superiority, nor can we wonder at its antient splendor, power and opulence.

A GENERAL TABLE OF THE CONTINENT OF ASIA.

Nations.		Length.	Breadth.	Principal Cities.	Distance and Bearings from London.	
China - - - - -		1440	1260	Pekin - - - - -	4320	S. E.
Mogul Empire - - -		2042	1400	Dehli - - - - -	3720	S. E.
India - - - - -		2000	1000	Siam - - - - -	5040	S. E.
Persia - - - - -		1300	1100	Ispahan - - - - -	2460	S. E.
Turkey in Asia.	Arabia - - - - -	1300	1200	Mecca - - - - -	2640	S. E.
	Syria - - - - -	400	200	Aleppo - - - - -	1860	S. E.
	Holy Land - - - -	200	180	Jerusalem - - - -	1920	S. E.
	Natolia - - - - -	600	320	Smyrna - - - - -	1440	S. E.
	Mesopotamia - - -	600	300	Bagdat - - - - -	2160	S. E.
	Turcomania - - -	300	200	Erzerum - - - - -	1860	S. E.
Tartary.	Georgia - - - - -	210	140	Teflis - - - - -	1920	E.
	Russian - - - - -	Limits impossible to ascertain, as they are frequently changing, by continual appeals to the sword.		Tobolski - - - - -	2160	N. E.
	Chinese - - - - -			Chynian - - - - -	4480	N. E.
	Mogulean - - - - -			Tibet - - - - -	3780	E.
	Independent - - -			Samarcand - - - -	2800	E.



# C H A P. I.

## S I B E R I A.

### SECTION I.

*Discovery, Extent, Situation, Climate, Rivers, &c.*

**S**IBERIA was discovered by a Muscovite named Anica, who, observing considerable companies, different from the Russians, come annually from it with furs, &c. resolved to inform himself of the particulars concerning it, and engross the trade, especially as these people sailed into Muscovy by the river Whitfogda, near which he resided, to Ozeil and Ustenga, situated on the Dwina, into which it falls. Anica found means to introduce some of his children and domestics into their company on their return, and thereby establish a correspondence with them, which tended so essentially to their advantage, that in time they grew so opulent as to become famed by the name of Anicans.

The part to which they traded was to the north of Siberia, or rather the southern part of Samoiedia. To prevent the effects of discovery, they timely secured, by presents, the protection of prince Boris Gordenoff, brother-in-law and afterwards successor to the then Czar Feodor Iwanowitz, who procured them a patent from the Czar, entailing all their lands and possessions on their posterity for ever free from tribute. Boris sent the Anicans an ambassador with a great retinue, an escort of troops, and abundance of trinkets and other ornaments. They went through great part of Samoiedia as far as the Oby, displaying their magnificence, and distributing their presents with such liberality that the inhabitants were captivated, and considered it as a happiness to live under so splendid a monarch. Several Russians were then left to learn their language, and several natives cheerfully entered into the service of the Czar, and coming to Moscow carried back to their countrymen so transporting an account of the grand spectacles therein exhibited, as induced them readily to submit to the Russian empire, and subject themselves to pay an annual tribute, and about the year 1595 they became wholly the vassals of Russia.

According, however, to M. Isbrand Ides, Siberia was discovered and conquered before that time (i. e. in 1563) in the reign of Iwanowitz; whereas Samoiedia submitted not till that of his son Feodor. As we would by no means omit any article that may conduce to the information of our readers, we shall present them with an extract from the author before-mentioned, relative to the discovery and subjection of Siberia.

He relates, "that after the discovery of Siberia by Anica in 1563, one Termack Timoseiwitz, at the head of a numerous gang of Cossacks, ravaged all the country about the rivers Occa and Volga; that the Czar, therefore, sent a considerable force against him, and obliged him to retire to the mountains, which divide Russia from Siberia. That he crossed these mountains, and got into the territories of M. Strogonoff, whose friendship he found the means of obtaining, and by whose assistance he embarked with his banditti on the Tagil, and sailed down that river to the place where it discharges itself into the Tura: that pursuing his course on this river, he seized upon the city of Tumen, surprised Tobolski, made prisoner the son of the Chan Zutchuin, a youth about twelve years of age, and sent him to Moscow with the offer of annexing Siberia to the Russian crown, by which he obtained a pardon, and finally, that he was soon after drowned, and the Czar sending a number of troops into Siberia, the whole country submitted to his arms."

Siberia is a country of vast extent, reaching from 50 to 68 deg. north latitude, and comprehending the most northern part of the Russian empire even in Asia. It is

bounded on the W. by Russia, (separated by the ridge of mountains reaching from Mount Caucasus to the Northern Ocean) on the N. by the Frozen Sea, on the E. by the Japanese Ocean and part of Great Tartary, and on the S. by the same. So that it may be computed upwards of 3000 miles in length, and about 760 in breadth.

The northern parts of it are scarcely habitable thro' excessive cold. They exhibit nothing but a dreary view of impenetrable woods, snow-topt mountains, fens, lakes and marshes, and are so exposed to bleak winds, that the bare idea of them must thrill the mind with horror. Not a feathered messenger appears as the harbinger of any change of season. The natives are obliged to make passages through heaps of snow, and nine months in the year partly shut up in their cottages. Nature, indeed, exhibits one melancholy scene, and nought is heard but the cries of some shuddering travellers in sledges.

To these regions of horror and dullness the monarchs of Russia consign as exiles those grandees who incur their displeasure; some for a time prescribed, others for life. Some have a scanty pittance allowed them, others none at all; so that from a state of opulence and grandeur, they become at once the most destitute and abject of mortals. They live by the hunt, and are not only compelled to send an annual tribute of furs to the Czars, but punished with relentless cruelty by their task-masters who superintend them.

The southern are the only parts of Siberia fit for human beings to inhabit, where the climate is somewhat mild, and the soil appears capable of cultivation: tho', for want of inhabitants, very little of any kind of grain is produced.

The principal rivers of this country, are the Jenisea, the Oby, and the Lena. They contain, in great quantities, all the species of fish that are found in Europe, and many others unknown.

On the banks of some of the rivers, they dig out of the ground a surprising kind of bone resembling ivory, which some infer must have lain there ever since the flood. This bone, split or sawed, exhibits a variety of figures, such as birds, flowers, &c. and the longer it hath lain on the ground, the greater is the diversity. Several trinkets are made of this bone; and various opinions are entertained of so rare a curiosity. But these we omit as merely conjectural, and pass to observe, that in Siberia are gold, silver, copper, &c. mines; also the lapis lazuli, jasper, and load-stones. The iron ores are excellent; the brown is of a very fine grain; and the load-stone acts upon it only after it has been calcined. From the general account of Siberia, we now proceed to particulars, beginning with the most northern part, and proceeding in regular gradation to Kamtschatka, little explored by former, but particularly described by our modern navigators.

### SECTION II.

#### SAMOIEDIA, or SAMOIEDA.

**T**HIS is the most northern province of the Russian empire, extending to the Frozen Sea, which bounds it on the north. It is divided into Obdora, on the west, and Manamo and Loppo, east of the river Oby. The Riphæan mountains, that surround the river Petzora, bound it on the west.

The Samoies, or Samoiedians, (signifying, in the Russian language, *man-eaters*;) are low in stature, broad shouldered, broad faced, flat nosed, with lip pendant, hideous aspects, and swarthy complexions. From



Engraved for BANKES's. *New System of GEOGRAPHY* Published by Royal Authority.



*(Inhabitants of Samoyedia in Siberia.)*



*(Inhabitants of Notsia in Siberia.)*

*Wadding wood.*



From the last particular, naturalists have observed, that climates either hot or cold in the extreme, have the same effect on the skin. The hair of both sexes hangs at its full length; and that of the women, which is plaited, is adorned with red slips of cloth, and brass trinkets fixed to it. The men have scarce any beards.

The dress of the people consists, in general, of deer skins, with a fur cap. The mens fur breeches and stockings are all of one piece; and the womens fur petticoats descend down the legs, which are covered with a kind of half boots. The dress of the latter is of different colours, fits close to the body from neck to knee, and is decorated with slips of red, yellow, and blue cloth, woollen list, or ribbon. On their feet they generally wear long skais, with which they glide over snow and ice with wonderful facility.

They live nine months in the year in caves, and make subterraneous passages for the purpose of visiting each other. Their light they derive from lamps fed by scetid fish oil.

Dreary as the regions must appear to the natives of happy climes, the Samoiedians pass their time in them jovially, feasting upon carrion, garbage, &c. which they most relish when most tainted. The tents in which they live the three summer months in form resemble a bee-hive, and are covered with the skins of the game they kill, which stinks abominably at a considerable distance. They are excellent archers, being trained up from their infancy to the use of the bow.

They are, in general, strong, active, healthy, and hardy, and, in some works, toil till they sweat, in this cold country. While the weather permits, they wander in quest of the best game for themselves, and pasture for the rein-deer, their only beast of service. They travel in sledges drawn by these animals. The sledges measure about eight feet in length, and about four in breadth, and turn up before in the manner of a skait. The rein-deers have a pleasing appearance in harness, holding their heads so high, that their horns almost touch their backs.

These people are very dextrous at catching what is called the sea-dog. It is done by crawling upon the ice after the animal, with a large hook and line, and throwing the hook to a convenient distance, when the animal, in endeavouring to avoid the snare laid for it, generally fixes himself in it. The creature, however, though thus hooked, jumps sometimes into the sea with such force and violence, as to drag the man into the sea after him. From the sea-dog is extracted an oil, and the flesh is eaten by the natives.

The Samoiedes believe that there is a Supreme Being, and they call him *Ihy-ba*. From him they think every human blessing is derived; that he is our all-merciful and common parent, and will reward those with an happy state hereafter, who live as they ought in this world. They, however, worship the sun, moon, and stars; and also reverence images, birds, and beasts. They have their priests, who pretend to be adepts in the magic art; wherefore they consult these upon various occasions, who severally deliver their oracular determinations.

### SECTION III.

*Of the Jakuti. The Bratski. The Kamski. The Bratski. A Mahometan Nation on the River Irtysh. The Ostiocs and the Tungusi. With the Manners and Customs of these several Nations.*

**T**HE cold in the province of Jakuti, or Jakutzk, which is situated to the north, as well as in other northern parts of Siberia, is sometimes so intense, as to take with death, in a few hours, both men and beasts, who happen to be remote from any place of shelter. It commonly happens in the usual weather, that some parts of the body only are affected with the frost, in which case rubbing them with snow immediately restores the circulation. When, in severe weather, the face is so

frozen as to lose all sensation, the person so affected must be told of it, as without such friendly office mutually rendered, fatal consequences would ensue. Such is the transition from cold to heat, that the inhabitants in the summer go almost naked. Though the earth produces neither corn or fruit, beyond the 60th degree of latitude, the inhabitants of those parts are amply supplied from the south: nor do they pine under any dearth of fish, animal food, or fuel, having a sufficiency of these necessary articles. The Jakuti pay very little attention to the cultivation of grain, as their chief employ is the hunting animals.

The capital of the province is Jakutzk, situate on the river Lena, about four hundred miles from the Frozen Ocean.

This nation, one of the most considerable of all the pagan in the vast country of Siberia, comprising, in ten tribes, thirty or forty thousand persons, is wholly subject and tributary to Russia. They have an idea of a Supreme Being, but the image they form of him is of hideous aspect: it has a big head, and large eyes of coral. They place it in a tree, and cover it with furs. Once a year they assemble together, and sacrifice horses, &c. to this image, sticking up the horses heads all round the tree. Then sitting down in a circle, they drink of a liquor which they call *cumises*, and get intoxicated with it. They also throw some of the liquor into the air, and into a fire which they light on the occasion. This ceremony is performed in the spring, and is their new-year's offering.

Their food is horse flesh, which they devour with equal gust, whether fresh or putrid. They are particularly fond of the use of tobacco, which they procure from the Russians.

Their habitations resemble those of the Samoiedians, excepting that their summer huts are in form like a sugar-loaf, covered with the bark of trees, and curiously wrought with horse-hair. The dead are generally left on the spot where they expire, and the survivors seek a new habitation.

Near the lake Baikal are situated the Bratski Tartars, many of whom attain to a considerable knowledge in mechanics and agriculture. Venison and horse-flesh constitute the chief part of their food, but the latter, in general, has the preference. They breed great numbers of horses, as well as other cattle, insomuch, that, by those means, many of them possess considerable property.

The Kamski, who resemble, in customs and manners, the Bratski, inhabit a part situated more to the westward.

The vast desert of Barba, from whence the inhabitants are called Brabinski, lies still farther to the westward. In the summer they remove to the banks of rivers. Their winter habitations, like those in general of these northern climes, are low in the earth; and the roofs, which are raised about two or three feet, are covered with rushes, or the skins of animals.

As the dreary desert of Barba is void of fountain or river, the common drink of the inhabitants, from indispensable necessity, is melted snow. They also drink mares milk, in common with the Tartars in general.

The Mahometan nation along the river Irtysh, possess numerous herds and flocks. They are tributary to Russia, though under governors of their own country. Their dress is after the mode of the ancient Russians; and the women have rings pendant from their noses.

The Ostiocs are situated farther to the west, their country extending not only along the rivers Oby and Jenisea, but others which discharge themselves into those last mentioned. These people have no rice, but subsist on fish, wild fowl, roots, &c. Their habitations resemble the above described. They likewise, in summer, repair to the banks of the rivers, and employ themselves in fishing.

The sledges of the Ostiocs are drawn by dogs, four of which will draw a sledge, with good weight upon it, fifteen leagues in a day. What is remarkable, they



have posts in this country for sledges, as regular as the posts of Europe, with relays of dogs, for travellers to change on their journey, at set distances. The greater hurry a passenger is in, the more dogs they employ.

As to the religion of these people, they have small brazen idols, placed in groves, or on the tops of houses. When they make offerings, they present an animal to the idol, and one of them puts up the petitions of those who brought the sacrifice: he then pierces the beast with an arrow, and they all join in killing him. Then the animal is drawn round the idol, and some of them sprinkle the blood upon it. They then dress the flesh and eat it, shouting and rejoicing.

The Tungusi consist of various tribes, spread thro' different parts of Siberia, and are of the old Scythian race. They are divided into three classes, viz. the Konni Tungusi, or those who use horses; the Oleni Tungusi, or those who use rein-deer; and the Sabatschi Tungusi, or those who make use of dogs.

Both sexes of the Sabatschi Tungusi, who take up their residence between the Lena and the Penschinska Ocean, go naked in summer time, except just having a small piece of skin round their waists. In winter they are cloathed with deer skins. They believe in a superintending Providence, but reverence idols of their own construction. They hang their dead upon the branches of trees, and burn the bones as soon as the flesh rots off, or is devoured by animals.

#### SECTION IV.

##### THE COUNTRY OF THE TSCHUTSKI.

*Their Weapons, Disposition, Persons, Dress, Winter and Summer Habitations, Customs, Canoes, &c.*

**W**HEN Captain Cook first made this land, in August 1778, it was supposed by some, on board the *Resolution*, to be a part of the Island of Alaschka, laid down in Mr. Stæhlin's map; but, from the appearance of the coast, and other circumstances, it was soon conjectured to be rather the country of the Tschutski, or the eastern extremity of Asia, explored by Beer- ing in 1728. In admitting this, however, without farther examination, we must have pronounced Mr. Stæhlin's map, and his account of the New Northern Archipelago, to be either remarkably erroneous, even in latitude, or else to be a mere fiction; a judgement which we would not presume to pass upon a publication so respectably vouched, without producing the most decisive proofs.

This country, lying on the eastern coast of Asia, is bounded, on the south, by the river Anadir, and extends along the shore, to the north and north-east, to 74 deg. of latitude.

Upon Captain Cook's landing, with a party of our people, at this place, thirty or forty men, each of whom was armed with a spontoon, a bow, and arrows, stood drawn up on an eminence near the houses. Three of them came down towards the shore, on the approach of our people, and were so polite as to pull off their caps, and make them low bows. Though this civility was returned, it did not inspire them with sufficient confidence to wait for their landing; for, the instant the boats put ashore, the natives retired. Captain Cook followed them alone, without any thing in his hand, and, by signs and gestures, prevailed on them to stop, and accept some trifling presents. In return for these, they gave him two fox-skins, and a couple of sea-horse teeth. The captain was of opinion, that they had brought these articles down with them, for the purpose of presenting them to him, and that they would have given them him, even if they had expected no return.

They discovered manifest tokens of apprehension and fear, intimating their desire, by signs, that no more of our people should be suffered to come up. On the captain's laying his hand on the shoulder of one of them,

he started back several paces. In proportion as he advanced, they retreated, always in the attitude of being ready to make use of their spears; while those on the eminence were ready to support them with their arrows. Insensibly, however, the captain, and two or three of his companions, introduced themselves among them. The distribution of a few beads among some of them soon created a degree of confidence; so that they were not alarmed, when the party was joined by a few more; and, in a short time, a kind of traffic was entered into. In exchange for tobacco, knives, beads, and other articles, they gave a few arrows, and some of their cloathing: but nothing that our people had to offer, could induce them to part with a spear or a bow. These they held in continual readiness, never quitting them, except at one time, when four or five persons laid theirs down, while they favoured our people with a song and a dance; and even then, they placed them in such a manner, that they could lay hold of them in a moment.

Their arrows were pointed either with stone or bone, but very few of them had barbs; and some of them had a round blunt point. What use these are applied to could not be determined, unless it be to kill small animals without damaging the skin.

Their spontoons, or spears, were of iron or steel, and of European or Asiatic workmanship; and considerable pains had been taken to embellish them with carving, and inlayings of brass, and of a white metal. Those who stood with bows and arrows in their hands, had the spear slung by a leathern strap over their right shoulder. A leathern quiver, slung over their left shoulder, served to contain arrows; and some of these quivers were exceedingly beautiful, being made of red leather, on which was very neat embroidery, and other ornaments. In this, and some instances of their cloathing, they gave proofs of a degree of ingenuity, not to be expected among the inhabitants of so northern a region. The natives were robust and well proportioned. No women or children, of either sex, were observed, nor any aged persons, except one man, whose head was bald, and he was the only one who bore no arms: the others seemed to be select men, and rather under than above the middle age. The elderly man had a black mark across his face, which was not perceived in any others. All of them had their ears perforated, and some had glass beads hanging to them. These were the only fixed ornaments seen about them, for they wore none to their lips.

The dress of these people consisted of a frock, a pair of breeches, a pair of boots, and a pair of gloves, all made of the skins of deer, dogs, seals, and other animals, extremely well dressed, some with the hair or fur on, and others without it. Their hair was apparently black; but their heads were either shaved, or their hair cut close off; and none of them wore beards.

They have their winter and summer habitations: the former are like a vault, the floor of which is sunk below the surface of the earth. One of them, examined by Captain Cook's people, was of an oval figure, about twenty feet in length, and twelve or more in height; the framing consisting of wood, and the ribs of whales, judiciously disposed, and bound together with smaller materials of the same kind. Over this framing, a covering of strong coarse grass was laid, and that again was covered with earth; so that on the outside the house had the appearance of a little hillock, supported by a wall of stone, of the height of three or four feet, which was built round the two sides, and one end. At the other end of the habitation the earth was raised sloping, to walk up to the entrance, which was by a hole in the top of the roof, over that end. The floor was boarded, and under it was a sort of cellar, in which was seen nothing but water. At the end of each house was a vaulted room, which was supposed to be a store-room.

Their summer huts were of a tolerable size, and brought to a kind of point at the top. Slight poles and bones, covered with the skins of sea-animals, composed the framing. The inside of one being examined, there was a fire-place just within the door, where a few wooden



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**HABITATIONS** *and* **PEOPLE** of **TSCHUKTSCHI** on the Coast of Asia.



*Capt. Cook's* Men **SHOOTING SEA HORSES** (on the Ice) for fresh Provision.



wooden vessels were deposited, all very dirty. Their bed-places were close to the side, and occupied about one half of the circuit: some degree of privacy seemed to be observed; for there were several partitions made with skins. The bed and bedding consisted of deer skins, and most of them were clean and dry.

When a visitor comes to see them, he is always presented with the master of the hut's wife or daughter, who hands to him a basin of her own urine, with which the visitor (if among their own people) washes his mouth; and this he is obliged to do, or become not looked upon as a friend.

About the houses were erected several stages ten or twelve feet in height. They were composed entirely of bones, and were apparently intended for drying their fish and skins, which were thus placed out of the reach of their dogs, of which they had great numbers. These dogs are of the fox kind, rather large, and of different colours, with long soft hair resembling wool. They are, in all probability, used for the purpose of drawing their sledges in winter; for it appears that they have sledges, as many of them were seen laid up in one of their winter huts. It is likewise not improbable, that dogs constitute a part of their food, for several lay dead, which had been recently killed.

The canoes of these people resemble those of these northern parts, the form being simple, but calculated for every useful purpose.

From the large bones of fish, and other sea animals, it appeared, that the sea furnished them with the greater part of their subsistence. The country seemed exceeding barren, as our people saw not a tree or shrub. At some distance towards the west they observed a ridge of mountains covered with snow, that had fallen not long before.

Such of these people as live to the northward of the Anadir not being under the dominion of the Russians, are inimical to those who are. The Russians, indeed, have made many strenuous but unsuccessful efforts to bring them under a general subjection.

Our people, on leaving this country, steered to the eastward, in order to make a nearer approach to the American coast; and arriving in their passage at the latitude of 70 deg. 6 min. north, saw an amazing number of sea horses on the ice, and as they were in want of fresh provisions, the boats were dispatched from each ship to procure some. Nine of these animals were brought on board the *Resolution*, which, till this time, were supposed to have been sea cows, nor would the difference have been known, had not two or three men on board, who had been in Greenland, declared what animals these were, and that no person ever eat of them. Notwithstanding this, they served for provisions, and there were few of our people who did not prefer them to salt meat.

The fat of these animals, at first, is as sweet as marrow; but, in a few days, it becomes rancid, unless it is salted, in which state it will keep much longer. The lean flesh is coarse and blackish, and has a strong taste; and the heart is almost as well tasted as that of a bullock. The fat, when melted, affords a great quantity of oil, which burns very well in lamps; and their hides, which are of great thickness, were very useful about the rigging. The teeth, or tusks, of most of them were, at this time, of a very small size; even some of the largest and oldest of these animals had them not exceeding six inches in length. Hence it was concluded that they had lately shed their old teeth.

They lie upon the ice in herds of many hundreds, huddling, like swine, one over the other; and they roar very loud; so that in the night, or when the weather was very foggy, they gave our people notice of the vicinity of the ice, before they could discern it. It was never found that the whole herd were asleep at the same time, some of them being constantly on the watch. These, on the approach of the boat, would awake those that were next to them; and the alarm being thus gradually communicated, the whole herd would presently

be awake. However, they were seldom in a hurry to get away, before they had been once fired at. Then they would fall into the sea, one over the other in the utmost confusion; and, if our people did not happen, at the first discharge, to kill those they fired at, they generally lost them, though mortally wounded.

They did not appear to be so dangerous as some authors have represented them, not even when they were attacked. They are, indeed, more so in appearance, than in reality. Vast multitudes of them would follow, and come close up to the boats; but the flash of a musket in the pan, or even the mere pointing one at them, would send them down in a moment. The female will defend her young ones to the very last, and at the expence of her own life, whether upon the ice or in the water.

There appeared some striking instances of parental affection in these animals. All of them, on the approach of the boats towards the ice, took their young ones under their fins, and attempted to escape with them into the sea. Some, whose cubs were killed or wounded, and left floating upon the surface of the water, rose again, and carried them down, sometimes just as our men were on the point of taking them into the boat; and could be traced bearing them to a considerable distance through the water, which was stained with their blood. They were afterwards observed bringing them, at intervals, above the surface, as if for air, and again plunging under it, with a horrid bellowing. The female, in particular, whose young one had been killed, and taken into the boat, became so furious, that she even struck her two tusks through the bottom of the cutter.

Nor will the young one quit the dam though she has been killed; so that if you destroy one you are sure of the other. The dam, when in the water, holds her young one between her fore fins.

Why this animal should be called a sea-horse is difficult to determine, unless the word be a corruption of the Russian name *Morse*; for they do not in the least resemble a horse. It is, doubtless, the same animal that is found in the Gulph of St. Lawrence, and there called a sea-cow. It is certainly more like a cow than a horse; but this resemblance consists in nothing but the snout. In short, it is an animal not unlike a seal, but incomparably larger. The length of one of them, which was none of the largest, was nine feet four inches from the snout to the tail; the circumference of its body at the shoulder was seven feet ten inches; its circumference near the hinder fins was five feet six inches, and the weight of the carcase, without the head, skin, or entrails, was eight hundred and fifty-four pounds. The head weighed forty-one pounds and an half, and the skin two hundred and five pounds.

Captain Cook's people, in a short time, began to relish these animals, so that the whole stock they had procured was soon expended.

## SECTION V.

*Description of Tobolski, Neivan'skoi, Tom'skoy, and other Places in the Country of Siberia.*

THE capital of this country is Tobolski. It is situated in 58 deg. north latitude, and 67 deg. east longitude. It contains about 15,000 inhabitants, the greatest part of which are Russians, or such as are naturalized. Among the latter are several Mahometan Tartars, who mostly live without the city, to avoid interruption in performing the ceremonies of their religion. These carry on a considerable trade up the river Irtysh, and convey merchandize across Great Tartary quite to China. The city is well fortified, and maintains a strong garrison, under the command of the waywode, or governor of the province, whose prerogative extends almost throughout Siberia. There is a court of equity established for the regulation of both civil



civil and military concerns. There is a convent and several churches, as well as an edifice for the residence of the Muscovite metropolitan, whose diocese extends over the greatest part of the province. It is, however, to be observed, that, to prevent the governor from perverting his power, there is a protector, who ranks next to him, but yet is so far independant of him, that no point of equity can be finally decided without his acquiescence. Most part of the officers, both in the civil and military departments of government, are sent hither from the cities of Moscow and Petersburg.

The city of Tobolski, at the distance of about an English mile, presents an agreeable view, from the radiance of a number of small steeples covered with brass; but on a nearer approach the scene vanishes; and the only buildings worthy of the least notice are, the palaces of the governor and archbishop, the town-hall, and a kind of citadel.

Neiwanskoi, in the province of Tobolski, is worthy of mention, as having a fort; producing valuable brass and copper utensils, and considerable iron works in its vicinity.

There is also, in the province above mentioned, a city called Catherineburg, situated on the river Iset, and well defended. Here is a church, a stone building for public offices, an arsenal, an exchange, and a custom-house. The director of the Siberian mines takes up his residence here, as the central spot; and the suburbs are chiefly inhabited by people who toil in the mines, or are transported hither on criminal conviction. Provisions, in general, are plentiful and cheap.

In the same province, on the river Tura, to the southward, is a place called Tiumen, where there is a stone fort; and without it are five hundred houses, six churches, and a convent. One part of the suburbs of Tiumen contain about two hundred and fifty houses, three stone churches, and a monastery. The others are inhabited by the Mahometan Tartars and Bacharians, as well as Russians, who have a church, as have the former a mosque.

Tomskoy, the capital of a province of that name, is a strong frontier place, situated on the river Tora, and containing about two thousand houses. In the highest part of it stands the castle, built of wood, with fourteen pieces of cannon. There are also in it a cathedral, a court of equity, an arsenal, four churches, a monastery, and a nunnery. Provisions abound here, and a considerable trade is carried on by the inhabitants.

Narim, the capital also of a province of the same name, has a strong fortress, garrisoned by the cossacks, and is situated on the river Oby.

Pohem, a town situated on a river flowing into the Tobol, is pretty well inhabited, and defended by a fortress.

The capital of the province of Jenisei is Jeniseisk, a city of considerable trade, containing three churches, a monastery, a nunnery, an exchange, and about seven or eight hundred houses.

Irkutsk, the capital of a province of the same name, and a bishop's see, is situated near the river Angara, and defended by a fortress. It contains about two thousand good houses, surrounded by pallisadoes, and four churches, two built with stone, and two with wood.

Before we close this part of our account, we shall just hint, that there are several small villages upon the banks of the river Oby, so situated as to afford most pleasing prospects, as well as agreeable subjects for landscapes. From among the rest we shall select Shorskariskoi, Pagost, and Trojeski, and present perspective views of them in the course of our plates.

## SECTION VI.

*Of the Russian Inhabitants of Siberia, their Genius, Manners, Customs, &c.*

**I**F it be admitted as a maxim, according to the opinion of some philosophers, that the differences obvious in various countries, with respect to genius, manners,

and customs, arise from education, and the different constitutions of governments, we may easily account for those of the people we are about to describe, and impute them, with the utmost propriety, to the mode of government under which they live. The Russians, throughout every province and part, whether in Europe or Asia, have an evident similarity of genius, manners, and customs, agreeable to the argument used upon this occasion.

These people, as the constitution tends to oppress, and keep them under slavery and misery, seem addicted to many vices. From the extreme rigour of their climate, they are shut up in hovels the greatest part of the year; and, through the prevalence of sloth and idleness, live in a manner filthy beyond conception. The stench and inconvenience of these hovels must be greatly augmented by their being compelled, through the inclemency of the weather, to exclude the fresh air; notwithstanding which disadvantage, the natives, in general, are robust, muscular, and live to a great age. A mortality, indeed, prevails among the children, particularly those of the common people, of whose families scarcely one third part is ever preserved. This is imputed to the destructive effects of the small-pox, scurvy, and other diseases, insomuch, that it is the concurring opinion of travellers, that unless some measure is adopted to stop their progress, the human species in this part of the world will soon be nearly extinct.

The features of the women in general of this country are not disagreeable, though painting is practised by all ranks and ages. The women of Tobolski are represented as excelling both in features and complexion; as captivating in their looks, and attractive in their mode of dress, having eyes black and large, and adopting a mode of head-dress both graceful and ornamental. They observe a distinction in their dress; the elder women following the Russian fashion, and the younger wearing a Russian robe in the manner of the Polanders.

Their hair hangs down from each side, or behind, their caps are strait, adorned with fringes made of flax, the produce of the place, and curiously interwoven.

Their principal household furniture consists in their beds, of which persons of rank in Tobolski have seldom more than two, one for the husband and wife, the other for the children, the rest of the family sleeping promiscuously upon benches or mats.

That species of refined love which seems to distinguish the natives of our climate is here neither known or felt, as the savage breast cannot be susceptible of it. The women are patient under the correction of their brutal husbands; and such is the prevalence of custom over the manners of these people, that they are represented as courting the hand of chastisement, as a token and indication of affection. No wonder, then, that the softer sex are treated like slaves, and assigned the most menial and servile offices, where every delicate sentiment is banished, and the disposition of the native is as rugged as the climate.

Notwithstanding the rough behaviour of the men in general towards their wives, they treat their daughters with great indulgence. Though they think the attention of married women should be wholly engrossed by their husbands, they admit of the propriety of allowing a licence to girls, in order to afford them an opportunity of becoming wives; and the young females seldom neglect to avail themselves of the indulgence.

Among the liberties allowed the young women of this country, is that of dancing. Both sexes are very expert in these exercises, and frequently exceed the bounds of decency and moderation both in expressions and gestures. They have also other modes of amusement, as swinging upon planks balanced across beams, and putting themselves into mimic and grotesque postures, many tending to lascivious purposes, and evincing a total dissoluteness of manners.

In a country where the inhabitants are contracted in their ideas, enslaved in mind and person, and debarred

that



ASIA.]

that freedom of word and action, which constitutes the glory and happiness of a Briton, the pleasures of society and friendship can be little known. In Siberia, therefore, the contrary principles of reservedness most-ly prevail; the mind is rendered as callous as the body; so that neither the one or the other can be duly impressed by principles of humanity, the grand basis of social enjoyment.

Tho' the inhabitants in general of Siberia profess the religion of the Greek church, and are bigotted in the extreme to its rites and ceremonies, they are addicted to various species of vice and immorality. Not only a general ignorance prevails among the clergy, but a propensity to libertinism and inebriation. But as there are no rules without exception, and a whole body should by no means incur censure or odium from a disagreeable representation of a party, we are bound, in justice and candour, to observe, that there are among them

men of literary abilities, and irreproachable characters. The depravity and ignorance of the sacerdotal order of this people may arise from their want of education, as the higher rank here never enter into the priesthood, so that there is no intermediate state in the body of ecclesiastics; it being composed of the common people, or the sons of the clergy, who are too frequently the most dissolute.

Having given this concise description of the genius, manners, and customs, of the inhabitants of the dreary clime of Siberia, we shall close a scene that cannot but thrill the soul with horror, and excite in the breasts of all whose lot is cast upon a spot fertile, free, and social, the warmest emotions of gratitude to the grand disposer of all things, and will, we trust, inspire such sentiments and influence to such practices, as the knowledge of men and things, the grand aim of all literary pursuits, naturally tends to promote.

## C H A P. II.

## K A M S C H A T K A.

## SECTION I.

*General Account, Geographical Description, Rivers, Soil, and Climate.*

THE peninsula called Kamschatka is bounded, on the east, by that part of the ocean which separates it from America; on the west, by the sea of Okotsk; on the north, by the country of the Koriacks; and on the south, by the Northern Pacific Ocean. It is divided into two parts by a chain of hills stretching from north to south, and from which many rivers derive their source, and discharge themselves into the Pacific Ocean, and the sea of Okotsk. Its latitude is from 52 deg. to 65 deg. north; and its longitude 156 deg. 45 min. east; that is from its southern extremity, which is Cape Lopatka, so denominated from a word signifying the blade-bone of a man, to which it is thought by some to bear a resemblance. According to the late discoveries, the form and shape of this peninsula is like that of a shoe, widening from the toe towards the middle, and narrowing towards the heel, an isthmus, lying between the gulph of Olutorfk and the gulph of Penshink, connecting it with the continent. Its greatest breadth, extending from the river Tigil to that of Kamschatka, is computed at 236 miles, from whence it contracts by degrees towards each extremity.

It has many rivers, but the principal are the Awatska, the Kamschatka, and Bolchoireka. The first derives its source from the mountains situated between the Bolchoireka and a less considerable river called the Bistraia, and maintaining a course of one hundred miles, from north-west to south-east, falls into the bay of Awatska. The river Kamschatka, after winding about three hundred miles from south to north, veers about to the eastward, and in that course empties itself into the ocean. The Bolchoireka, or Great River, so called from *bolchoia*, signifying great, and *reka*, a river, discharges itself into the sea of Okotsk, and is navigable for the Russian galliots, for the space of upwards of five leagues. The lakes in this country are extensive and numerous.

With respect to the soil, climate, natives, manners, customs, &c. of this part of the globe, the most accurate and ample account is evidently comprised in that part of the journal of the voyage to the Pacific Ocean, which, on the demise of the ingenious but unfortunate Captain Cook, was written by Captain King. This, therefore, as most minute and circumstantial, as well as of more latent date than any extant, and consequently

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more conducive to the information and entertainment of our readers, will be our main directory in the course of the present description.

Captain King observes, that, from the first view of the vegetable productions of this northern clime, he was induced to pronounce it barren in the extreme; as, after several researches, upon divers occasions, he could not descry the smallest track that exhibited the verdure of what, in England, is called a good green turf, or seemed capable of cultivation, for the purpose either of grain or pasturage. The whole vegetable prospect seemed confined to stunted trees; and the whole country itself to resemble Newfoundland, more than any other hitherto observed.

After this melancholy view, the gloom was dispersed on seeing, at a place called Paratounca, several stacks of sweet and fine looking hay. Information was received from a Russian officer, that many parts of the peninsula, particularly the banks of the river Kamschatka, were so fertile as to produce grass of considerable growth, which they cut twice in the course of the summer; and moreover, that the hay was of a nutritive quality, and particularly adapted to pasturage. This information, indeed, was confirmed by the size and fatness of several heads of cattle that were sent for the supply of the British mariners; and it was particularly noticed, that the first supply arrived at the close of the winter, and therefore that the ground being then not freed from the snow, the hay had been the only food of the cattle for the seven preceding months.

Agreeable to this description, *Krascheninoff*, a Russian traveller, affirms, that there is no part of the country so fertile, as that which borders on the river Kamschatka, inferring, from experiments made in the cultivation of divers species of grain in that neighbourhood, its superiority in point of soil and climate, to the northern and southern parts, since it yielded a very extraordinary increase. The fertility of this particular spot has been attributed to its situation, being in the widest part of the peninsula, and of course more remote from the sea.

Our British navigators explored this country the beginning of May 1779, when a deep snow covered the whole face of it, and rendered abortive every attempt of the men to cut wood, for the most necessary purposes of firing and food. On the 12th the thaw began to advance greatly, and facilitate their efforts. The snow was then melted from some places on the sides of the hills, and, by the beginning of June, the low lands were in general freed from it. Towards the middle of August, vegetation here seemed to be in the highest perfection,

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perfection; during the remainder of which month, and throughout September, the weather was mild, though changeable. But October no sooner came in, than the new fallen snow overspread the hills, as an omen of the return of that inclement season peculiar to the climate.

Spring cannot be admitted into the account of its seasons; nor can summer be said to contain a space longer than from the middle of June to the middle of September; while autumn is confined to October alone; and stern winter engrosses the whole from that period to the middle of June.

So rigorous is this climate, and so intense the cold, that our ships were frequently closed in with solid masses of ice, to which they could perceive no limits from the mast-head.

The principal town of Kamschatka is Bolcheretsk, the residence of the Russian Governor. It is situated in a low swampy plain, extending to the sea of Okotsk. It lies north of the river Bolchoireka, and in a peninsula, which has been separated from the continent by a large canal.

### SECTION III.

*Natural History. Volcanos. Hot Springs. Productions, Vegetable, Animal, Mineral, &c.*

**I**N Kamschatka there are many volcanos, but only three deserving of notice. The first is that of Awatska, to the northward of the bay of that name. It is a ridge of hills, the base of which extends to the bay. The middle is of an amphitheatrical form, the summits are spiral, and cannot be viewed without amazement and horror. They always emit smoke, but seldom fire. In the summer of the year 1737 was a terrible eruption of this volcano, which, for one day, emitted smoke, and cinders weighing near two pounds. It was followed by a tremendous earthquake in the ensuing October, which, in a very short space of time, was attended with the most alarming and destructive effects to the inhabitants.

The second volcano issues from mountains situated between the river of Kamschatka and that of Tobolski. That from the summit of which the eruption proceeds is lofty, and terminates in spiral rocks. Nothing happened remarkable concerning this volcano, till the year 1739, when it issued a torrent of flames, that destroyed all the neighbouring country. The Russian traveller Krafcheninoff, relates, that the eruption was preceded by a rumbling noise in the woods, which he thought threatened a dreadful storm, till three distinct shocks, at intervals of about a minute each, convinced him of the real cause, as well as obstructed the prosecution of a journey he had undertaken.

The third volcano issues from the top of the highest mountain in the peninsula of Kamschatka. It emits continually a combustible smok, and sometimes large cinders. The most remarkable eruption began September the 25th, 1732, and continued a week, which, with an earthquake that followed it, produced such violent and dreadful effects, as are still remembered with horror by some of the inhabitants.

There are many hot springs in this country, but one of them is very remarkable. It is situated at a small distance from a village called Natchekin. There arises a steam from it, as from a boiling cauldron; and our people, on approaching it, perceived a strong sulphurous effluvia. A basin, of about three feet in diameter, is formed by the main spring; besides which, there are several springs, of equal heat, in the adjacent ground; by which means the whole spot, consisting of about an acre, was so very hot, that it was impossible to remain two minutes in the same place.

Our people were informed by the natives, that great cures had been effected by this bath, in rheumatism, scorbutic ulcers, swelled and contracted joints, and many other disorders. Where these springs flow, the

ground is on a gentle ascent, having a green hill of a moderate size behind it. Some plants seemed to thrive here with great luxuriance, amongst which was the wild garlick.

There is a mountain situated near a river called Paudja, from the summit of which falls a cataract of boiling water with a tremendous noise. Thence proceeding for a considerable space, it bubbles up the height of a foot, till it is discharged into several lakes, upon which are many islands. This mountain produces stones of colours beautifully variegated, which, though the mere effect of the operation of the different powers of heat, humidity, and friction, are held in high estimation by the natives.

In this peninsula is choice of timber, adapted to various purposes; shrubs of divers kinds, and several excellent plants of medicinal qualities. Of the chief of these we shall treat distinctly, according to the tenor of the directory we hold in view.

The trees, of which the nature, qualities, and use, are particularly mentioned, are the birch and the alder. The bark of the last is used for staining leather. Of the birch, which, according to the account of our latest circumnavigators, was the most common that came under their notice, they observed three kinds. Two of them are fit for timber, and vary only in the texture and colour of the bark. The third is low in stature. The natives convert this tree to a diversity of purposes. They drink, without mixture, the liquor which it yields, on tapping, in great abundance: and our countrymen, upon trial, found it pleasant and refreshing, but rather purgative. Vessels, appropriated to domestic uses in general, are made of the bark; and of the wood are formed their sledges and canoes.

Various are the shrubs of this country, and as various their productions. There are the juniper, the mountain-ash, the wild rose-tree, the raspberry bush, together with a variety of other bushes, bearing blueberries of two kinds, oval and round, partridge-berries, cran-berries, crow-berries, and black-berries, which the natives pluck at proper seasons, and preserve by boiling them into a consistence, but without sugar. These berries form a considerable part of their winter store; and afford a sauce to their dried and salt fish. They are powerful correctives of this saline food; salutary in many other respects, and afford a decoction for their common drink.

Wild celery, angelica, chervil, garlick, onions, with other wholesome productions of the vegetable kind, were likewise discovered upon this spot; and scattered here and there good turnips and turnip-radishes. Though this appeared the utmost extent of what may be called the garden culture, it is thence reasonable to infer, that many common and useful articles, such as carrots, parsnips, beet, and the like, as well as potatoes, might be raised on the same soil, and in the same degree of perfection.

As the above account of vegetable productions is confined to the particular spots that fell within the notice of the navigators under immediate consideration, it is proper to observe, that the cultivation of gardens is more generally and sedulously attended to in the neighbourhood of the river Kamschatka, the most fertile part of the country, (as before observed,) and evidently with very considerable advantage. But we pass on to the description of two plants, which, from their singular utility, must not be unnoticed. Of these the fruit is called by the natives *farana*. The stem, which is about the size of that of the tulip, and rises about the height of five inches, is of a purple colour towards the bottom, and green higher up. There sprouts from it two tiers of leaves, of an oval shape; the lower consisting of three leaves, the uppermost of four, in the form of a cross. A single flower, of a dark red colour, like that of the narcissus, only much smaller, grows from the top of the stalk. The root is bulbous, and resembles, in form, that of garlick, being much of the same size, but more round, and having likewise four or five cloves hanging together.



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together. The plant springs up without culture, and is found in vast plenty. It is the province of the women to gather the roots in the beginning of August, dry them in the sun, and preserve them for the winter's provision. The harvest sometimes proving scanty suggested a remark on the singular bounty of Providence towards these people, as it was observable, that those seasons in which they failed of a complete supply of *sarana*, were ever most favourable for fishing; and, on the contrary, that a deficiency in the latter instance, was always compensated by a redundancy in the former. The *sarana* is used in cookery, and various ways: being baked and powdered, it is a good substitute for meal of every kind. It is very nutritive, has an agreeable flavour, and does not pall the appetite. This useful plant grows also at Onalashka, and makes an essential part of the diet of the natives, as it does of those of Kamtschatka.

The other plant which merits particular attention is called the *sweet-grass*. It fell under the observation of our navigators in the month of May, being then about the height of a foot and an half, covered with a white down, resembling the hoar-frost, and easily shaken off. The taste was very sweet, though warm and pungent. The stalk is hollow, and consists of four joints, from each of which spring large leaves. It is six feet high when in a state of maturity.

The natives formerly used this plant chiefly in cookery; but since the country became subject to the Russians, it has been converted to the purpose of distillation. Having been collected and duly prepared by the women, the spirit is extracted from it by the following process. They first steep bundles of it in hot water, then ferment it in a vessel, by means of the berries of the *gimolost*, or of the *golubitsa*, being careful to close up the porous parts of the vessel, and keep it in a warm place during the time of fermentation, which is generally attended with a considerable noise, and agitation of the vessel which contains it. Having drawn off the first liquor, they pour on more hot, and proceed to a second fermentation in the same manner. This done, both herbs and liquor are put into a copper still, and the spirit is extracted by the usual mode of distillation. The liquor thus produced is as strong as any of our spirit, and called by the natives *raka*.

Notwithstanding, from what has been observed, it may be presumed, that the cultivation of this peninsula might be so improved, as to conduce more essentially to the benefit of the inhabitants than in its present state, it must be acknowledged, that its opulence consists in the animals it produces, and that no labour is so beneficial to them, as that of their furrieries; so that we proceed to a description of the animals that respectively furnish the same.

The country abounds with foxes, which are of different colours, and the most general objects of pursuit. Their fur is superior in quality to those in any other part of Siberia or all America. The dark-chestnut and blue-breasted foxes are in general so crafty as to elude the artifices of the hunters, their sagacity exceeding that of the other species. Bows and arrows were used in the chase by the Kamtschadales, before the Russians visited their country; but since they introduced fire-arms, almost every individual is furnished with a rifle-barrel gun, which, though they are by no means expert marksmen, are found much superior to the former weapons of the chase.

The grand source of wealth of this peninsula may be said to be derived from the *zibeline*, or sable. Those found near the rivers Tigil and Ouka are deemed the best. They are sold at a high price, and exceed those of any other part of the globe. The flesh is esteemed very delicate food by the natives. In hunting for these animals is used a rifle-barrel gun, to shoot them on the trees; a net to surround the hollow trees in which they take refuge; and a number of bricks put heated into the cavities to smother them out.

According to the account of our latest navigators, the *foat*, or ermine, is not much valued, and neglected by

the hunters because the fur is deemed but ordinary. The fur of the *gulo*, or glutton, is here held in the highest estimation, and considered by the natives as the principal ornament of their attire.

There are black and white bears; the first are very common. It is observed by travellers, that these animals never attack a man, unless they find him asleep, when they tear the scalp off the back part of his head, and sometimes destroy him. Their skins are converted to divers purposes of dress and furniture, and their flesh considered as a delicious repast.

Two white bears appearing in the water, some of our people immediately pursued them in the jolly boat, and were so fortunate as to kill them both. The larger one, which was in all probability the dam of the younger, being shot, the other would not leave it, though it might have escaped with ease on the ice, while the men were re-loading their muskets; but continued swimming about till, after having been several times fired upon, it was shot dead. The length of the larger one, from the snout to the end of the tail, was seven feet two inches; its circumference, near the fore legs, was four feet ten inches; the height of the shoulders was four feet three inches; and the breadth of the fore-paw was ten inches. The weight of its four quarters was four hundred and thirty-six pounds. The four quarters of the smallest weighed two hundred and fifty-six pounds.

These animals furnished some good meals of fresh meat. Their flesh, indeed, had a strong fishy taste, but was infinitely superior to that of the sea-horse; which, however, our people were persuaded, with no great difficulty, to prefer to their salted provisions.

In the forests are wolves, as well as lynxes, boars, elks, and a kind of stag resembling the fallow-deer. There is also the rein-deer, both wild and tame, in several parts of the peninsula; and it has been deemed matter of wonder, that the inhabitants have never, after the example of their neighbours to the north and eastward, availed themselves of these animals for the convenience of carriage. The only specious cause that can be assigned is, that their dogs are of great utility in drawing their sledges over the snow; nor do they scarcely ever lose their way in the most severe and gloomy season. Towards the end of May they are released from their labour, and left to provide for themselves during the summer; and what appears extraordinary, as soon as the snow begins to fall, they return to their respective owners. Their winter food consists entirely of the head, entrails, and back-bones of salmon, which are reserved and dried for the purpose. They are remarkable for being of extraordinary size and strength.

The earless marmot, or mountain rat, is a beautiful creature, much smaller than a squirrel, and, like that animal, feeds upon roots and berries, sitting upon its hind legs whilst it eats, and holding the food to its mouth with the paw. Like the plumage of some birds, when it is viewed in different lights, it appears to be of various colours.

The last animal we shall mention is the *argali*, or wild mountain-sheep, with which, though supposed unknown in Europe (except in Corsica and Sardinia) this country abounds. In skin it resembles the deer; but in gait and general appearance the goat. The horns are remarkable, being not only twisted, but weighing, when at full growth, from twenty-five to thirty pounds, which, in running, the animal rests upon its back. They are converted to divers necessary uses, and particularly spoons, cups, and platters. Their flesh affords very agreeable and nourishing food.

Kamtschatka abounds with birds of various kinds, as eagles, hawks, pelicans, swans, geese, widgeons, ducks, cuckows, magpies, snipes, partridges, &c. There is also a great variety of sea-fowl on the coast and bays of this country: as, the sea-eagle, and a kind of wild duck of beautiful plumage; it has a most singular cry, so expressive and melodious, that a musical traveller took a scale from it, adapted to the word *a-an-gitche*, a name given by the natives to express its cry.

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According to the Russian voyagers a great variety of amphibious animals are found on this coast. There is the sea-cow, of prodigious length, and immense bulk, with a skin almost impenetrable. The flesh, when young, is agreeable to the palate. This animal is caught by an iron hook struck into it by some men in a small vessel, after which it is drawn gradually to the land by a rope held by people on shore, while those in the vessel tear the creature with instruments in several parts of the body till it expires. There are also sea-horses and sea-cats. Of the latter the male and female differ so much in form and disposition, that they might be taken for different animals. The male is of hideous aspect, and ferocious in the extreme; the female, mild, inoffensive and timid.

The Bay of Awatka abounds with seals, which are taken by various artifices. They are said to pursue the fish which are their prey into fresh water, and to be found in most lakes near the sea.

Sea otters are said to have abounded formerly in this peninsula; but since the Russians have opened a trade for their skins to China, where they fetch a very high price, by those means the country is almost clear of them.

The grand article of life in this peninsula is fish, with which it is supplied in so abundant a degree as to merit the appellation of the "staff of life." They derive, indeed, very salutary effects from divers wholesome roots and berries, that act as correctives of those putrescent qualities with which their dried fish must be necessarily attended. Here are whales from seven to fifteen fathom long, which are converted to a variety of uses. The skin answers the same purposes as leather does in England, being appropriated to making shoes, straps, thongs, and other necessary articles. They eat the flesh and preserve the fat for culinary uses, and the supply of their lamps. In short, the whiskers, bones, entrails, nerves, veins, and other parts, have their particular uses, as proofs of the bounty of Providence displayed in every quarter of the globe.

They have vast quantities of excellent flat fish of divers kinds, as also trout and herrings. The latter, about the close of May, swarm upon the coast, but do not remain long. The cod season comes in with the month of June, and that fish serves for a winter store. But the chief dependance of the natives of Kamschatka is the salmon fishery. Of this delicate fish naturalists inform us, there are all the different species to be found on the coast. They are in great variety with respect to size and colour, and each distinct species is confined to the same river in which they were bred. The Kamschadales hold the salmon in a degree of veneration, and we are informed by our voyagers, that when they presented them with one of the first caught in the season, they were given to understand, it was the greatest compliment they could possibly pay them. The store salmon is mostly dried, but rarely salted. It is eaten either whole or reduced to powder, and in each state is agreeable to the palate. The head, entrails, bones, &c. are reserved for the winter provision of the dogs, which, in that inclement season, draw their sledges. It is to be observed, that shoals of fish harbour in the different rivers of Kamschatka during this season, which, when the ice begins to break, attempt to get to sea. But the natives watch the opportunity, and take great numbers in nets prepared for the purpose; some they dry and reserve for food, and from others they extract oil, which they appropriate to divers necessary purposes.

With respect to insects, there are clouds of locusts, gnats, and dragon flies. The latter greatly annoy the inhabitants.

In many parts of this peninsula mines of iron and copper have been discovered. The iron ore has been found to be compact, of a yellow hue tinged with red, and in some parts black. Metallic particles have been observed more compact than the rest of the ore. The ore, in its crude state, could not be attracted by the load stone, but became so, in a small degree when cal-

cined. The copper mines are, in most respects, like some of those on the Rappahannock mountains, the ore being of a beautiful colour, and capable of being polished.

#### SECTION IV.

*Of the natives; their origin, discovery, numbers and present state. Russian commerce.*

THE people now inhabiting Kamschatka may be considered as forming three distinct nations. The natives, or Kamschadales, who dwell in the southern part of the peninsula; the Koreki, who inhabit the northern part; and the Kuriles, who occupy the islands extending southward of Japan.

An ingenious traveller, some time resident in this country, after much investigation, affirms, that the true Kamschadales have, for many ages, peopled this peninsula, and that they derived their origin from the Mungalians.

The first discovery of Kamschatka is attributed to Feodor Alexeieff, a Russian merchant, who, in company with seven other vessels, sailed nearly round the peninsula of the Tschutski about the year 1648. It is said, that losing sight of the rest in a storm, he was driven by stress of weather upon the coast of Kamschatka, where he wintered, and that the ensuing summer he sailed about the promontory of Lopatka into the sea of Okotsk, and entered the mouth of the Tigil, but that he and his companions were cut off in attempting to pass from thence by land to the Anadirsk. As these discoverers, however, did not survive the attempt, and could not possibly make any report of their transactions, Volodimir Atlassoff, a Cossack, stands for the first acknowledged discoverer of this peninsula.

Being sent from the fort of Jakutsk in the year 1697 as commissary from the Russians, for the purpose of exploring and subjecting these remote countries, he penetrated, in the year 1699, into the heart of the peninsula, gained the Tigil, and having exacted a tribute of furs, crossed from thence to the river Kamschatka, on which he built a town called Verchenei, where he left a garrison of sixteen Cossacks, and returned to the fort of Jakutsk in 1700, with an immense tribute of the choicest furs.

At length Atlassoff fell into disgrace, was seized on at Jakutsk, and thrown into prison, in consequence of a remonstrance to the Russian court from the proprietors of a bark laden with Chinese merchandise, which he had met with on the river Tunguski, and pillaged.

During his confinement several commissaries were sent into Kamschatka with various success, till at length, in 1706, he was reinstated in his command, and being sent upon a second expedition to Kamschatka, perverted the power vested in him, and by acts of complicated cruelty and injustice not only excited the aversion of the people to their governors in general, but caused his own Cossacks to mutiny, and insist on the appointment of another commander. The Cossacks having gained their point in the degradation of their countryman, not only seized upon his effects, but proceeded to a general plunder, laid aside all restraint, and baffled all the efforts of succeeding commanders to reduce them to military discipline. Three of these were assassinated, and the Cossacks spurning the Russian government, plundered and massacred the natives at pleasure, so that the country, from that period, exhibited one scene of bloodshed, and revolts, between parties espousing different interests, till the grand revolt of the Kamschadales in the year 1731.

Notwithstanding the suppression of the rebellion tended greatly to depopulate the country, according to information received by our latest voyagers, it became, in process of time, more populous than ever, till, in the year 1767, the small-pox raged with all the violence of a plague, and threatened an almost total extirpation. Our voyagers were eye-witnesses of its devastation, in the



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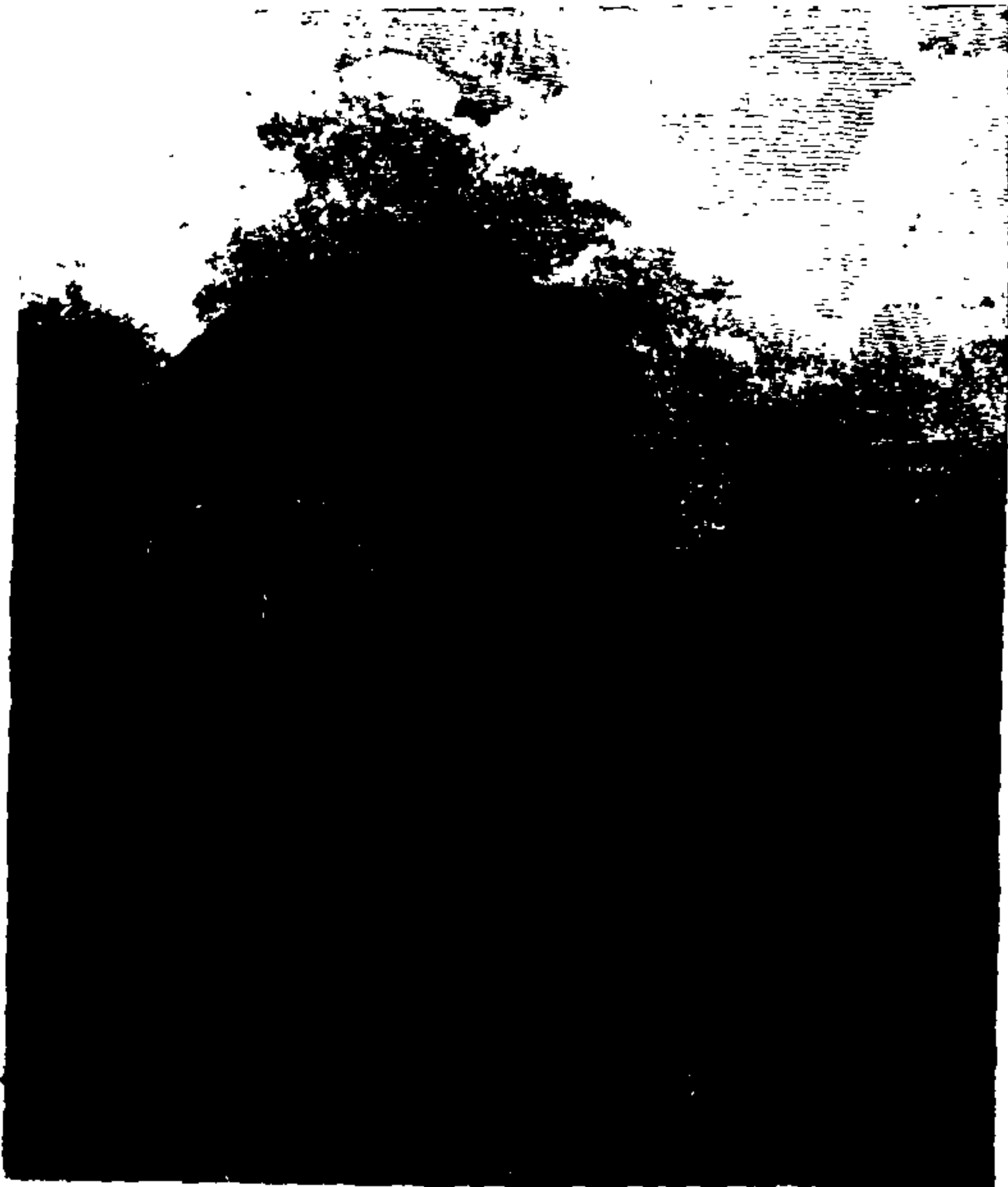


*Winter Habitations of the Peasants of Kamtschatka.*



*Summer Habitations of the Superior People of Kamtschatka.*





A WOMAN of OONALASHKA .



A MAN of OONALASHKA .



A MAN of KAMTSCHATKA .



A WOMAN of KAMTSCHATKA .



the observation of places almost desolate; which, they were informed, had been fully inhabited. According to the account of a Russian officer resident in the country, there were not in the whole more than 3000 that paid tribute, and those included the inhabitants of the Kurile Islands.

The Russian government is both lenient and equitable in this country; the tribute exacted is very inconsiderable; and it must be observed, to the honour of the Russians, that they have bestowed great pains in converting the natives to christianity, which have been attended with great success. To further this benevolent design, missionaries are appointed, and schools established, for the gratuitous instruction of both natives and Cossacks in the Russian language, in order to teach them the rites of the religion of the Greek church.

The principal commerce of Kamschatka, as far as respects the line of exportation, consists in the furs, and is carried on by a company of merchants under the immediate patronage of the Empress of Russia. The members wear a medal as a badge of honorary distinction. The fur business was formerly transacted by way of barter, but of late they deal for ready money only, by which means a considerable quantity of specie circulates in this place, though apparently so poor.

Various are the articles of importation, nor are they confined to Russian manufactures, but include the produce of England, Holland, Tartary, and China. They consist of wearing apparel, domestic utensils, alimentary and other useful and necessary particulars. The merchants derive great profit from them in general; but the fur trade upon the frontiers of China is attended with the highest advantage. The duties upon the whole of the exports and imports could not be ascertained; but the tribute, according to the account of the Russian governor, amounts, in value, to ten thousand rubles annually.

The grand mart for furs is the islands situate between Kamschatka and America, discovered in 1741, by Captain Beering. From thence the sea-otter skins, the most important branch of the fur trade, are produced. Being subject to the Russian government, the merchants have settlements upon them, and appoint residentiary agents, for the purpose of carrying on a commerce with the natives; so that considerable advantages mutually result from their intercourse.

## SECTION V.

*Persons, Dress, Habitations, Manners, Customs, and Religion of the People of Kamschatka.*

**T**HE Kamschadales are in stature much below the common size, which has been judiciously attributed to their generally entering into the conjugal state at the early age of thirteen or fourteen years. They resemble the other inhabitants of Siberia in most instances, excepting that their visages are somewhat shorter, their mouths larger, and their cheeks fuller. Their hair is dark, their eyes are hollow, and the remarkable swarthiness of their complexion is attributed to the power of the sun reflecting from the snow; to obviate the effects of which, those who are obliged to be in the woods, cover their faces with a kind of netting; for this refraction injures not only the complexion, but the eyesight.

They are in general exceeding slovenly, neglecting to wash themselves, comb their hair, (though some pains are bestowed by both sexes in plaiting it,) or cutting their nails. They eat of the most putrid and filthy commodities, out of bowls and troughs with their very dogs, nor do they even wash them afterwards.

The dress of the natives of this peninsula consists of the skins of divers animals, with the fur outwards. They wear, in general, two garments, the sleeves of the outer reaching down to their knees. They have boots of dog or deer skin, with the hair innermost.

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Also a fur cap, or hood, which serves to cover the head in bad weather. The dress of the men and women are nearly the same. The coat, or rather waistcoat, of the latter, fits close to their bodies, and is decorated with slips of red, blue, and yellow cloth, and sometimes ribbon or woollen list. A kind of petticoat is joined to this waistcoat, that comes half way down the leg. The women let their hair grow much longer than the men. They plait it, and hang brass trinkets to it. The Russians, in general, wear the European dress throughout the different parts of Siberia.

There is, however, distinctions in their dresses, and particularly those of the women, some of which are gay and pleasing. There is the common dress, composed of common materials; the holiday dress, rather more decorated; and the grandest dress, consisting of a loose robe of white nankeen, gathered close round the neck, and fastened with a silk collar. A short jacket, without sleeves; is worn over this, consisting of different coloured nankeens; and they have petticoats made of a slight Chinese silk. Their shifts, which are also made of silk, have sleeves extending to the wrists; and their heads are bound with coloured silk handkerchiefs, which entirely conceal the hair of the married women; but the unmarried ones place the handkerchief under the hair, permitting it to flow loosely down the shoulders.

The habitations of the Kamschadales are of three kinds; the first adapted to the winter, the second to the summer, and the third of Russian introduction, and inhabited chiefly by the opulent. The winter habitations, called *jourts*, are under ground, to the depth of about six feet. They are covered with grass or earth, and sometimes with the skins of the animals they have killed in the field, which, being undressed, cause a most nauseous stench. Some of the huts, indeed, are covered with mats, and also lined with them. There is a cavity in the center, which serves the purposes of chimney, window, and entrance. They pass in and out by the means of a pole (instead of a ladder) with notches just deep enough to rest the toe upon. They have platforms made of boards, raised about six inches from the ground, which they use as seats, and on which they repose themselves, after strewing them with mats or skins. Near one corner is the fire-place, and the opposite side is set apart for the reception of provisions and culinary utensils. Our European voyagers found these *jourts* in general so warm, as to render any considerable stay in them intolerable. It is to be observed, that several families live together in one *jourt*. They take up their residence in them about the middle of October, and usually continue in them till about the middle of May.

Their summer habitations, called *balagans*, are built on the surface of the earth, and constructed with more regularity than the *jourts*. They are raised on pillars about thirteen feet high from the surface, with beams thrown across them, on which is fixed a floor, with a roof rising from each side to a central point. It is found necessary to raise the summer habitations to this height, to secure the inhabitants from the danger of wild beasts. The *balagans* have two doors opposite each other, and they ascend to them by the same kind of ladders as they use in the *jourts*. The lower part, which is entirely open, is set apart for the purpose of drying fish, roots, vegetables, and other articles of winter provision.

The third and last, of the Russian introduction, are the log-houses, called here *ibas*. They are raised upon long timbers piled horizontally; the ends are set into one another, and seams filled up or caulked with moss. The roof slopes like our cottages, and is thatched with coarse grass or rushes. There are three divisions or separate apartments in them. The first runs the whole width and height of the habitation, and is appropriated to the reception of the more bulky articles, such as sledges, harness, and domestic utensils that are weighty and cumbrous. The next is the middle and most com-

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modious



modious apartment, furnished with benches for the purposes of eating and repose. The last is the kitchen, half of which is taken up by the oven or fire-place, and so contrived in point of situation, as to convey heat to that and the middle apartment at the same time. In each apartment are two small windows. The beams and boards are smoothed as well as possible with a hatchet, (for they know not the use of the plane,) and these, from the effects of the smoke, become very black and shining.

A town is called by the natives an *ostrag*, and consists of the three several habitations described; but the *bahugans* are most numerous. Our late voyagers observe, that they never met, in the course of their travels in this country, with any kind of habitation detached from a town or *ostrag*.

Their marriage ceremonies are as singular as many others of their customs. When a man fixes his affection upon a female, he binds himself to the service of the parents for a limited time, at the expiration of which, he either obtains their consent to marry her, or a requittal for his services upon dismissal. If he gets consent, they proceed to the nuptial ceremonies, which consist in the bridegroom's stripping the bride of her cloaths, which are purposely bound so fast with straps, girdles, and other ligaments, as to render it a very difficult task to accomplish his design. The bride is assisted against his efforts by the interposition of several women, notwithstanding which he persists in his purpose, till her exclamations bring them all upon him, and he is subjected to very rough treatment, and exhibits several tokens of their indignation. At length the bride, moved with pity for his situation, and the women abating of their fury, the man gains his point, and retiring to a short distance, is called back in a plaintive tone by the bride, who confesses his conquest over her. Here ends the ceremony; and the happy pair, the ensuing day, proceed to the habitation of the husband. In the course of a week they pay a visit to the parents of the wife, the relations of both parties are assembled, and the marriage is celebrated with great festivity. Some men marry three wives, who generally live together in an amicable manner, and (what to us must appear most extraordinary) are seldom or ever jealous. When the women go abroad, they veil their faces; and if they meet a man, and cannot get out of the way, turn their backs to him till he has passed by. Though the very attempt in a woman to procure abortion is judged a capital crime, yet when twins are brought into the world, one of the innocents must be destroyed. Infants, as soon as they come to stand, are left to themselves by the mother, who suffers them to roll on the ground any where. They go in common half naked, and begin to walk at a time that, in Europe, a child would hardly be able to stand. Soon after they begin to run about the snow.

When one of the natives seeks the friendship of another, he invites him to his hut, which is made very hot for his reception, and he no sooner enters than both strip themselves naked. The master of the hut then sets before his guest great plenty of his best provisions, and, while he is eating, throws water upon red hot stones, till the heat of the place becomes insupportable. The visitor strives to bear it, and to eat up all the victuals, while the master of the hut endeavours to oblige him to complain of the heat, and to desist from eating. He eats nothing himself, but is allowed even to leave the hut, though the visitor is not suffered to stir till he confesses that he is overcome. They usually eat so much at these feasts, that, for two or three days, they can scarcely move, or bear the sight of victuals. At length the visitor, being unable to eat any more, purchases his dismissal with presents of cloaths, dogs, or whatever the master of the hut likes, and, in return, receives others of no value. But if the man who has obtained this advantage over his friend, does not soon return the visit, the guest pays him another, and then it is his turn to make him such presents as he is able;

and if he makes him none, it is considered as the grossest affront; the man himself will be his enemy, and nobody else will live in friendship with him.

Sometimes one village entertains another, either upon account of a wedding, or their having had great success in hunting or fishing. The master of the hut endeavours to make his guests sick with eating, and sometimes gives them a liquor made of a large mushroom, prepared with the juice of a willow, which intoxicates them in so strange a manner, that they commit a thousand extravagancies; and if the dose be too large, it sometimes proves fatal, and those who are thus intoxicated, die raving mad.

The mirth of the women consists in jesting and singing. At first they begin to sing very low, giving a gentle motion to their hands; but by degrees raise their voice, and increase their motion, till they are out of breath. Their only musical instrument is the flute, upon which they play very poorly. A stranger no sooner comes to Kamtschatka, than they give him a new name, and, at their entertainments, mimic all his actions. They have also professed buffoons, but their wit is highly indecent. Their dances are very singular; nor is it possible to convey an adequate idea of this uncouth exhibition. The figure of the Russian dance resembles those of our hornpipes, and consists of one, two, or four performers at a time. Their steps are exceedingly short and quick, their feet being raised but a very little way from the ground: their arms are hung down close to the sides, the body being kept, the whole time, erect and immovable, except when the performers pass each other, when the hand is suddenly raised with an awkward motion. But, if the Russian dance is unmeaning and ridiculous, the Kamtschadale is infinitely more so. The principal aim, in their performances, is to represent the clumsy gestures of the bear, which the inhabitants of this country have frequent opportunities of observing in various situations. To describe the awkward postures exhibited on these occasions, would appear tedious and uninteresting. In general, however, the body is bowed, and the knees bent, whilst the arms are employed in imitating the motions of that awkward animal.

There prevails with some of the Kamtschadales a shocking custom, not only of neglecting the burial of their dead, but giving their carcases to the dogs, absurdly alledging, that as the deceased are thus devoured by dogs, they will thereby ensure to themselves a pleasant carriage in sledges drawn by fine dogs in the other world. This horrid practice, however, does not now prevail (though it formerly did) universally, some having the humanity at least to leave the dead in their hut, and go in quest of a new habitation. They always throw away the cloaths of the deceased, from a persuasion, that whoever should wear them would soon meet with the same fate.

The natives of this peninsula always travel in sledges. The length of the body of the sledge is about four feet and a half, and the breadth one foot. It is made in the form of a crescent, of light tough wood, fastened together with wicker-work; and those of the principal people are elegantly stained with red and blue, the seat being covered with furs or bear skins. It has four legs, about two feet in height, resting on two long flat pieces of wood, of the breadth of five or six inches, which extend a foot beyond the body of the sledge at each end. These run up before somewhat like a skait, and are shod with the bone of some sea animal. The carriage is ornamented, at the fore part, with tassels of coloured cloth, and leather thongs. It has a cross-bar, to which the harness is joined; and links of iron, or small bells, are hanging to it, which, by the jingling, is supposed to encourage the dogs. They seldom carry more than one person at a time, who sits aside, with his feet on the lower part of the sledge, having his baggage and provisions in a bundle behind him. The usual number of dogs employed in drawing this carriage, is four, though very lately they have begun to use five. The reins being





*( Mode of travelling at Kamtschatka in Winter. )*



*The Ostiack method of travelling in Winter. )*



being fastened to the collar, instead of the head, have no great command, and are therefore usually hung upon the sledge, the driver depending principally upon their obedience to his voice. Great care and attention are consequently used in training up the leader, which frequently becomes very valuable on account of his steadiness and docility; the sum of forty rubles (or ten pounds) being no unusual price for one of them. The rider has also a crooked stick, answering the purpose both of whip and reins, with which, by striking in the snow, he can regulate the speed of the dogs, or even stop them at his pleasure. When they are inattentive to their duty, he often chastises them by throwing it at them. The dexterity of the riders in picking this stick up again, is very remarkable, and is the most difficult manœuvre in the exercise of their profession. Nor is it, indeed, surprising that they should be skilful in a practice in which they are so materially interested; for they assured our people, that if a driver should happen to lose his stick, the dogs immediately discover it; and, unless their leader is both steady and resolute, they will instantly set off full speed, and never stop till their strength is exhausted; or till the carriage is overturned and dashed to pieces, or hurried down a precipice, when all are buried in the snow. The accounts of the speed of these animals, and of the hardships and fatigues they suffer, would have appeared incredible, had they not been supported by the greatest authority. Some of the English were witnesses of the extraordinary expedition with which the messenger returned, who had been dispatched to Bolcheretsk with the news of their arrival at St. Peter and St. Paul's, though the snow was exceedingly soft. The governor of Kamtschatka assured them, that this journey was usually performed in two days and a half; and that he had once received an express from that harbour in twenty-three hours.

During the winter the dogs are fed on the offals of dried and stinking fish; and even this miserable food is withheld from them a day before they set out on a journey; and they are not permitted to eat a morsel of any thing till they arrive at the end of it. They are frequently kept fasting for two entire days, in which time they will perform a journey of great extent. During the preparation for the journey, and the lashing of the baggage upon the sledges, these animals make a horrid howling; but when they are yoked, and ready for travelling, they set up a cheerful yelp, which ceases the instant they march off.

The principal diversion of the natives is that of bear-hunting, which is followed about sun-set. Having found out the track of the animals, and fixed upon a convenient spot for concealment, the hunters point their firelocks in a proper direction. They afterwards kneel or lie down, as circumstances may require, and having their bear-spears in readiness, wait the arrival of their game. On the discharge of the piece, the enraged animal makes immediately towards the place from whence the sound and smoke issue, and furiously attacks his adversaries. If he should not happen to fall, and they have not sufficient time to reload their pieces, they immediately prepare to receive him upon their spears, their safety depending, in a great measure, on their giving him a mortal stab as he advances towards them. Should he parry the thrust, and break in upon his opponents, the conflict becomes dreadful, and it is seldom that the loss of a single life will satisfy the beast's revenge.

The diversion of bear-hunting is particularly dangerous at two seasons of the year. In the spring, when they first issue from their caves, after having subsisted the whole winter (as the natives positively assert) solely on sucking their paws, they become exceedingly famished, and growing fierce and savage in proportion; pursue the inhabitants by the scent, and prowling about at a distance from their usual tracks, dart upon them unawares; so that the natives having no idea of shooting flying, or even running, they fall a sacrifice to their rapacity.

The time of their copulation, which is towards the close of the year, is another dangerous season. The hunters never presume to fire at a young bear if the dam is on the spot, as, if the cub happens to be killed, she becomes enraged to an immoderate degree, and is sure to be revenged on the offender, or die in the attempt. If the dam should fall, the cub continues by her side, exhibiting, by the most affecting gestures and motions, the most poignant affliction. The hunters, instead of commiserating their distress, embrace the opportunities of destroying them. The natives affirm that the sagacity of the bears is as extraordinary as their natural affection.

Before the people of Kamtschatka were acquainted with fire-arms, it is said they poisoned their spears and arrows with a juice extracted from the root of the *azgate*, and that the wound was inevitable death. The Tschutski are reported to use the same drug for the same purpose.

The dressing the skins of seals, beavers, dogs, &c. constitutes part of their employment. The mode is, first to wet and spread them out, then with stones fixed in wood to scrape off all the fat. They then rub them with caviare, roll them together, and tread on them. Afterwards they scrape them again, and repeat the first part of their process till the skin is thoroughly cleaned and rendered soft. In the summer the men are occupied in collecting the necessaries of life, and laying up a store for the ensuing winter's provision. The women are employed in making shoes, sewing clothes, dyeing skins, and making glue of the dried skins of fishes, and particularly of the whale.

The Kamtschadales are timid and pusillanimous, and, from an innate kind of stupidity, seem to despise life. They never attack an enemy openly unless constrained, but steal privately to their habitations, and there exercise the most horrid barbarities, cutting them to pieces, and even tearing out their entrails with savage triumph and shouts of joy. When they hear of the approach of a foe they retire to some mountain, and fortify it as strong as possible: if it appears that the enemy are like to get the better, they murder their wives and children, and then encounter their assailants with a fury bordering on phrenzy; and when overpowered sell their lives as dear as possible.

Though many of these people adopt the Russian manners, despise the customs of their country, and have been instructed in the Christian religion by the Russian missionaries, they have, in general, a very imperfect idea of a Supreme Being. They think the woods and burning mountains are inhabited by evil spirits, to which, from motives of fear, they make considerable offerings, and some of them have idols in their huts, while others reverence some particular animals from which they apprehend danger.

The law of retaliation is strictly observed by them: if one man takes away the life of another, the relations of the deceased avenge themselves upon the murderer in his destruction. Theft is punished by depriving the thief of his fingers.

They are liable to a variety of diseases, some hereditary, others the effects of intemperance and debauchery. Roots and herbs are their general antidotes, excepting in a disorder called the *shushutch*, which is a kind of scab that encompasses the body under the ribs, like a girdle; when this does not suppurate, and fall off, it is mortal; and they assert, that every one has it once in life. To promote suppuration, they apply the raw skin of a hare. In fine, nature here, as in other parts of the world, seems to have provided remedies for most if not all the diseases incident to the human frame.

#### KURILE ISLANDS.

THE Kuriles are a chain of islands extending from latitude 51 deg. to 45 deg. north, in a south-west direction from the southern promontory of Kamtschatka



to Japan. According to Spanberg, a Russian voyager, they are twenty-two in number, without reckoning the very small ones. These islands derived their name from the inhabitants of the neighbourhood of Lopatka, who being called themselves Kuriles, gave them the same appellation when they first became acquainted with them.

The inhabitants of the northernmost, called Shoomska, distant about three leagues from the promontory Lopatka, consists of a mixture of natives and Kamschadales.

Paramousir, which is considerably larger than the before-mentioned, is inhabited wholly by natives, whose ancestors, according to a received tradition among them, came from an island a little farther to the south, called Onecutan.

These two islands were first visited by the Russians in 1713, and then subjected to the government of their country. The others, according to the most authentic account that could be obtained, are now made tributary as far as Ooshesheer. Captain King relates, that tho' the last mentioned island is the southernmost of any under the dominion of the Russians, they trade to Oorooop, which is the only one that has a good harbour for ships of burthen.

To the south of this lies Nadeegrada, the inhabitants of which, like those of Oorooop, maintain a state of independence.

Spanberg, speaking of these islanders, says, their bodies were covered all over with hair; that they wore a loose striped silk gown, and that many of them had silver rings pendant from their ears. He adds, that on spying a live cock upon deck they fell on their knees before it; and likewise before the presents that were brought out to them, closing and stretching forth their hands, and bowing their heads at the same time down to the ground; and that, except the peculiarity of their hairiness, they resembled the other Kurile islanders in their features and figure, and spoke the same language.

The inhabitants of the Kurile islands are of low stature and round visage. Their dress is commonly formed of the skins of different animals. Their habitations resemble those of the Kamschadales, but kept somewhat cleaner; and their food generally consists of the flesh of amphibious animals.

With respect to the genius and disposition of these people, they were spoken of to Captain King, by the Russian missionary, a man of piety and learning, who visits them once in three years, in terms of the highest commendation. He represented them as a generous, hospitable, humane race of people, surpassing their neighbours of Kamschatka no less in the formation of their bodies than in their docility and quickness of understanding.

The greater part of the inhabitants of these islands, who are under the dominion of the Russians, are converted to the Christian religion, from whence it is probable that the time is not very distant when an advantageous commerce will be carried on between Kamschatka and this extensive chain. This intercourse may be greatly promoted by a particular circumstance, which is, that several Russians (as our people were given to understand) having been taught the Japanese language by two natives of that country, who had been shipwrecked on the coast of Kamschatka, had been sent among these islands. The benefits with which such an intercourse must be attended to the Russians are too obvious to need description.

## THE K O R E K I.

THE country of the Koreki includes two several nations, under the distinct appellations of the fixed and the wandering Koreki. The former dwell on the coast of the Eastern Ocean, from the river Ukoï to the Anadir, and a part of the isthmus of Kamschatka. The wandering Koreki inhabit the country westward of the river Kovyma, and along the north-east of the sea of Okotsk, as far as the river Penskina.

The fixed and wandering Koreki differ from each other in form, disposition, dress, customs and manners. The former nearly resemble the Kamschadales, and depend, like them, on fishing for subsistence. Their cloathing and habitations are similar. They are under the district of the Ingiga, and are tributary to the Russians.

The wandering Koreki are short of stature, slender in shape, with oval faces, large mouths, and short noses. Their hair is very short and slender. They are naturally jealous, and often put their wives to death upon the slightest suspicions. If a man and woman be actually detected in criminal connection, both are sure to suffer death. The women, therefore avoid setting off their persons to advantage, and never wash their faces or comb their heads. But this is by no means the case with the fixed Koreki, whose wives decorate themselves to the best advantage; and so little does jealousy prevail among this nation, that exchange of intercourse is admitted between friend and friend.

The wandering Koreki are wholly employed in breeding and nurturing deer, with which this country so much abounds, that it is common for a single chief to have a herd of four or five thousand. Deer is their principal food, and they have an aversion to fish in general. Their sledges are drawn by deer; and those that are used for this purpose, feed in the same pasture with the others. When they are wanted, the herdsman makes use of a certain cry, which being familiar to them, they obey, quitting the herd immediately.

Their habitations are like those of the Kamschadale *jourts*, (having no *balagans*,) excepting that they are covered with rein-deer skins in the winter, and tanned ones in the summer.

The Koreki differ from the Kamschadales in their marriage ceremonies. They have great affection for their children, whom they accustom to industry from early life. They generally intermarry with their own families, and disregard personal accomplishments; nor is wedlock prohibited but between father and daughter, mother and son. Instead of causing the deceased to be devoured by dogs, they put on them their best attire, and fixing them on a pile of wood, set it on fire. They are drawn on a sledge to this pile by a rein-deer, which, while the pile is consuming, is put to death, and thrown into the fire.

They have the same dreadful apprehensions as the Kamschadales of evil spirits, which they imagine hover in woods and mountains. They sometimes fix the head of a dog upon a stake, and turning the animal's face towards the east, cry "Take this, and send us something better for it."





# C H A P. III. E M P I R E O F J A P A N.

## SECTION I.

*Discovery, Situation, Extent, Soil, Climate, Rivers, &c.*

**T**HIS extensive country, situate in the most eastern part of Asia, and bearing the title of an empire, was discovered by some Portuguese in 1542, who were cast on shore by a tempest. It consists of three large, and many lesser islands, and extends from 30 to 41 degrees north latitude; and from 130 to 147 degrees east longitude, being about 600 leagues in circumference, and 200 in length.

The larger of the two islands is Japan itself, usually called by the natives Nippon. The next in extent is Ximo; and the smaller of the three is Xicoco, situate between the former two.

The whole empire is divided into seven capital territories, five of which are in Japan properly so called. It is surrounded by craggy rocks (the greatest security of the empire from foreign invasions) which are so high and inaccessible, that when seen at sea from a distance, the whole appears as one immense rock.

“ ————A rock that braves  
“ The raging tempest, and the rising waves.  
“ Self propt it seems to stand. Its solid sides  
“ Keep off the sea-weeds, and the sounding tides.”

The soil is rocky, and rather barren; but through the industry of the natives, it has been greatly improved, to their general benefit and advantage. Though the breezes from the sea tend to moderate the summer's heat, they add to the intenseness of the winter's cold, and render the seasons more uncertain here than in any other parts of the Indies. The country is subject to heavy rains, which are always excessive during the months of June and July. Dreadful storms and hurricanes, and tremendous thunder and lightning, are also common here, to the great alarm and injury of the natives. The principal rivers here are three, the Ujingava, the current of which is so rapid, that no bridge can be built over it; the Corric, that takes its name from the province in which it rises; and the Askagava, remarkable for its depth and perpetual fluctuation. There is one principal lake called Citz, which is an hundred miles in length, and twenty in breadth. This lake is formed by the conflux of several rivers, and discharges itself into the sea on the south-west side of Japan.

## SECTION II.

*Productions, Vegetable, Animal, Mineral, &c.*

**T**HIS country produces rice, wheat, barley, and beans. With the barley they feed cattle; the fine wheat they convert into cakes; and of two kinds of beans, they grind one into meal, to boil for eating, and with the other make a sort of preserve for desserts. They have also many other species of grain. Such is their assiduity in cultivation, that the very rocks, and other places naturally barren, produce plants and fruits in abundance. They have various flowers and herbs, and their tea is esteemed particularly excellent. A great number of camphire trees grow near the hot springs, which resemble laurels, and bear purple or black berries. The cedars of this country are excellent, and many other trees, as plantains, &c. some of which, when cut asunder, exhibit admirable figures of birds, beasts, landscapes, &c. Of these are made many cu-

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rious pieces of furniture, which, when polished, have a fine effect.

Of animals they have buffalos, oxen, sheep, horses, deer, together with many wild beasts, that yield very valuable furs; and elephants, whose teeth are an inestimable commodity. The horses, though small, are uncommonly swift, and extremely beautiful.

The ducks of Japan are remarkable for size, shape, and beauty, as are the nightingales for their melody. They have sea and river fish of divers kinds, and in great abundance. There is a species of white ant, which, though pleasing to the eye, is very mischievous; for they pierce, with their little snouts, every thing they come near, except metal and stone, and greatly damage all kinds of goods, if not prevented from approaching them, by strewing the adjacent place with salt, which these little insects abhor. The beetles make an agreeable kind of humming noise, which gradually rises to a pretty high note. But the night fly exceeds all the other insects for its beauty. The body is about three inches long, round, and finely shaped. It has four wings, two close to the body, which make a brilliant appearance, by means of the lustre of the blue and gold streaks with which they are tinged; and two above these, whose transparency not only admits of the others being seen through them, but even adds to their brilliancy.

The Japanese derive from the seas by which they are encircled, red and white coral, ambergris, and curious pearls and shells. But the grand source of their opulence flows from their invaluable mines of gold and silver, to which the Emperor claims an exclusive right, as he does to all the gold sand in his dominions. Their copper mines are innumerable, producing a fine and coarse sort. The bowels of their mountains are likewise pregnant with sulphur, iron, and steel.

The following is their process for producing salt. They enclose portions of ground near the sea, covering them with fine sand, till it is well impregnated with the saline particles. It is then placed in large vessels, with holes in the bottom, for the salt to fall into proper receivers, as it filters through the sand; after which it is boiled, and brought to a proper consistency, as with us.

Their frequent earthquakes, and number of tremendous volcanos, are attributed to the sulphur every where enclosed in the bowels of the earth. From the same cause their hot baths, and mineral springs, which are extremely numerous, may be deduced. Some equal the heat of boiling water, and others are even as hot as boiling oil. They have likewise many cold mineral springs; but their physicians are so ignorant, as to be incapable of advising them to the proper use of either.

Besides a variety of useful and ornamental stones of various colours, this country abounds with excellent marble, which is applied to the construction of sumptuous edifices, and other grand and important purposes.

## SECTION III.

*Persons. Dress. Disposition. Genius. Endowments, natural and acquired.*

**I**T is here necessary to premise, that the prevailing dispositions, habits, manners, and customs, of the inhabitants of Japan, are diametrically opposite to those of the Europeans in general; and further, that as the country was peopled at divers periods, and from various nations, there must of course be a diversity of manners, &c. between themselves; so that it remains only for us to describe those which are most general and striking.

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The complexion of the Japanese is commonly yellowish, and their aspect forbidding, having flat noses, thick eye-lids, and broad visages. Their stature is short, their bodies thick, and their legs clumsy. Some differ from this character, and resemble the Chinese. Those in the northern provinces are similar in their appearance to the Europeans.

They black their teeth and nails, and let the latter grow very long.

Their general dress consists of a short jacket of silk next to the skin, and a long cotton gown over it. They wear no covering to their heads, but when they go abroad, defend themselves from the excessive heat of the sun by means of umbrellas; and the appearance of the men is at once martial and effeminate; for by their sides they wear a broadsword or dagger, and in their hand carry a fan. They are in another particular singularly inconsistent, muffing themselves up in cloaks when at home, and throwing them off when they go abroad. Unlike most other nations, white is their mourning dress, and black deemed the gayest apparel. The travelling dress, however, differs from the above: it consists of a very large hat made of bamboo splinters, which totally defends the head from heat and wet; and a cloak made of oiled paper, sufficiently large to cover man and horse; which are both so exceedingly light, that their weight is scarcely felt. Ribbons wrapped round their legs instead of stockings; and wide drawers, with slits on each side to receive the extremities of their gowns, complete the whole.

None manage or direct their own horses, for none ride but such as can have a person to lead him. Not, therefore, having the bridle to mind, a Japanese traveller amuses himself with singing, fanning himself, or perusing the subjects painted upon his fan, which usually are a map of the country, description of the road, account of the inns, number of miles from stage to stage, price of accommodation at each, &c. Agreeable to what we premised, as we mount our horses on the left side, they get on theirs on the right.

The Japanese women of quality are carried, or rather wheeled, by their servants, in a kind of sedan. These sedans are not close like ours, but open, resembling, in some degree, a car, or chair of state, with a canopy, and decorated with elegant carved work.

The virtues and vices of these people seem to bear an equipoise. They are modest, patient, not avaricious, temperate, strangers to envy or defamation, and strictly honest in all their dealings. Their deportment is grave, their words laconic, and their behaviour affable. Gluttony and drunkenness are unknown to them. They despise idle ceremony, and are sincere in what they speak.

The Japanese are represented, on the other hand, as cruel to an excess, ambitious, proud, and possessed of so little feeling, that they will suffer a fellow creature to perish, sooner than give him any relief; and so exceedingly revengeful, that if disappointed in gratifying their resentment against another, they will destroy themselves. In war they are ferocious and sanguinary, and when a town is taken, put all the inhabitants indiscriminately to the sword.

The conception of these people is strong, and their memory retentive, so that they make a rapid progress in the acquisition of knowledge. Their common learning consists in reading, writing, understanding their own history, civil, military, and ecclesiastical, and a few simple precepts of morality; but many of them acquired several branches of the mathematics and philosophy from the European missionaries, at various times, which their descendants still retain. Their philosophy, however, is tinged with many superstitions of their own, and their astronomy blended with the absurdities of astrology. Prior to the arrival of the Europeans in their country, they were so ignorant with respect to geography, that they imagined their own empire, China, and Siam, to be the only countries in the universe, and even of the situation and extent of these,

their notions were extremely imperfect. They have, however, many universities and public academies, for the training up of youth in the learning of the country, and the practice of the moral duties. These seminaries are well supplied with books, and resorted to by a great number of students, under the direction of what are called *bonzas*, who are usually of noble descent, and well endowed with money for their support. According to the Portuguese missionaries, these superiors of the public seats of learning are adepts in moral philosophy, and great masters of elocution.

They have not reduced the science of physic to any system, so that their practitioners trust to experience, and always prescribe according to precedent, if they have a precedent to go by; but where that is wanting, they proceed entirely by conjecture; so that similar cases, and guess-work, form the whole of their *materia medica*. But the most fashionable remedies, upon all occasions, are hot and cold baths. The surgeons are more unskilful than the physicians, in every thing except the cure of the *seuki*, a most grievous kind of cholic peculiar to the Japanese, which they almost instantly expel, by taking blood from the part afflicted, with a small needle made of gold or silver. Both physicians and surgeons are, however, highly esteemed by the people, and usually acquire considerable fortunes by their professions.

The poetry of the Japanese is sublime, melodious, and descriptive. Their music is not equivalent. But their paintings, like those of the orientals in general, can only boast a superiority in colouring, being destitute of every trait of nature, and shadow of resemblance.

They lay claim to the invention of gunpowder and printing, as well as the Chinese. In the preparation and use of the first, they are much inferior to them; but they exceed them in the latter, which is performed in a similar manner, as well as in the composition of ink and paper.

Like the Chinese, they write from top to bottom in columns, which they begin at the right hand; and their letters were originally the same, but they have changed the form, and even the sound, of many, in order to differ, as much as possible, from the Chinese, whom they naturally hate, and affect upon all occasions to despise.

Their mode of educating their children is worthy of universal imitation. They win them to a love of their studies by motives of emulation, and the most captivating endearments. They differ from all other oriental nations in inculcating a contempt of pain and death, teaching them to despise all kinds of luxuries, weaning them from every thing that in the least tends to effeminacy, and inuring them to every kind of hardship.

#### SECTION IV.

*Manufactures. Commerce. Vessels. Coins. Buildings. Entertainments. Customs. Marriage and Funeral Ceremonies. Diseases.*

THEIR mechanics and manufacturers excel in their different branches. Their silks and cottons are excellent, and their Japan ware and porcelain unequalled. But great restrictions are laid upon their trade, the Dutch being the only Europeans who are permitted to enjoy it: and even when their ships arrive, they are obliged to land their great guns, and all their other weapons, sails, tackling, &c. which are carefully deposited in warehouses till they have the emperor's permission to depart, when all is again returned, and they are under an obligation to sail away immediately. And the natives themselves are not allowed to trade, by the means of shipping, to any places but China, Korea, and the land of Jesso. The swarms of pirates in their seas add to the obstacles that obstruct their commerce.

Their articles of exportation are wrought silk and cotton, rice, soy, Japan ware, porcelain, gold, silver, copper,



copper, iron, steel, artificial metals, furs, tea, (finer and better cured than that of China,) gums, medicinal herbs, roots, diamonds, pearls, coral, shells, ambergris, &c.

The Dutch have a factory situated on a rock called Disnia, near the city of Nanguwzak, from which it is separated by a wall and a river; and out of this little island, which is only two miles in circumference, none of the Dutch are permitted to stir. This restraint the people of the factory always suffer, and the merchants and sailors are compelled to endure it during their continuance in Japan, which usually lasts about nine months.

The Japanese, for whatever goods they want, pay either by way of barter with other commodities, or in bullion of gold, silver, or copper.

Their vessels have been heretofore represented as only fit for very short voyages, and open in the stern; but Captain King observes, that, according to that description, those which he saw off their coast, could not have endured the violence of the storm, when the sea ran as high as the oldest mariner on board ever remembered to have seen it. They had only one mast, on which was hoisted a quadrangular sail, extended aloft by a yard, the braces of which worked forwards. Three pieces of black cloth came half way down the sail, at an equal distance from each other. Spanberg mentions two sorts of Japanese vessels, one corresponding with the first mentioned description; and the other, in which, he says, the natives make voyages to the adjacent islands, agreeing with those seen by our people.

The Japanese pleasure-boats, which are intended only for the navigation of lakes, rivers, &c. are finely gilt, carved, and otherwise adorned with the most curious and superb embellishments.

There are various kinds of coin for the purpose of home circulation. The gold coins are *obans* and *cobans*: ten *cobans* make one *oban*, which latter is of about two guineas value. The silver coin is composed of a variety of flat pieces, of different shapes, dimensions, weight, and value. And a copper coin is stamped for the inferior purposes of change.

The public and private edifices of Japan have their respective merit; the former being magnificent, and the latter neat and convenient; as is the furniture plain and useful. The houses of the nobles are elegantly decorated. Almost every house has a garden, in which much industry, and some taste, are displayed: and the apartments of most houses are divided by moveable wainscots or screens, which may be taken away at pleasure, and many apartments thrown into one upon any particular occasion. The screens, couches, beds, tables, cabinets, &c. of the grandees, are all made of the best materials, admirably wrought, and highly finished. Their ceilings are exceedingly magnificent, being made of the best cedar, admirably carved and gilt, and inlaid in a most ingenious manner with gold and silver plates.

The coaches, equipages, and dresses of those who attend on the emperor, are very grand: though most of the coaches are close, particularly those appropriated to use of the women.

The posture of salutation among the Japanese is erect, unless it is before the emperor, or some great lord, when they prostrate themselves. If a person salutes them, they sit down, instead of returning it.

These people are abstemious in their diet, and live for the most part upon vegetables, fruit, &c. They are neat in dressing their food, sit cross-legged to eat it, and make use of little sticks instead of knives and forks. They drink warm water at their meals; but after dinner and supper indulge themselves with a dish of tea.

Their entertainments are music, dancing, plays, and masquerades. Their dramatic pieces are neither so correct or elegant as those of the Europeans, yet they are not without their merits.

The celebration of the marriage rites comes within the department of the *bonza* or priest; the bride and

bridegroom having a lighted torch or a lamp put into their hands, stand before some idol; when the woman, to evince that she is determined to commence a woman, burns all the trinkets and toys of her childhood: the company then congratulate her on her marriage, and make her a variety of presents, to recompense her for those she hath destroyed. The rejoicings continue seven days, during which every thing is done to promote mirth and festivity, and at the close of that time, the bride is conducted with great ceremony to her private apartment.

They treat their women with great severity, and punish adultery with death. Yet a man may take as many wives as he pleases.

The funerals in general, but particularly those of the nobles, are conducted with great pomp and solemnity, and no manner of expence is spared, as it is a prevailing opinion among the Japanese, that the greater the expence of a funeral, the happier the deceased will be in the other life.

The corpse of a grandee is dressed in the most superb apparel, and placed upon a litter made of cedar, in the ornaments of which the most curious workmanship is displayed. The women are carried in close coaches or sedans; and the men, elegantly dressed in white garments, walk on foot. Many *bonzas* follow, some singing, some playing upon musical instruments, and others carrying the banners of the deceased. The rear is brought up by the domestics of the family, who, like the rest of the mourners, are clad in white. On arriving at the funeral pile, which is built of the most sweet-scented woods that can be procured, and the fragrancy of it heightened by the addition of spices, gums, oils, and other perfumes, or odoriferous materials, the corpse is laid upon it. An oration, suitable to the occasion, is spoken, stanzas are sung, and then fire is put to the pile in several places at once. A variety of cloaths, wines, flowers, sweet herbs, pieces of money, victuals, &c. are thrown in by the relations and friends, as presents to the defunct for his particular use in the other world. The whole then concludes with a banquet, and an entertainment of such music as is best calculated to banish melancholy ideas.

They pay an annual visit to the tombs of their ancestors, at which time, when the company have arrived at the sepulchres of the dead, the *bonzas* describe the situation of the persons deceased, and inform their relations of all they have occasion for in the other life, which demands are usually very extravagant. The kindred, however, furnish every article with great satisfaction, which they send, together with a few kind and complimentary messages, to the defunct, by means of the *bonzas*, who convert the whole to their own uses, and leave the dead to shift for themselves as well as they can.

The pages and dependants who attend upon the grandees engage themselves, by a most solemn oath, not to outlive their lords, but, upon their decease, to put themselves to a voluntary death, which oath they are never known to break.

Upon these solemn occasions, the *bonzas*, or priests, are principal agents, acting in the several capacities of mourners, priests, and undertakers.

The ensuing day the nearest relations gather up the bones and ashes of the deceased, put them into a rich funeral urn, and deposit them in the sepulchres of their ancestors. It is here worthy of remark, that the Japanese, in their funeral ceremonies, very nearly resemble the ancient Greeks and Romans, as appears from the description of their poets.

The sepulchres are at a distance from the towns, surrounded by an enclosure, and planted with trees, which gives them a very agreeable appearance.

Though the Japanese in general are healthy, many are troubled with the leprosy, a disorder equally dreadful and nauseous; and those who are infected with it are obliged to live in some solitary place, secluded from society, where they remain without assistance or compassion,



compassion, till death puts an end to their miserable existence. The small-pox and bloody flux are disorders known here, but not much dreaded. But they are totally unacquainted with the stone and gravel, gout and rheumatism.

## SECTION V.

*Institutions civil, military and religious. Introduction and extermination of Christianity.*

**T**HE government of Japan is monarchical and despotic in the extreme, the emperor possessing absolute power over the lives as well as properties of his subjects. Formerly the emperors were at the head of religious as well as civil and military matters, and, under the title of Dairo, were the pontiffs as well as sovereigns of Japan; at which time they were held so sacred, on account of the ecclesiastical being blended with the regal authority, that a defection in any of their subjects was deemed as a rebellion against heaven itself. They were perfectly adored; but the absurd dignity which they affected, and state in which they passed their time, rendered their lives none of the most desirable; they were closely confined, as it was deemed derogatory to their consequence to suffer the sun to shine, or the wind to blow upon them: thus through a ridiculous parade of importance were they at once deprived of three of the greatest blessings of Providence, viz. liberty, light, and fresh air.

Many other marks of the emperor's grandeur were equally disagreeable, and even disgusting: they were never suffered to put their feet to the ground, to wear the same cloaths, eat out of the same utensils, or lie in the same bed twice: nor were they permitted to have their hair cut, their beards shaved, or their nails pared.

They had generally twelve wives, who had each a palace, with singing and dancing women for their diversion, besides an unlimited number of concubines.

Their titles, and the manner of approaching them, were equally absurd, the first bordering on blasphemy, and the latter on idolatry.

Thus confined to a solitary effeminacy and luxurious inactivity, the administration of public affairs was delegated to the prime minister, who was stiled Cubo; and it was one of the Cubos that stripped the Dairo of having any concern in the civil and military authority. So that the Cubo at present may be deemed the emperor, as he hath all the power; and the Dairo the high priest, or pontiff, as he still possesses all the ecclesiastical dignity.

The Cubo goes once in five years in grand procession to the city of Meaco to do homage to the Dairo, and acknowledge himself his deputy: this ceremony, however, is a mere piece of affectation, and only calculated to prevent an insurrection in favour of the Dairo, who is still highly revered by the common people.

The grand council of the nation at which the emperor presides, is composed of four ministers selected from the principal nobility, and twenty-eight assistant counsellors, four of whom are tributary princes, who come to the city of Jeddo, and attend by rotation. And not only these, but all the other dependant princes, are obliged to attend upon the emperor six months annually. The governor and nobles must be in waiting a limited time, and the eldest sons of all the tributary princes, governors, grantees, nobles, &c. must be educated at court, and remain there during pleasure; by which means the submission and fidelity of all the principal people in the empire is secured either by their own presence, or the hostages they leave behind them. In critical times, an oath of fidelity is administered, and the wives and younger children are obliged to reside in Jeddo, till any storm which is thought to be impending is blown over.

As an instance of excellent policy, and a most effectual preservative from an idle and refractory disposition, not less than 10,000 of the common people are con-

stantly employed in the public works. Besides these precautions numerous garrisons are dispersed throughout the empire; all cities and towns are divided into wards, separated from each other by gates, which are shut and guarded every night.

The emperor's army, garrisons included, consist of 100,000 foot and 20,000 horse. This is the peace establishment; but in the time of war the tributary princes are obliged to join the royal standard with such a number of troops as increases the first to 368,000, and the latter 38,000 men. The cavalry wear armour, but the infantry have not any thing defensive except helmets.

The Japanese troops march in divisions of 50 men in each, five in front, and ten deep, each division being commanded by a single officer, who keeps them in exact order. They are armed with either muskets, pikes, bows and arrows, sabres and targets, or battle-axes. Five of these divisions form a kind of regiment; but they are not accompanied by any warlike music; between each division are three led horses finely caparisoned, and three slaves are appointed to lead each horse with long reins. The captains ride on horseback between their respective divisions, and on each side of the horses are a kind of panniers, containing the officer's bedding and baggage. When an officer grows old, he is permitted to have a small sort of couch, or supporter behind him, against which he may commodiously lean when fatigued by sitting upright.

The revenues of the emperor, from the produce of the gold and silver mines, and the opulence of the country, must certainly be very great, though the sum cannot be positively ascertained. But some writers have asserted, that it exceeds 28,000,000.

Their laws are rigorous, and their penalties severe in the extreme; the first have little or no mixture of lenity, and the latter are more than adequate to the crime. They have no code of statutes, the emperor's will being the grand law, and the inclinations of the subordinate princes and governors final in their own kingdoms and provinces; even every petty lord, or master of a family, has a power over the lives of their vassals and relations. The smallest crimes are punished with death, and the only indulgence shewn is to any of the tributary princes when they offend, and this is no more than allowing them to execute themselves, which is deemed a great favour. The mildest sentence in Japan is banishment to a dreary and almost barren island, surrounded by rocks, and destitute of almost every comfort of life.

High treason, and other crimes of an atrocious nature, which concern the emperor's safety or interest, are not only punished in the person of the criminal, but his parents, children, and all his relations are put to death on the same day, let them be at ever so great a distance, expresses being sent for that purpose to the different governors. With respect to other crimes, the male relations only are put to death, and the females sold as slaves.

Their punishments are as horrid as invention could devise, or cruelty execute; such as, crucifixion with the head downwards, burning, boiling in oil, tearing to pieces by wild horses, beheading, hanging, &c. If the criminal escapes, he is executed in effigy; but his unfortunate relations are punished in reality for crimes of which, perhaps, they never had the least thought or conception.

So wide is the difference between their laws and those of our happy island, that we may well say with the poet,

"When sanguinary laws are strain'd too high,  
"The hapless guiltless for the guilty die,  
"And greater crimes the legislators cause,  
"Than the poor culprit who infring'd the laws.

The Japanese are the grossest of idolaters, and irreconcilable to Christianity, that it is commonly sa-



## ASIA.]

the Dutch (the only Europeans with whom they now trade) affect to renounce their own religion, and humour them in the most absurd superstitions. They hold the eternal existence of the world, and that the idols they worship were originally men, who, for their exemplary piety, were at length transformed into deities. Their idols are divers, and divided into several sects; their temples numerous, and their monasteries abundant.

The monks are either regulars or seculars. The regulars reside in convents, some of which contain a thousand monks or upwards; the seculars are dispersed about, and live in private houses. The former are exceedingly abstemious, but the latter live in luxury and idleness.

Some of the temples are extraordinary for their extent and magnificence, particularly one near Meaco, which is equal in size to St. Paul's in London, and contains the largest idol in the Japanese empire. The chair upon which it sits is seventy feet high, and eighty broad. The festivals are as numerous as the deities; and as the number of the latter are so great, many of the former are daily celebrated in different parts of the empire, the number of festivals greatly exceeding the number of the days in the year; and various ceremonies are used upon these occasions, according to the antiquity, dignity, and reputation of the idol whom they intend to honour.

The following is a succinct account of the rise, progress, and extirpation of the Christian religion, in the empire of Japan. Christianity was first introduced into this country by the Portuguese jesuits, in or about the year 1552; their skill in the mathematical sciences being their recommendation to the emperor, nobility, and literati. They gained many proselytes among the lower orders of the people, who were won by the mild precepts of a religion so different from their own, which abounded with the most bloody tenets; and captivated by the innumerable charities of the missionaries to the poor, blind, lame, and diseased of all denominations, whom their own priests represented as marked out by the vengeance of the gods, and afflicted by means of their anger. Many of the petty kings, and of the nobility, likewise became proselytes; but these the missionaries represent as hypocrites, who embraced the Christian faith merely through interested motives; that is, either to monopolize the commerce of the Portuguese, or to learn those arts and sciences in which the jesuits were capable of instructing them. The missionaries had great success till 1616, when, being artfully accused of having formed a plot to dethrone the emperor, and subvert the government, great jealousies subsisted till 1622, when a dreadful persecution ensued, not only of the Christian foreigners, but of the native proselytes. Christianity was totally extirpated, and none are since permitted to profess the Christian tenets, under pain of death. Nor is a stranger suffered to land in any part of the empire, unless he first publicly renounces them.

## SECTION VI.

*Account of the principal Cities of the Empire of Japan.  
A magnificent procession described.*

**M**EACO, or Miaco, is situated in the province of Jamatto, and was the ancient metropolis of the whole empire. It is built in a pleasant and extensive plain, on the southern coast of the Island of Japan, being surrounded at some distance by mountains, which give a delightful and romantic prospect to the whole.

The circumadjacent country between the city and the mountains, and the mountains themselves, are covered with temples, sepulchres, and monasteries, and embellished with a variety of orchards, gardens, groves, cascades, and purling streams; and where

"The various leaves on ev'ry bough are seen,  
"Some ruddy colour'd, some of lighter green:  
No. 12.

"The painted birds, companions of the spring,  
"Hopping from spray to spray, are heard to sing:  
"Both ears and eyes receive a like delight,  
"Enchanting music and a charming sight."

This fertile plain is watered by three considerable rivers, which unite their streams in the center of the city, where a magnificent stone bridge facilitates the communication between the upper and lower town.

The palace of the daïro is situated in the north part of the upper town: and on the western side is a strong castle, which serves as a palace for the cubo, when he comes to pay homage to the daïro, who takes up his residence here. It contains a small garrison, is 600 yards in length, has a tower in the center, and is surrounded by two ditches, the one dry, the other full of water, and abounding with the most delicious fish.

The emperor having discontinued his residence here, the city of Meaco has greatly declined; so that, according to the best authorities, it does not at present contain above 100,000 souls. The universities, colleges, monasteries, and temples, are numerous, and magnificent to a degree. But the private houses are but two stories high, built of wood, and covered with clay or thatched. Every house is obliged to have a reservoir, or trough of water, always ready in case of fire. They, however, join neatness with their simplicity; and every trade, or calling, hath its particular street or district.

So extensive is the palace of the daïro, that it might be deemed a city of itself. It is enclosed by magnificent walls, flanked with stately towers, and surrounded with a double ditch. It contains twelve capital streets, in the center of which are the royal apartments, superbly gilt, elegantly furnished, and adorned with gardens, orchards, pavilions, terraces, groves, &c.

Jeddo, or Yeddo, deemed at present the most important city in the empire, for commerce, opulence, and extent, and residence of the cubo of Japan, is situate in the midst of a fine plain, in the province of Musasi. It is in the form of a crescent, and exceeds Meaco both in circumference and population. It is intersected in almost every street by canals of water, whose banks are planted with rows of trees. These canals not only serve as ornaments to the city, but are of singular utility in cases of fire, as they both afford a ready supply, and stop the progress of the conflagration. The city is not surrounded by walls, but has a strong castle to defend it. The river Tonkag waters it, supplies the castle ditch, and being divided into five streams, has a bridge over each. The principal of these bridges, named Nipponbas, is the standard from which all the roads, posts, and distances in the empire, are taken.

This city is the constant residence of the tributary princes who attend on the emperor. The streets are wide and handsome, but more irregular than those of Meaco. The public buildings are magnificent, but the private buildings are as mean, and at the same time as neat as those of the before-mentioned city.

The imperial palace is a most noble building, formed by three cinctures, or circular piles of building, and enclosing many streets, courts, apartments, pavilions, guard-houses, gates, draw-bridges, gardens, canals, &c. &c. In it resides the emperor and his family, the royal domestics, tributary princes, and their retinues, the ministers of state, many officers, and a strong garrison. The walls are built of free-stones, which are not cemented by mortar, or braced together with iron, but being prodigiously large, are laid loose upon each other, which is a precaution taken, that they may not receive any considerable injury from the earthquakes which are so frequent. The whole pile of buildings is covered with gilt tiles, so that at a distance it makes a most splendid appearance, and seems to be a huge mountain of gold. Many of the stately apartments are formed and altered at pleasure, by means of magnificent screens, and superb moveable partitions. The principal apartments are the *ball of attendance*, where the emperor gives audience; the *council chamber*, where the ministers



of state meet; the *ball of a thousand mats*, where the tributary princes do homage, &c. This palace was built so late as the year 1600, in the reign of the emperor Tayko.

This city is under the direction of two governors, who rule a year each alternately. Under these are inferior officers, like our aldermen, who have the direction of particular districts or wards; and subordinate to these are the *ottonas*, who have each the care of a particular street.

Osaeca, situated on the mouth of the river Jedogawa, deemed the chief sea-port in the empire, is inhabited by vast numbers of merchants, tradesmen, and mechanics. It is so very populous, that an army of eighty thousand men has been drawn from it upon emergencies. It is near fifteen miles in circumference, contains many elegant houses, and some palaces belonging to the nobility. A strong quadrangular castle defends the port. The walls are thick, the towers with which they are flanked well fortified, and the garrison numerous. Two officers command here; one has the superintendence of the castle, and the emperor's treasures, stores, and customs; the other presides over the garrison. But the city itself hath a governor of its own, who has the regulation of all civil affairs. The houses in this city are covered with a kind of earth of a yellow colour, which gives their roofs an elegant appearance; and great quantities of this earth are transported to other parts of the empire. In this city the watchmen make the hour known by means of three instruments. An hour after sun-set they beat a drum, the succeeding hour is signified by striking on a brazen bowl, and the hour subsequent to that by ringing a bell: the next hour they begin again with the drum, proceed to the bowl and bell, and so continue the whole night, using the three instruments alternately. In all other parts of the empire, however, the hour of the night is told by beating with two wooden cylinders against each other.

Sarunga is a considerable sea-port town, has been the residence of some of the emperors, but is now on the decline; though it retains its ancient privilege of coining money.

About twenty miles distant from Osaeca stands Saecai, inhabited by a proud set of people, who all boast of their ancestors, and pretend to be descended from the ancient Japanese emperors.

This city is very advantageously situated as a place of strength, being defended on the different sides by a strong wall, an inaccessible mountain, a capacious ditch, and a formidable castle.

There is an islet near the harbour of this city, called Pie-nes, celebrated for its pleasant groves, and feigned as the residence of a favourite idol, to whose temple many of the inhabitants of the city repair in boats; and some, through an excess of zeal, jump into the water and drown themselves by the way.

Having described the chief cities, &c. of Nippon or Japan, we proceed to those of Ximo, which are the following.

Bungo, which, though said to be the capital, does not contain any thing worthy of particular notice.

Cangoxima, remarkable for being the spot on which the Portuguese first landed, is a sea-port. It lies in 31 deg. 42 min. north latitude; and 133 deg. 16 min. east longitude. A strong castle is built on a rock in the harbour, and a light-house on another very high rock in the harbour. A good garrison is kept here, and many stately temples adorn the city.

Nangazaki claims notice as the mart of trade for the Dutch, being the only place in the whole Japanese empire where they are permitted to come. It lies in 32 deg. 36 min. north latitude, and in 131 deg. 22 min. east longitude, in the province of Tingen. The city is in the form of a crescent, delightfully situated among verdant lawns, and surrounded by pleasant hills. It contains many handsome buildings, particularly temples, and is strongly garrisoned. The streets, in general, are narrow and crooked, but run a considerable

length, the temple, or some public building, usually terminating the vista. The town is watered by three rivers, and divided into upper and lower; the former containing twenty-six, and the latter sixty-one streets. But strangers reside in the suburbs, and are narrowly watched. The principal buildings are five warehouses, in which are laid up all the materials for forming three men of war, which, upon an emergency, may be taken out, and put together in a very short time; a powder magazine, the palaces of the two governors, the palaces of between twenty and thirty-five grandees, sixty-two temples, thirty-five bridges, twenty being of stone, and the rest of timber, and the *gokina* or prison, which the people very emphatically stile *hell*. It consists of about one hundred dungeons or cages, separate from each other, apartments for private executions, and baths, in which the prisoners are obliged to wash themselves, in order, as much as possible, to prevent infections.

With respect to the Island of Xicoco, the only authentic account that can be obtained is, that the capital is Ava. There are also other places appertaining to the Japanese empire, besides those we have mentioned, some few of which are inhabited, but the greater part are desert.

As the curious reader will doubtless be highly gratified with the description of a procession, that equals, if not exceeds, any thing of the kind upon record, we shall present that of the cubo from Jeddo to Meaco, to pay homage to the dairo, in full display.

They are usually twelve months in making the necessary preparations for this superb and magnificent procession. The route between the two cities is divided into twenty-eight stages, two of which the cubo performs in a day, entering the first at noon, and putting up at the other at night; hence the whole journey takes up a fortnight to complete it. At every stage the equipages and guards are changed; but the whole join in the procession, and follow the cubo entirely to Meaco, so that the retinue is very considerably augmented daily.

Upon a certain occasion (according to the account of a Dutch grandee, who was upon the spot) the dairo and cubo agreed to unite their numerous retinues, in order to render the scene more splendid and magnificent. The streets were strewed with a white glittering sand, which gave them a silver appearance; and on each side a ballustrade was erected, and lined with a double file of soldiers, who were all clothed in white robes: they wore a scymetar on each side, a varnished cap on their heads, and a pike in their right hand.

At the dawn of day the superb cavalcade began: the domestics of each monarch went first, carrying the respective presents in boxes admirably wrought, and elegantly varnished. These were followed by an hundred magnificent sedans, containing the ladies and gentlemen of the dairo's court, each being carried by four men in white garments, a servant attending every one, and holding over it a beautiful umbrella of silk, finely embroidered with gold. Twenty-four gentlemen on horseback succeeded, their caps were brown varnished, and adorned with a black plume of feathers: their boots were gilt, and their drawers were satin, covered with gold and silver lace; and their arms were scymetars, bows, and arrows. The horses on which they rode were small, beautiful, high spirited, and richly caparisoned. The saddles were finely embroidered, and the holsters made of the skins of tigers, elegantly decorated with red silk, and gold fringes. The horses had two gilt horns placed between their ears, and their manes were curiously ornamented with gold and silver wires. Each horse was led by two men, who held the bridle in one hand, and a rich umbrella in the other; and every one of these gentlemen was followed by eight servants, dressed in white, and armed with two scymetars each. The horses were shod, upon this particular occasion, with a kind of red silk, just strong enough to serve for the day. After these came three superb state coaches, each of which



which had two beautiful black bulls to draw it, every bull being covered with crimson silk, and led by four men. The coaches were of a shining brown, finely gilt, and embellished with the most admirable decorations. Besides a door on each side, they had a door behind, embellished with festoons. The wheels were shod, and the spokes plated with gold elegantly enamelled. The bodies were square, but the roofs of a circular form: the insides were of a shining black varnish, painted with the arms of the daïro. Each coach contained one of the daïro's wives, and a female attendant; and all three were strongly guarded by a great number of footmen. Behind each coach was a pair of steps plated with gold, to serve in lieu of a foot-board, and the slippers of the lady who was riding in it. Twenty-three sedans followed filled with the ladies of honour. Their chairs were made of a fine white wood, highly polished, and adorned with plates of copper elegantly wrought. They were each carried by four men in white, followed by two with umbrellas, and guarded by a numerous escort. Then came sixty-eight gentlemen on horseback, attended by a great number of footmen. These were followed by the principal grandees and ministers of state, carrying presents of inestimable value, and succeeded by two hundred and sixty noblemen. Then came the cubo's brothers, and one hundred and sixty-four tributary kings and governors, each attended by a suitable retinue. These were followed by two state coaches, richer and more magnificent than the former; the first containing the late emperor, Fede-tadda, who had abdicated the crown in favour of his son Toxogun-fama, who followed his father in the other coach, both being guarded by four hundred soldiers richly accoutered. After these came many other superb coaches and caravans, and thirty sedan chairs, made of ebony and ivory, richly embellished, covered by the most sumptuous umbrellas, escorted by many servants, both horse and foot, and followed by a large band of musicians, who sung to the tune of their instruments. Then followed the daïro's sedan, carried by fifty gentlemen richly apparelled, and preceded by forty life guards. The chair itself was as magnificent as art and expence could make it. The inside represented a blue sky, embellished with the figures of the sun, moon, and planets, admirably formed with diamonds and other precious stones. Perched on the summit of the outside appeared the figure of a cock, with wings expanded, made of massy gold. And the whole cavalcade was closed by a numerous retinue, clad in the most noble garments that art could furnish, or money procure.

## SECTION VII.

### *Succinct History of Japan.*

THE annals of Japan, those of the early times in particular, are so perplexed with incoherent relations, and involved in ambiguity and absurdity, that they merit little or no attention. Their historians also, instead of adverting to the political and moral characters of their monarchs, have confined themselves to dull, tedious and uninteresting details of their descent, names, births, succession, lengths of reign, &c. to recapitulate which would conduce neither to profit or entertainment. We shall therefore reduce the whole as abstracted from their own chronicles, to a narrow compass, as far down as any authentic account can be obtained.

From these it appears, that the monarchs of Japan have been famous for longevity, and that three of them in particular had lived from the age of 137 to 149 years. Sin-mu, the founder of the Japanese monarchy, began his reign 660 years before Christ. In the 70th year of his reign he instituted a form of government, established laws, civilized the people, taught them chronology, and other arts and sciences; divided time into years, and years into months and days; se-

cured the crown to his posterity; and having reigned 79 years, died in the 149th year of his age.

Some of their monarchs have signalized themselves by their military exploits: one was ranked upon that account as more than mortal, and might be deemed the Mars of the Japanese, as was his mother the Bel-lona of her country.

Another monarch, named Taycho, though of mean extraction, displayed singular resolution in the total subjection of the petty princes, and thereby quelling that rebellious spirit which was prevalent in the empire. He expelled the Portuguese from Japan, prohibited their ever after trading with his subjects, and began the first persecutions against the Christians, of which there were once great numbers in different parts of the empire. The cause of this was said to be the opposition of the priests, in not allowing them a plurality of wives, and the persuasion of the Dutch, who told them, that their emperor would become a slave to the pope.

The persecution against the Christians in Japan, both natives and foreigners, was carried on with such horrid cruelty, that in the space of four years no less than 20,570 persons were cruelly massacred. Notwithstanding which, in the two succeeding years, after the places of worship had been shut, and the public profession of Christianity prohibited, the Jesuits, by their private endeavours, made 12,000 profelytes; and when any of these were detected, they not only absolutely refused to abjure the Christian faith, but readily submitted to death, and suffered martyrdom with astonishing constancy. Indeed, the persecution continued forty years, reckoning from its commencement in the reign of Taycho, with unremitting cruelty, before Christianity could be totally exterminated.

The last monarch, of whom there is any authentic account, was called Tsinajos, who stands upon record as a great philosopher, a strict observer of the laws, of an humane, benevolent disposition, and, in one word, the father of his people.

## SECTION VIII.

### *Description of the Land of Jesso, or Jedso.*

THIS country, which extends from 42 to 50 deg. north latitude, and lies to the northward of the Island of Nippon, or Japan, is governed by a tributary prince depending on that empire.

There are two different accounts of this land, one by the natives, the other by Father de Angelis, a Sicilian Jesuit, who went thither in the year 1620. That of the former runs thus:

The natives of Jesso are strong, fierce and savage; they wear their hair and beards long, and cover themselves all over with the skins of wild beasts, with the fur outwards, so that, upon the whole, they have a most frightful appearance. Those who live on the southern coast are much more civilized than those who reside in the inland parts.

They are expert in fishing, hunting, and the use of the bow and arrow, which are their only weapons. The country is rocky, woody, but little cultivated, and in many places barren: it only produces a coarse kind of barley, some roots, and a few fruit trees.

The people worship the firmament, but have few religious ceremonies. They are strong, hardy, and addicted to drinking, when they can procure liquor: they have their ears bored, and wear silver ornaments hanging to them.

The Jesuit abovementioned gives a more favourable description of these people, and informs us, that the natives of Jesso are stouter, taller and fairer than the Japanese; that they let their beards grow very long, but shave the fore parts of their heads; that they make a very strong wine, which they drink to excess, and dress themselves in silk, cotton, or linen gowns, which are long, and embellished with needle-work.



He adds, that besides bows and arrows, they use lances, scymeters and poisoned darts; that they are quarrelsome, capricious, passionate, and revengeful; but at the same time almost as ceremonious and insincere as the Chinese. Polygamy is allowed among them, and adultery they punish thus: the man pays a pecuniary fine, and the woman is close shaved, which is the greatest disgrace that can happen to her. If the gallant refuses to pay the mulct, the husband has a right to strip him whenever and wherever he meets him, and send him home naked; to effect which he calls to his assistance all that are near at hand, who are obliged to aid him in plundering the adulterer.

All the particulars mentioned by the Jesuit are confirmed by several Dutch mariners, who have, since his time, visited Jesso. From them it appears, that their boats are made of slight boards fastened together with cords made of the bark of a tree, called coxo, which, when they return from fishing, are unfastened, and carefully laid up. That many of the natives wear rings on their fingers as well as trinkets in their ears, and paint their lips and eye-brows blue; that the men are very jealous; the women in general modest; and the lan-

guage a corrupt mixture of the Chinese and Japanese tongues.

They have no place in the whole country, that can deserve the name of a city: even Matzimai, the capital, is a very inconsiderable town. Here the prince of the country, as well as the Japanese governor, resides: but the former is obliged to go once a year to Jeddo, to do homage, and make a present to the emperor of Japan.

The manner of executing criminals is something singular: the culprit is laid flat upon his back, his arms and legs being stretched out, and held tight by two stout fellows to each; the executioner then, who is armed with an iron headed club, dances round him, sings a song, and at length discharges such a blow at his head as breaks his skull, which is immediately followed by another upon the stomach, that dispatches him in an instant.

Of the Higher Jesso or Oku, there is no other account from the Japanese geographers, than that it is 900 miles in length: but the southern parts of Jesso, already described, were conquered by Joritomo, the first cubo of Japan, and annexed to the dominions of that empire.

## C H A P. IV.

### Kingdom of C O R E A.

#### S E C T I O N I.

*Situation, Extent, Climate, Soil, and various Productions.*

**T**HE kingdom of Corea is divided into eight provinces, which contain upwards of an hundred and sixty cities, with many castles and fortified places. It lies between the 34th and 43d deg. of northern latitude. From north to south Corea is about 450 miles in length; and from east to west about 225 in breadth. On the north side it is contiguous to that part of Chinese Tartary which is called the Manchoux or Manchew Tartars. Notwithstanding this natural boundary they have built on this side an high wall as a limit of separation between the two kingdoms. On the west side Corea hath a prospect of Chan-tong in China, from which it is separated by a bay, and over this is the most common passage from Corea to China, the way by the great mountain being almost impassable: in the winter season they cross this bay on foot, it being then frozen over. Corea, on the east and south, is bounded by the ocean.

The entrances into its ports are very difficult and dangerous, from the rocks and sands along the coasts. To the south-east the land stretches far towards Japan, there being only twelve leagues distance between the city of Pousan in Corea and the Isle of Tsushima, which is under the jurisdiction of the Japanese.

The northern climate of Corea is so exceedingly severe, and the snow sometimes falls in such prodigious quantities, that the people are forced to work a passage under it, in order to go from one house to another; and they fix a small board to their feet, to keep them from sinking into the snow. As this dreary region yields no rice, the inhabitants are forced to live upon barley; and, for the want of cotton, cloath themselves in sheep-skins and coarse hempen cloth. This climate, however, produces great plenty of ginseng, with which the natives carry on a very profitable trade to Japan: this gin-seng, however, is inferior to that of Tartary.

The southern parts of the kingdom are fruitful, producing every necessary of life, as rice, millet, and other sorts of grain; also silk, cotton and flax: the Coreans, however, have not the art of manufacturing

silk into piece goods. Here grows a kind of grain called *paniz*, of which they make a strong liquor. The Japanese, within this last century, have taught them to plant and dress tobacco, the use of which they were entire strangers to before. Here are silver, lead, and iron mines: nor do the natives make an inconsiderable profit of their tyger, fable, and castor skins. The country abounds with all sorts of cattle, as well as with both wild and tame fowl. They have a breed of horses not more than four or five feet high. They have wolves, tygers, and bears, but no elephants. In their rivers are many crocodiles, or *kaimans*, as stiled by the natives. The back of the *kaiman* is covered with so strong a coat of scales, as to be musket proof: it has a large head, and a mouth opening almost to its ears. Contrary to all other animals, this creature moves only its upper jaw. Its back bone consists of a long process of vertebrae, or moving joints; and in its fins it hath a sort of claws. It is a very voracious animal, and is alike greedy of fish and flesh, particularly human flesh. This country produces likewise great numbers of serpents, and other reptiles of the venomous kind.

The rivers Yalu and Tumen take their rise in the high mountain that joins Corea to Chinese Tartary, one running to the west, and the other to the east. This mountain, which is one of the highest in Asia, is always covered with snow, and is therefore called Chang-pe-chang by the Chinese, and Chan-alia by the Tartars, or the White Mountain.

#### S E C T I O N II.

*Persons, Disposition, Dress, Habitations, Marriages, Funerals, Ceremonies, &c. of the Natives.*

**T**HE inhabitants of this country are, in general, well made, with good features, of a tractable disposition, addicted to pleasure, and very fond of music and dancing. They are, for the most part, weak and credulous; yet, at the same time, tricking and deceitful. They have, notwithstanding, a law among them, by which fraudulent contracts are made void, where there is evident proof of the deceit.

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They are timid and pusillanimous, and consequently the life of a soldier is their aversion. They abhor the sight of blood; nor are less shocked at beholding sick people, especially such as have any malignant disease. The sick are removed into little straw hovels in the fields, where their relations are charged with the care of them, and receive strict orders to warn all passengers to keep at a distance; and sometimes the poor wretches are entirely forsaken, and suffered to perish. When a town or village is visited by the plague, they hedge up all the avenues to such town or village by briars, and place signals on the infected houses.

Those of the first rank wear a purple-coloured silk gown with long and wide sleeves, and a sash or girdle thrown round them. They also wear fur caps and linen buskins. The common classes wear cotton or hempen cloth.

In general their habitations are mean; but those of persons of distinction are handsome and spacious. In the front of these is an advanced apartment for the accommodation of strangers, the receiving of visits, and the giving entertainments. There are generally also belonging to them a grand court, a fountain, and a garden planted with rows of trees. At the lower end of the court are the apartments of the women, into which no strangers are admitted: though the better sort occasionally suffer their wives to receive visits in the common hall, and also to sit at table: however, they always sit immediately opposite to their husbands.

Tobacco is used here by persons of both sexes, and all ages.

Marriages are here prohibited to the third degree of kindred. Sometimes children of seven or eight years old are contracted; in which case the females (an only daughter excepted) are brought up by the father-in-law, till the celebration of the nuptials. On the day of marriage the bridegroom mounts his steed, accompanied by his friends, and, after riding through different parts of the town, stops at the door of his bride, upon which her relations come out to him, and then conduct her to his house, where the nuptials are, without further ceremony, consummated.

A plurality of wives is allowed, provided the husband keeps only one at home. A partiality, however, is shewn to the *grandees*, who often keep three or four at home; but then one of them acts as sole and supreme mistress.

The Coreans do not, in general, manifest any particular attachment to their wives: on the contrary, they too frequently treat them not much better than slaves. They not only divorce them at their pleasure, but oblige them at the same time to take their children along with them.

The most considerable part of the father's substance devolves to the eldest son: the residue of his effects is equally divided among the other male children, the daughters having no claim to any share in the dividend.

If the father of a family lives to a very advanced age, it is customary for him to make over the whole of his substance to his eldest son, who, in that case, takes possession of the family house, and builds a smaller one for his aged father, whom he provides for with all dutiful respect, though he has nothing farther to expect from him.

The Coreans bury their dead only at two seasons of the year, spring and autumn; and, till the time of burial arrives, place the corpse in a kind of hut made of rushes, raised upon four stakes, in their courts or gardens. The deceased lies in a double coffin, the parts of which are cemented closely together, and is dressed in his best apparel, with some toys lying by the side of him. All the kindred of the deceased repair to his house on the evening preceding the funeral, and pass the night in carousing and jollity. At dawn of day they set out in procession with the body, the bearers singing all the way, and keeping exact time with their voices and steps, while the rest of the company pierce the air with their doleful lamentations. In general they are interred in graves five or six feet deep: but people of rank are de-

posited in stone vaults, whereon is commonly placed the effigy of the deceased, with an inscription at bottom, displaying his titles, &c. The company who attend the corpse at the funeral return three days after to the sepulchre, to make their offerings to the deceased, which superstitious practice is repeated monthly, at the full of the moon, when they cut the grass growing round the vault or grave.

Children mourn for their fathers three years, during which time no one is allowed to exercise any public office. A man must not even lie with his wife: for should any infant be born during the time of mourning, it would not be allowed to be legitimate in law. Quarrelling, fighting, or immoderate drinking, during the mourning, is deemed an high misdemeanour.

The mourning worn by the Coreans consists of a shabby gown of coarse stuff, under which they have a sort of hair cloth corded, with a twisted band of the same hanging down from their hats, which are made of green rushes. During the whole time of mourning they never wash themselves, and consequently appear very filthy.

On the decease of a relation, the kindred run into the streets like frantic people, tearing their hair, and alarming the whole neighbourhood with their bitter lamentations.

The Coreans are under very little religious restraint. According to a late author, the *grandees* appear void of all devotion, and rather idolize themselves than their gods: and though the common classes are more religious, yet their worship seems to consist more in external ceremony, than inward adoration. The religion of Foe, so much in esteem by the commonalty of China, hath some votaries in Corea also. The country abounds with temples consecrated to this deity. Here too are the followers of Confucius.

They assemble, on particular occasions, in their temples, when every one lights a piece of sweet-scented wood, and throws it into a vase placed before the idol. The greatest part of the Coreans believe the doctrine of transmigration, and that there is a future state of rewards and punishments.

There are prodigious numbers of monks in almost every part of the kingdom. Some cities maintain, within their particular jurisdiction respectively, not less than 4000 of them: and there are single convents containing five or six hundred, which are divided into distinct classes of ten, twenty, and thirty each. The senior of the convent is invested with the authority of governor, and has the power of inflicting the bastinado on his inferiors, upon any violation of the rules of their order. These monks do not bind themselves by vow for life, as in some other countries, but have the privilege of returning to a secular life when weary of solitude: and it must be acknowledged that their mode of life is not very eligible; for they are not only subject to a most rigorous discipline, but are forced to pay heavy taxes imposed on them by the state, and are besides held in contempt by the generality of the people. The royal monks, indeed, are better respected: these are such as live about the court, and are often employed in offices of high importance. The monks are enjoined the greatest abstinence; and a failure of obedience is punished with an expulsion from the monastery, besides previously suffering the bastinado.

There are also two monasteries for religious women; the one for daughters of the nobility, and the other for young women of inferior rank. They are all shaved, but not confined for life, and have a dispensation from the king to marry, if they please, and leave the monastery.

## SECTION III.

*State of the Sciences, Language, Mode of Education, Commerce, &c.*

THESE people hold the liberal arts in high esteem. Like the Chinese, they have their doctors and other literati, who distinguish themselves by a double  
K k feather



feather in their caps. They pass regularly to their degrees, through certain annual examinations in the chief cities, agreeable to the Chinese custom. The assembly of candidates on these occasions is very considerable; but, unfortunately, the suffrages of the electors are for the most part venal.

In geography they are very ignorant, and have the most absurd notions. They think that the globe consists only of twelve kingdoms; and their map extends no farther than Siam. Even the literati entertain the erroneous idea that there are no more than twelve nations in the universe; nor has it been possible to convince them of their errors.

The Corean language hath a set of characters peculiar to itself, which the women, and common classes of community, speak and write. However, the literati affect the Chinese language.

They have the same method of printing as the Chinese; and also a grand library, which is under the immediate care of the first prince of the blood.

Their mode of education is highly commendable. Without rigour, they implant in the tender mind a sense of honour and emulation. They relate to their children the virtues of their ancestors, and spur them on to assiduity in their studies, by extolling the advantage and reputation of learning; the principal part of which consists in the knowledge of moral philosophy, as prescribed by the great Confucius.

Their chief commerce is with the Japanese, more particularly with the islanders of Tsushima, subject to Japan, who have a factory at Pousan in Corea, to which place they bring the scented wood, allum, paper, pepper, buffalos horns, and other commodities, in exchange for which they receive cotton and gin-seng.

The only species of money used by the Coreans are pieces of copper, called *cahis*; and these are current no farther than the frontiers of China. In other parts they make their payments in wedges or ingots of silver, without any stamp or mark on them.

#### SECTION IV.

##### *Civil, Military, and Naval Institutions.*

**T**HOUGH the king of Corea is no more than a vassal to the emperor of China, he affects as much state and pompous ceremony. He keeps continually in his service a great number of household troops: these guard his palace, and attend on him wherever he goes.

If any one happens to be in the way where the king is passing, he must instantly turn aside, and not presume to look at his majesty; and the people all shut up their doors and windows; for the king must not be seen by any of them; and should any one be discovered peeping, he would suffer the bastinado.

He exercises an unlimited authority over his subjects, is lord of all the lands in his kingdom, no private person having the absolute right and property of any estate. These lands his majesty bestows on whomsoever he pleases, and for whatever term of years he thinks proper; though, on the death of the feeoffee, the land reverts to the crown.

His council of state is composed of several ministers, who assemble daily in his palace; though none are suffered to give an opinion upon any thing, till first asked by his majesty; neither dare they meddle in any state concern without his royal order. If they behave well, and to the satisfaction of the king, they are continued in office during life; and this rule holds good also with respect to the other court officers, who, unless guilty of some misdemeanour, generally die in their employments: but such employments do not pass by patent to their children.

Magistrates of cities, and governors of fortified places, are chosen every third year. In case of malpractices, these are either sent into exile, or sentenced to suffer death.

Exclusive of the revenues arising from the rents of lands granted to the people, the king has the tythe of every thing productive of profit either on land or sea: the tythe of the fruits of the earth is collected in harvest time, before the crop is taken off from the ground.

There is great rigour, as well as partiality, in the laws of this country. All rebels and traitors, together with their whole families, are cut off without the least gleam of mercy, and the habitations of the sufferers levelled with the ground. If a woman kills her husband, she is placed up to her shoulders in the earth of some high-road, and close to her is placed an hatchet, with which every one gives her a chop as he passes by her. In short, all passengers are obliged to this by the laws, except those of noble family. The magistrates of the place where the murder is perpetrated, are suspended from the execution of their office: and if it be a town of note, it forfeits its jurisdiction, and becomes subordinate to some other town; or, at best, only some private subject has the care of it. The same penalty is inflicted on any town revolting from the obedience due to its governor, or for bringing any accusation against him not founded in truth.

Notwithstanding the severity of the laws respecting the women, they justify and protect the man who kills his wife when detected in adultery, or any other capital offence, proved by substantial evidence: or if he gives her up to public justice, she is condemned to die, with permission, however, to choose the mode of her suffering death; and in this case the women generally cut their own throats.

If an unmarried man be detected in criminal conversation with a married woman, they punish him by stripping him down to the waist, and leaving him only a pair of drawers on: they then smear his face with lime, pierce an arrow through each of his ears, and tie a kettle on his back, which is beat upon as the offender walks through the streets, and then he receives the bastinado.

Murder committed on the person of a freeman, is punished as follows. They oblige the criminal to swallow a quantity of vinegar with which the body of the murdered person has been washed; then they trample the delinquent under foot, and kick him on the belly till he dies. Theft is punished in the same manner.

The common mode of punishment is the exercise of the bastinado on the posteriors, and sometimes on the shins and soles of the feet. When this discipline is given on the shins, they bind the legs of the sufferer to a couple of benches, the one at his feet, and the other under his hams, and in this posture they strike him on the legs with a sort of lash. They are not permitted to inflict more than thirty strokes at a time. However, two or three hours afterwards, they repeat the discipline, and so on till they have given the full number of strokes agreeable to the sentence passed. When an offender is sentenced to suffer the bastinado on the soles of his feet, they compel him to sit down on the ground, and then tying his two great toes together, fix them in a wooden frame, and inflict the appointed number of strokes.

Women and apprentices commonly receive the bastinado on the calves of their legs. Persons who are in arrears with the king, or who refuse to pay their other creditors, are sentenced to be bastinadoed on their shins, which dreadful and painful discipline is repeated every fifteen days, till they pay the debt or debts.

The grand council try all criminals of state, and are obliged to lay all the particulars of their proceedings before the king.

The military government in Corea is nearly the same as the civil, each province having a general, or chief of the militia, with four or five colonels under him, each of them commanding a regiment; and every colonel has under him so many captains, each of which has the government of some fortress or town. In short, there is scarce a village but what has a commanding officer in it: and the inferior officers are obliged to keep an accurate list of all the men belonging to their respective



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HABITS *of Oriental or Eastern* TARTARS.



*Dresses and persons of* TWITSIKAR *a province of* Eastern TARTARY. *Chignion sculp.*



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tive corps, which they transmit to their superior officers at stated times, that the king may know exactly the number of soldiers he has in pay.

Every city in the kingdom is compelled to fit out one complete ship of war. Their ships have commonly two masts and about thirty oars, with five or six men to each oar, which, added to marines on board, make a crew of about three hundred men in each ship. Their stores consist principally of cannon and pot-granadoes. Every province has its particular admiral, who is obliged to review the ships of war belonging to his province annually.

## SECTION V.

*Compendious History of Corea.*

THE inhabitants of Corea were once divided under different princes, laws, maxims, and customs. In process of time they united, and formed themselves into one nation. According to the Chinese annals, the most considerable of these early natives were named Kau-kiu-li, descended from the Tartars.

The first king of Corea is said to have been Ki-tse, a nephew of Gehou, emperor of China, who introduced into the kingdom the Chinese laws, civilized his people, and acquitted himself in the public administration of affairs, with great prudence and wisdom. This event happened in the year 1120 before Christ. \*

The throne of Corea was filled by the successors of Ki-tse near nine hundred years: but, at length, Tchuang-siang-vang, emperor of China, subdued the Coreans, and reduced the title of their king to that of *bean*, or count, with a very limited authority annexed. About forty years afterwards a prince of the family of Ki-tse, named Chun, resumed the title of king, but was in a very short time dethroned; and, at his death, the race of Ki-tse became extinct.

A native of China, named Vey-nan, then forced his way to the throne of Corea, and, in order to secure his usurpation, courted an alliance with the emperor of China, and obtained the title of *vang*, or king. The sovereignty, however, did not continue a long time in the family of Vey-nan; for his grandson was massacred, and the Chinese profiting by the confusion attendant on this circumstance, conquered Corea a second time. It was, however, in process of time, restored to its ancient monarchical form of government, and the king submitted to pay a tribute to the emperors of China.

Corea has since undergone various revolutions; sometimes being under vassalage to the Chinese, sometimes tributary, sometimes independant, and very often at war with that nation. It is now, however, tributary to it; and his Corean majesty, on his accession to the throne, receives from the emperor of China, his confirmation upon his knees.

## C H A P. V.

## E A S T E R N T A R T A R Y.

## SECTION I.

*Of Tartary in General, and Eastern Tartary in particular. Extent, Customs, Religion, &c.*

TARTARY, taken in its full extent, is bounded on the west by the Caspian Sea and Persia; to the south by Persia, Indostan, Arracan, Ava, China, and Corea; to the east by the Pacific Ocean; and to the north by the Frozen Ocean. It lies between the 55th and 141st degrees of longitude from London, and between the 37th and 55th degrees of north latitude, being 3600 miles long, and upwards of 900 broad in many places. One part is subject to the Chinese empire; another is under the dominion of Russia; and the third is independent.

This wild and inhospitable country is inhabited by people of different denominations, manners, and customs. The Mantcheoux, or Mantchew Tartars, live chiefly in huts on the banks of the rivers. Their country is in the north of Lao-tong, the most easterly of the Chinese provinces, and is bounded by the river Saghalian-ula on the north, by Corea and Lao-tong on the south, easterly by the ocean, and westerly by the Mongols country. It is divided into three provinces, viz. Mugden, Kirin-ula, and Tsis-bar; and hence originated that enterprising spirit, which, in time, triumphed over the imperial throne of China.

The soil of the province of Mugden (which is about 270 miles in length, and 120 broad) is a favourable one, producing some wheat, millet, and cotton, as well as pasture for cattle, and several sorts of fruits.

In Mugden, the capital, are several public buildings, and courts of justice as at Pe-king.

But the most capital city is K'on-wang-ching, which, indeed, may be deemed the key of the great peninsula of Corea.

From Mugden to the city of Pe-king, which is about 1100 miles distant, there are two large handsome roads,

which are kept constantly in repair, and which were, with great labour, formed principally for the emperor, whenever it should be his royal pleasure to visit his Tartarian territories. One of these roads is for the passage of his majesty to Tartary, and the other for his passage back from thence to Pe-king.

The second province is Kirinula. It has Lao-tong on the west for its boundary, the ocean on the east, Corea on the south, and the river Saghalian-ula north; it is a mountainous desert, upwards of 740 miles in length, and 600 in breadth. Added to a most bleak, keen air, here is scarce any thing to be seen but the gloomy tops of mountains, nor any thing heard but the hideous howlings of wolves and tigers. Very little rice grows here, but plenty of oats.

Those Tartars, who take up their residence in huts on the river Ufuri, and subsist principally on fish, are Yupis. They imitate the Chinese in dress, and the women decorate their hair with a variety of baubles.

The Ke-cheng Tartars live after the same manner on the banks of Saghalian-ula.

When the rivers are frozen over, they are drawn in sledges upon the ice by dogs. They are very ignorant and uncivilized, though peaceable and inoffensive.

The Yupis have no sovereign prince, but choose several chiefs. The Mugden provincials have a Tartarian general, who has a lieutenant-general, and a great number of soldiers under him.

The third province of Eastern Tartary is Twitsikar, and the capital, also named Twitsikar, is peopled mostly by Chinese, and is a place of tolerable trade.

Some of these people are famous for hunting fables, the skins of which are of great utility to them; and the women hunt them as well as the men. In the pursuit of this game they frequently meet with tigers, which they are never afraid to engage, and generally get the better of them: however, if any one is unfortunately killed by this animal, his companion or companions do not decline their pursuit of the fable, for their livelihood



lihood depends principally upon the furs they get by their activity and perseverance in the field.

Here are some gold mines, and several of the rivers contain fine pearl fisheries, the pearls of which are highly esteemed by the natives.

The latest and most authentic account respecting the manners and government of the Scythians, or Eastern Tartars, is the following.

The extensive regions of Scythia, or Tartary, have ever been inhabited by vagrant tribes of hunters and shepherds, too indolent to cultivate the earth, and too restless to be confined to one spot. They have, however, been famous for their courage and conquests, and though vagrant shepherds, caused the monarchs of Asia to tremble on their thrones.

Through their neglect of agriculture, these people are reduced to the necessity of living upon their flocks and herds, which, as they accompany them on the march, afford a sure and increasing supply of flesh and milk. They feed indifferently on the flesh of those animals that have been killed for the table, or died with disease. Horse-flesh, which in every age and country has been proscribed by the civilized nations of Europe and Asia, they devour with peculiar greediness, and this singular taste tends to the success of their military operations. As the cavalry of Scythia is always followed by a number of spare horses, these may be occasionally used for the purpose of speed, or to appease the hunger of the barbarians. When the forage round a camp of Tartars is almost consumed, they slaughter a part of their cattle, and preserve the flesh either smoked or dried in the sun. On a hasty march they provide themselves with a sufficient quantity of little balls of cheese, or rather of hard curd, which they occasionally dissolve in water, and this unsubstantial diet will support for many days the life and even spirits of the most patient warrior.

Notwithstanding this extraordinary abstinence in point of food, the wines of a happier climate are the most grateful present, as the most valuable commodity that can be offered to these Tartars; and the only example of their industry seems to consist in the art of extracting from mare's milk a fermented liquor, which possesses a very strong power of intoxication. Upon the whole, it may be said, that the stomachs of these barbarians are inured to sustain, without much inconvenience, the opposite extremes of hunger and intemperance.

The habitations of the Tartars are small tents of an oval form, which afford a cold and dirty reception for the promiscuous youth of both sexes. The houses of the rich are constructed of wood, and of such a size that they may be conveniently fixed on large waggons, and drawn by a team of twenty or thirty oxen. The flocks and herds, after grazing all the day in the adjacent pasture, retire on the approach of night within the protection of the camp. The necessity, therefore, of preventing the most mischievous confusion in such a perpetual concourse of men and animals must gradually introduce a settled plan of the distribution, the order, and the guard of the encampment.

In the summer these Tartars advance towards the north, and pitch their tents on the banks of a river, or at least in the neighbourhood of a running stream. In the winter they return to the south, and shelter their camp behind some convenient eminence. It must appear, therefore, that these manners are admirably calculated to diffuse among the wandering tribes the spirit of emigration and conquest.

As the pastoral life compared with the labour of agriculture and manufactures, may be said to be a life of idleness, and as the superior people among the Tartars revolve on their captives the management of their cattle, their leisure is spent in the violent and sanguinary exercise of the chase. They are bold and skilful riders, and their horses are easily trained for the purposes of war and hunting. The Scythians are equally expert in the management of the lance and drawing the bow. The vigour and patience both of men and

horses are continually exercised by the fatigues of the chase, the objects of which are, the hare, the goat, the roebuck, the stag, the elk and the antelope.

Nor are the exploits of these hunters confined to the destruction of timid or innoxious animals; they boldly encounter the angry wild boar when he turns against his pursuers, excite the sluggish courage of the bear, and provoke the fury of the tyger as he slumbers in the thicket. The general hunting matches, the pride and delight of the Tartar princes, compose an instructive exercise for their numerous cavalry. A circle is drawn of many miles in circumference to encompass the game of an extensive district, and the troops that form the circle regularly advance towards a common centre, where the captive animals, surrounded on every side, are abandoned to the darts of the hunters. In this march, which frequently continues many days, the cavalry are obliged to climb the hills, to swim the rivers, and to wind through the vallies without interrupting the prescribed order of their gradual progress. Now, as the same patience and valour, the same skill and discipline are required against a human enemy, the exercise of the chase serves as a preparative for the conquest of a kingdom.

## SECTION II.

### COUNTRY OF THE MONGOLS.

*Customs. General Account, as to Country, Natives, Religion, Productions, &c.*

**T**HIS country is situated to the northward of China. The natives are of the same original as those who accompanied Tamerlane in his conquests. It is bounded on the east by the territories of the Mantchews, by the country of Kalkas on the west, by China on the south, and by Eastern Tartary, and the Kalka Tartars, on the north. It is about 300 leagues in length, and 200 broad.

The climate is exceedingly severe here, and ice lies on the ground eight or nine months together. It is a country little known, except that part of it which the caravans pass in travelling from Muscovy to China.

With respect to the persons of the natives, they are in general of a middle size, but very strongly made, with broad faces, black eyes flat noses, long whiskers, fallow complexion, and of a most rude behaviour. Their hair is nearly as thick and strong as horse-hair, which they cut close to the head, and leave only a tuft at top. They wear large shirts and calico drawers; and their garments, which are lined with sheep-skin, reach almost down to their feet; these they fasten on their bodies by strong leather straps. Indeed, when on horseback, they wear a short jacket, with narrow deer-skin sleeves, having the fur outward, with trowsers and hose of the same kind of skin; both of one piece, and light to the limbs. On their heads they have caps bordered with fur. The women are not quite so coarsely featured as the men, though their dress is much the same.

The animals of this country are camels, dromedaries, cows, horses, sheep, mules, elks, bears, tygers, and wolves. There is also every species of game known in Europe.

Of vegetable productions, there is rhubarb, and other medicinal articles; and of mineral, are salt and saltpetre.

There is a race of Tartars called the Kalka Mongols, who are dependent on China. These dwell beyond the Mongols, and take their name from the great river Kalka. Their persons, manners, habits, &c. are the same as the Mongols.

The habitations of the Mongols, who are a wandering people, are little moveable huts, formed of twigs, and covered with matted wool. They have a fire in the center, with a hole at the top to let out the smoke, and boards or benches round the fire, to sit or lie upon. Ever



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*Habits of the Women of Eastern Tartary.*



Woodcut sculp.

*Habits of the Women of Western Tartary.*



## ASIA.]

Ever having had an aversion to a settled life, they continually rove about from place to place, with herds and flocks. They generally set out in the spring on their peregrinations, and their number is frequently ten thousand in one body, preceded by their herds, &c. When they come to an inviting spot, they live upon it till all the grass and verdure are eaten up. The spots on which they fix their tents, are commonly the banks of some lake or river; and in the winter they remove to the sides of mountains, where, it is said, they are so sociable as sometimes to make subterraneous communications from hut to hut.

Their chief food is horse-flesh, of which they are passionately fond, and that which is the most tainted is the most palatable. They subsist otherwise by hunting and fishing, as well as on the milk of camels, goats, cows, and mares. They drink water that has been boiled with the coarsest sort of Chinese tea. They extract a spirituous liquor from the sour milk of mares, and distil it after fermentation: with this they get intoxicated, and smoke a great deal of tobacco.

They are as filthy in their dress as in their food, and stink as they pass. The dung of their cattle they often make use of as fuel.

The supporting a war by laying waste a country is a very ancient custom among these people. Their tribes are commanded by separate khans or leaders, and they elect a great khan, who consequently claims a paramount power over all. His residence is a kind of military moving station, and he can bring into the field from twenty to sixty or seventy thousand horsemen.

One of their monarchs so prided himself on his authority, opulence, and grandeur, that, each day (says an author) as soon as he was seated to dinner, a trumpet sounded, by way of giving notice to all the other monarchs in the globe, that they might also go to dinner.

The weapons of these people are bows and arrows, in the use of which they are very dexterous. They are inured to horsemanship from their infancy, and will, while in full gallop, hit a small mark with an arrow, though at a considerable distance.

They have the utmost contempt for agriculture, looking upon all business of that kind as the most abject state of slavery. When they are angry with any one, they wish it may be his fate to work like an European.

The younger of them make small hurt for the aged invalids near a river, and there leave them for their speedy journey into the next world; and think that in this they do them a friendly office.

Having no other occupation than to attend on their cattle, which they sell or exchange with the Chinese for ordinary tea, coarse cloth, &c. they are never troubled with much care or anxiety; for they have nobody to please, nor any body to fear.

This wandering savage race of people cannot be supposed to be under any very regular form of government, especially as they are continually roving from place to place. It must be observed, that as their country is divided into districts, and that as each of these hath a clan of its own, the Tartars of one province must not emigrate to another: they are to confine themselves to their own nation, where they have full liberty to roam as much as they please.

The men purchase their wives with cattle; and when the wife is turned forty, she is employed by the husband as a slave, and as such must attend the young wife who succeeds her.

The Mongols worship the idol Foë, and they have an high priest among them, to whom they do homage, and think that he has the power of obtaining favours from Foë for them. Whenever this priest signifies his pleasure to remove to any particular part of the country, the inferior priests, and a great number of other persons attend him; and those who reside on the spot to which he is going, meet him on the road in crowds, supplicating his blessing, which he never fails to bestow upon such as can make him an adequate contribution towards his support; and this he is in no doubt of receiving for his benediction, as he suffers none to approach his sacred person but the higher order of people. This high-priest is named Khutucktu; and some of the deluded people think that the spirit which animates him, immediately, on his death, passes into the body of him who is elected to succeed him. Many others think that he grows old with the decline of the moon, and resumes his youth with the new moon.

Those who die in their huts are thrown into a burning pile, and their bodies consumed to ashes, which are afterwards interred with great solemnity on some mountain.

## C H A P. VI.

## W E S T E R N T A R T A R Y.

As there are divers nations or tribes of Asiatic Tartars bordering on the Caspian Sea, and on the north of Persia, we shall describe them severally under distinct sections.

## S E C T I O N I.

## A S T R A C H I A N T A R T A R Y.

ASTRACHAN Tartary is bounded on the east by the country of the Cossacks, towards the south by Circassia, on the north by the kingdom of Casan, and part of Siberia. The eastern boundaries are deserts very little known, and not inhabited. It lies between 44 deg. 10 min. and 52 deg. north latitude.

The metropolis of this kingdom is called Astrachan. It is built upon an island in the Volga, known by the name of the Isle of Hares. The capital was long subject to the Tartars, from whom it was taken by the Russians. This city is populous, it abounds in well furnished magazines, and hath a citadel surrounded by a thick brick

No. 13.

wall, of about thirty feet in height. Though the citadel, which lies towards the west of the city, is irregularly built, the bastions are strong, and the cannon numerous. Here is a palace for the governor, and another for the archbishop. In the court of chancery all civil and military affairs are heard and adjusted, and the records are kept. The citadel hath three gates, one opens to the city, another to the Volga, and the third to the Tartar suburbs. It likewise contains a guard-house, a metropolitan church, and a monastery.

A considerable wall encircles the city, which consists principally of three long streets from east to west, intersected by many others, and is, upon the whole, about a mile in length. The houses are built of timber. The suburbs are extensive, and more populous than the city. There are four churches and a monastery belonging to those of the Greek persuasion. The reformed have a church built of wood. The Roman Catholics have a monastery, and the Armenians a church of stone. Without the suburbs are aaval and military hospital, and a large monastery.

L 1

Astrachan



Astrachan is inhabited by Armenians, Russians, and Tartars of various denominations. The latter are not permitted to stay all night in the city. It is garrisoned by five regiments of infantry, and one of dragoons. Many field regiments and Cossacks, exclusive of the Tartar militia, winter here, besides the garrison itself. The regulars are ready to march against the wild Tartars whenever they attempt to make any incursions into this kingdom; and the irregulars are employed to scour the deserts, in order to trace out the lurking places of the banditti.

The articles of importation here are chiefly silks, brocades, velvets, sattins, drugs, copper, cotton, Persian fruits, wines, sweetmeats, &c. Those of exportation are meal, fish, salt, woollen, &c. All naval and military stores are prohibited from being exported to Persia.

The merchants of Astrachan have permission to navigate the Caspian Sea; besides which, they always keep a great number of barks on the Volga. Formerly these barks were frequently robbed by a strong body of pirates, who either lurked in the immense woods near the banks, or on the islands in that river: but this evil is now pretty well remedied; as the lawless banditti, who spread so much terror in Astrachan, have been almost exterminated by the care of the governor of Casan.

Pirates committing depredations on the Volga, are sentenced to be hanged up alive by the ribs, upon gibbets fixed upon floats, where they are left to expire in the greatest agonies; and if any persons relieve them, they render themselves liable to suffer the same punishment.

Peter the Great planted a large mulberry garden near the city of Astrachan, and designed to establish a silk factory; but the building and gardens are fallen to decay, and the money intended to carry on this design, was applied to more courtly and venal, though less noble and patriotic, purposes.

The chief offices of state are vested in the Russians. The Georgians, who profess the Greek religion, are fond of serving in the army. And the Armenians, who, in persons, dispositions, and features, very much resemble the Jews, have no other ideas but of scraping money together by the means of traffic. As for the Persian and Tartar inhabitants, they are too fond of indolence and roving, to think of any thing else, unless compelled to it by absolute necessity.

The soil of this country is light and sandy, but so much impregnated with salt, as greatly to add to its sterility. The earth produces no grain, unless it has been overflowed during the winter season. To remedy this, some of the Tartars cut trenches in their grounds, which have been under water, and, draining them, they soon become fit for tilling, and, in a very short time, produce abundance of grain, or even fruits, which the intense heat of the climate soon ripens.

The natural produce are melons and pumpkins, which they eat with bread. This country likewise produces fine grapes, the flavour of which, in eating, is delicious; but the wine made from them is too sharp, which proceeds from the saltiness of the earth. The mulberries are unwholesome. The garden vegetables are good, but are obliged to be continually watered, as much to wash the salt from them, as on account of the heat; for the salt lies upon the surface of the earth every morning like an hoar frost.

Many animals which are found in Great Britain, are also found in Astrachan; besides which they have a great variety of wild ones; such as wild boars, elks, red and fallow deer, antelopes, hares, wild horses, &c.

The antelope is of a light grey colour, of the size of a deer, with a head resembling a cow, but the nose is without gristle. It has fine black eyes, yet is purblind. The horns are beautiful, and without branches. They are taper to the tip, and have rings at equal distances. The flesh is tender, but seems to taste of musk.

They have also the same kinds of fowl with those of Great Britain.

The Volga is replete with a great variety of the most delicious fish: but there are few reptiles in Astrachan, and none worth particularizing.

The Russians, Armenians, Georgians, &c. who inhabit Astrachan, have the same customs and manners as the people of their respective countries; but the real natives, or Nagai Tartars, greatly differ from the others in many respects, and require a distinct account. We are therefore happy in having it in our power to present our readers with some curious and interesting particulars respecting the manners and customs of these people, communicated to us by a learned and ingenious correspondent, who lately visited this part of the world, and formed his observations on the spot.

## SECTION II.

### THE NAGAI TARTARS.

**T**HE Tartars properly so called, and distinguished by the term of real natives, seek for little but what is strictly necessary, so that the luxuries of life are their least concern. These people are low of stature, but rather corpulent. They have olive complexions, large faces, and little eyes. They shave their heads, wear a coarse grey cassock, and over it a sheep-skin cloak, with the wool outwards, and a cap of the same materials. Their women wear linen, and a cap with Russian coin hanging round. With respect to their persons and features, they are tolerable. They are in general Mahometans. The males wear a ring in the right ear, and the females in the nose. The rings worn by the latter are usually set with a piece of coral, a ruby or turquoise. The luxury of glass windows is confined solely to the prince's apartment. Paper frames are used in winter, and taken away in summer, that they may breathe more freely, and have a full view of distant objects.

The pleasures of hawking, hunting, and coursing, are their chief delight; and their chiefs frequently form hunting parties, attended by numbers of *mirzas*, or noblemen. They depart for the chase with arms and baggage. It lasts several days. Camps are formed every night. A body of troops follow the *serafker*, or commander in chief of the army: and sometimes these parties of pleasure serve as pretexts for more serious expeditions. There are some tribes among these people who live under a kind of tents in vallies eight or ten fathoms deep, which intersect the plains from north to south, and which are more than thirty leagues long, though but half a quarter of a league wide. Muddy rivulets run through the middle of them, on the borders of which are tents, intended to give shelter, during winter, to their numerous flocks and herds.

Each proprietor has his own marks, which are burnt in the thighs of horses, oxen, and dromedaries, and painted with colours on the wool of the sheep. The latter are kept near the owner's habitation; but the other species, united in herds, are, towards the spring, driven to the plains, where they are left at large till the winter, at the approach of which they seek and drive them to their sheds.

In this search the Tartar employed has always an extent of plain, which, from one valley to another, is ten or twelve leagues wide, and more than thirty long, not knowing which way to direct his search, nor, in fact, troubling himself about it. He puts up in a little bag about six pounds of the flour of washed millet, which is sufficient to last him thirty days. Having made this provision, he mounts his horse, stops not till sun-set, then clogs the animal, leaves him to graze, sups on his flour, goes to rest, arises, and continues his route. He neglects not, however, to observe, as he rides, the mark of the herds he happens to see, which he communicates to such as he meets on the same errand, and, in his turn, receives such informations as help to put an end to his journey.



A Tartarian *oba*, or tent, in many parts resembles a large kind of hen-coop. The paling is in a circular form, and over this a dome opens at the top. A felt of camel hair envelopes the whole; and a piece of this felt is thrown over the hole in the center, which serves to give vent to the smoke. The *obas*, or tents, inhabited by the Tartars, have each of them a piece of felt fastened in form of a banner, directed towards the wind, and sustained by a long pole, which projects out of the *oba*. This pole likewise serves to lower the felt, and to shut the vent-hole, when the fire, being extinguished, renders its remaining open useless or incommodious.

The following description will furnish an idea of Tartarian architecture.

There are pillars placed on the points of the angles and openings of the buildings, kept in a perpendicular position by a beam, on which uprights are fixed from the first plan, and disposed so as to receive and support the roof. This accomplished, other perpendicular pillars, but smaller, at twelve inch intervals are erected, round which hazel twigs are twisted in the manner of basket-work. This kind of wicker-work they fill with mud mixed with cut straw, which they plaister with hair mortar within and without, and the whole white washed and painted on the pillars, bases, doors, and windows, give the building an agreeable aspect.

The palace of the *Cham*, built first in the Chinese stile, and afterwards repaired in the Turkish, preserves some of the beauties of its first construction. It stands on the outside of the town, and is surrounded by very high rocks, where water abounds, which is distributed through the kiosks and gardens in a most agreeable manner.

The traveller referred to thus describes their provisions and mode of cookery. A party having procured two sheep and a kettle, they suspended the kettle to the center of three sticks set up in the form of a pyramid, and the kitchen thus established, they proceeded to kill and dissect the sheep. Some filled the kettle, while others prepared spits to roast what there was not room to boil. Bread is a luxury with which they are unacquainted. Their avarice also forbids them the habitual use of meat, although they are very fond of it. Millet and mare's milk, indeed, form the principal part of their subsistence. No people are more abstemious than these, who debar themselves of every thing they can sell. If any accident kills one of their cattle, they then only regale on his flesh, and this not unless they find it time enough to bleed the dead animal. They follow the precept of Mahomet likewise with respect to beasts that are distempered: they carefully observe each stage of the disease, that they may seize the moment when, their hopes being lost of preserving the beast, they may still have some consolation, by killing it in an instant before the close of its natural existence.

The fairs of Balta, and others established on their frontiers, are the emporiums to which they annually bring their immense flocks and herds. The grain finds a ready vent by the Black Sea, as well as their fleeces. To these objects of commerce are added some bad hides and great quantities of hare-skins.

These different articles united, annually procure the Tartars considerable sums, which they only receive in ducats of gold, Dutch or Venetian; but the use they make of these annihilates every idea of wealth which such accumulation presents. Constantly augmenting, without turning any part of their store into circulation, avarice seizes and swallows up their treasures, while the plains in which they are buried afford not the least indication or guide to future research. The avarice of a Tartar never stays to calculate eventual loss, but enjoys the momentary gain.

Notwithstanding the prevalence of avarice, the Tartars are not destitute of hospitality. On the arrival of a stranger at any town or village, it is customary for the inhabitants to stand at their doors, as if desirous of inviting him to enter. Having made choice of his tem-

porary residence, the inhabitants go into their houses, and the stranger is shewn into an apartment, into which the wife and daughter of the host enters, both with their faces uncovered; the first carrying a basin and a pitcher, and the second a napkin, for the purpose of washing. They then set before him their best cheer, with an assurance of his being heartily welcome. According to their own declaration, they consider the exercise of hospitality as a benefit, and therefore, if any one should constantly enjoy that advantage, he would make others jealous; but they do not permit of any means which might determine the choice of travellers. Their eagerness to come to their doors, is only to prove that their houses are inhabited. Their uniformity preserves an inequality, and no one has a chance of procuring a guest superior to another. They seem, in this instance, to have imbibed those noble principles, that it is equally their duty and pleasure to assist the stranger in distress; and that in exercising hospitality, and following the dictates of humanity, they fulfil the law of Mahomet, according to the sum and substance of the Koran. Their furniture consists chiefly of a bed, chairs, tables, and cushions.

The Nagai Tartars are settled in the vallies that traverse the plains from north to south, and their tents, ranged in a single line, form there a kind of villages, of thirty and thirty-five leagues in length, which distinguish the different hordes. It may be presumed, that the rustic frugal life which these pastoral people lead favours population; while the wants and excesses of luxury among polished nations strike at its very roots. In fact, it is observed, that the people are less numerous under the roofs of the Crimea, than in the tents of the Nagais.

We shall relate some particulars concerning these people. Our traveller, in his journey, observed a group of Nagais assembled round a dead horse they had just skinned. A young man about eighteen, who was naked, had the hide of the animal thrown over his shoulders. A woman, who performed the office of taylor with great dexterity, then began by cutting the back of this new dress, following, with her scissars, the round of the neck, the fall of the shoulders, the semi-circle which formed the sleeve, and the side of the habit, which was intended to reach below the knee. There was no necessity to sustain a kind of stuff, which, by its humidity, naturally adhered to the skin of the youth. The female leather-cutter proceeded with equal ease to form the two fore flaps and the cuffs, which operation ended, this almost-man, who served as a mould, crouched on his hams, while the pieces were stitched together; so that in less than two hours he had a good *brown-bay coat*, which only wanted to be tanned by continual exercise. This seemed to be his first care; for he afterwards leaped lightly on the bare back of a horse, to go and join his companions, who were busy in collecting horses for the accommodation of travellers.

We have already observed, that the Tartar horses are left to wander over the plains in companies, and distinguished by the marks of the proprietors; but each individual is obliged to contribute to the public service. There is, therefore, a certain number appropriated to the use of the community, and kept within sight of their habitations. As these animals run free, they are not easy to catch; and the choice necessary to furnish saddle and draft horses from among them, adds to the difficulty. In this the Nagais succeed by a method which at once gives their youth, always destined to this kind of chase, an opportunity of becoming the most intrepid and adroit horsemen in the world. To effect this they take a long pole, to the end of which they fasten a cord, that terminates in a loop passed through the pole, and so form a running noose wide enough to receive the head of a horse. Furnished with this instrument, the young Nagais mount their horses, without a saddle, making a bridle of the halter, by twisting it round the under jaw, ride to the herd, pick out the horse they want, pursue him



him with vast agility, come up with him notwithstanding his tricks and turnings, in which he shews infinite address, and seizing the instant when the end of the pole is beyond the head of the horse, slip it over his ears, tighten the knot, slacken their course, and thus retain their prisoner, which they bring to the general receptacle.

### SECTION III.

#### THE KALMUCK TARTARS.

**T**HE Kalmucks are divided into different tribes, each of which has its chief. They inhabit a vast desert, which lies between the two rivers Don and Volga.

These people are continually roving about. In the winter they usually reside on the borders of Circassia: they proceed northerly in the spring, and return back again at the latter end of autumn. They never cultivate any land, their only riches being their flocks and cattle, on whose account they principally roam about in search of fresh pasture.

Their temporary or moving habitations are huts, which the poorer sort cover with reeds or rushes, and the better sort with felt.

On all occasions they affect to profess the Chinese religion, though they know very little of its principles. They believe in one God only, are fond of keeping holidays, and are tolerably decent in the mode of worship. However, they keep idols about them, but pretend not to pay to them any kind of adoration, but only to treat them with respect out of regard to the saints they represent. During the time of their worship they sing, and make use of cymbals, and other musical instruments, which are stringed: to these they beat time, and look upon notes, which are pricked from the top to the bottom of the page.

Polygamy is forbidden; and adultery is severely punished.

When two young people are disposed to marry they cohabit together for a twelvemonth: if in that space the woman proves pregnant, the marriage is legal, but if the contrary is the case, they are at liberty either to part entirely, or to make another year's trial. The undergoing of such a trial is no ways injurious to the reputation of a woman.

Conjugal infidelity is rarely known among these people. If the wife is caught tripping, she is immediately condemned to death; and the husband, if he thinks proper, may be the executioner.

The priests are neither permitted to have money or wives, for these two reasons: first, they are allowed to supply their necessities from the properties of whom they please; and secondly, they have the liberty of passing a single night with any married woman they chuse: and this is so far from disgusting the husbands that they consider it as a distinguished favour.

The method in which it has been erroneously said the Kalmucks originally buried their dead was, perhaps, of the most singular as well as significant nature, as it seemed to have respect to the different elements. It is said they buried them that they might return to their original clay; but before it was possible for the bodies to corrupt they took them up again, and then threw them into the Volga, but took care to secure them so, that they might easily be drawn out again. After having been immersed in water for some time, they drew up the bodies, and half burned, or roasted them, to bring them acquainted with the elements of fire: then, that they might not omit the fourth element, air, the carcases were exposed upon the banks of the Volga, to be devoured either by birds of prey, or by Tartarian dogs. If they were devoured by dogs it was considered as a lucky omen; for dogs being looked upon in a sacred light, they supposed that the spirit apper-

taining to a carcase belonging to any person devoured by dogs must infallibly be in an absolute state of felicity.

*It is astonishing that within these last thirty years, neither the account of the suppression of the Kalmuck's mode of burial is mentioned in any of our Systems of Geography, or the real method in which they formerly used to bury their dead; which evinces that the writers of many Systems of Geography were mere copyists from the antiquated and stale works of obsolete and inaccurate authors; otherwise they must have known, that the Kalmuck Tartars never buried their dead in the manner they have described: that the number of dogs who devoured the body was immaterial, all their dogs being looked upon in a sacred light; and that the practice of openly exposing the dead bodies was suppressed in the year 1740, by the intervention and representation of John Cook, M. D. a Scotch gentleman, who was many years employed by the court of Russia in a medical capacity at Astrachan; and who reported to that court, that one of the chief causes of that country being visited by the plague, was owing to the putrid carcases of the Kalmucks, which were continually exposed to be devoured on the banks of the Volga, and near the city of Astrachan.—In consequence of this representation the Imperial court of Russia humanely interfered, and issued a prohibition; so that the Kalmucks, at present, are compelled to bury their dead in the same manner as the christians of Astrachan.*

Though the Kalmucks seem neither to be swayed by ambition or avarice, they are always quarrelling with their neighbours. They have a particular enmity to the Karakalpaaks, and to prevent quarrels between them, the Russians are under the necessity of keeping a military force upon the banks of the Volga; but these troops are only under arms in the summer.

The Kalmuck dogs are exceeding fierce, and very voracious, and will attack any man who gives them the least offence. In bodies they will assault a number of armed men; but the inhabitants of Astrachan very frequently go out on purpose to shoot them, and, in time, will, without doubt, extirpate the whole species.

### SECTION IV.

#### CIRCASSIAN TARTARY.

**C**IRCASSIAN Tartary is bounded on the north by Astrachan; on the south by the high mountain of Caucasus; on the east by the Caspian Sea; and on the west by the Paulus Mætis and the Black Sea.

The southern division of this country is claimed by the Persians; the western is under the dominion of the Turks; and the eastern pays obedience to the Russian empire.

The soil has, by many writers, been reported to be sterile, for this reason only, because they saw no appearance of fertility. But it should be considered, that the natives understand nothing of agriculture, and have not the least inclination to be industrious. Its natural richness is unquestionable, and the surface of the earth, when just turned up, will produce a plentiful crop.

Kezlaar, the capital of Circassia, which was built by the Russians, is only formed of earth, but the garrison consists of five hundred regulars, and three thousand Cossacks, the latter of whom are permitted by the Russian government to erect habitations on the banks of the Terek.

Kezlaar is in 44 deg. north latitude; the air is consequently wholesome and serene.

The river Terek, which flows from west to east, produces a great variety of fish, as sturgeon, salmon, &c. It meanders beautifully through the country till it disembogues itself into the Caspian Sea.

Those Circassians, who profess the Mahometan religion, admit of polygamy.

The women are lovely in their features, majestic in their persons, and agreeable in their deportment; in



in their stature they are large; and the men make excellent soldiers. However, none but the principal people are permitted to carry fire-arms, with which they are very expert, killing at a great distance, and making use of balls and rifle barrels. The common weapons are scymetars, bows and arrows.

The Circassians, who are immediately under the protection of the court of Russia, have chiefs of their own, the principal of whom, stiled *Becovitch*, is a major-general of irregulars in the Russian troops. He is, however, always ordered to remain in Circassia, where it is imagined his service can be the most essential. Though the Circassian princes are exceedingly honoured and respected by their subjects, yet such is the independency of the people, that they are not obliged to do any thing at their command, unless prompted by their own inclination. The princes themselves are likewise independent of each other.

Whatever presents the Emperess of Russia sends to the Circassian princes, the respective subjects expect a part. If the things are not sufficiently divisible to be distributed, they will have an equivalent in specie, or some other commodity, which may be easily parted among them.

In war, all the spoils are divided among the troops, the sovereigns being excluded from having any share.

Circassia, with respect to subordination to Russia, is only confined to a formal oath of allegiance, in which they swear to be submissive to a certain number of general laws, as long as their being so continues essential to the good of the Russians and themselves. The imperial court, for many cogent reasons, seldom interferes with their political, and never with their religious concerns.

Like the Turks, they have harems, or seraglios, for their women, from whom all men, except the husband, are excluded. These are separate from, though built contiguous to, their dwelling houses.

Among many other customs, they have the following singular one. When the principal lady of any of their princes is in labour, the first Circassian who hears it, let his situation be ever so menial, runs and places himself at the door of the harem, from whence none are authorised to drive him. When the lady is delivered, if it happens to be a boy, he is richly drest with the utmost speed, and delivered to the Circassian, who immediately takes him home, and, if he is a married man, delivers him to his wife to nurse. If he is a bachelor, a nurse must be procured, and the child remains under his inspection and tuition, till he is nine years of age, when he is again returned to his parents, who receive him with great rejoicings, and the utmost public ceremonies. The reason which they give for this remarkable custom is, that the child may not be spoiled in its infancy, by the delicacies of a court, or effeminate treatment which he might receive in the harem; but rendered so hardy and robust, as to become, in time, a *buggater*, or hero. For courage and personal strength are, by the Circassians, deemed as the first qualifications of a human being.

The Circassians make no scruple of selling their children into Turkey and Persia, especially their daughters, who leave their parents without reluctance, from the pleasing tales they hear of those who have arrived at the honour of being Sultana in the harem of the Grand Signior and the King of Persia, and their imaginations being taken up with fine cloaths, jewels, and a luxurious life, they leave their father's house with joy: and even the mothers are no less pleased with the hopes of their daughters advancement.

The Circassians pay their chiefs great respect; but a prevailing part of their character is their veneration for ancient houses. They are as great genealogists as the Welch, but more tenacious of their family honour, by not intermarrying, even for gain, with an inferior person.

The marriage ceremonies of the Circassians are the following.

No. 13.

The parents or guardians enter into a nuptial contract: the young people are then permitted to see each other. After two or three visits, if each party is satisfied, the affair is concluded, and nothing remains but to send the bride home to the bridegroom's house, in a close waggon finely painted, attended by the women who are to live with her.

The contract itself falls heavy on the bridegroom, especially if he is ardently desirous of concluding the match; as the bride's relations give nothing with her but a few suits of cloaths; but the bridegroom is obliged to make them presents to a great value, of horses, dromedaries, camels, cows, &c. If they happen to demand more than he is possessed of, it makes no difference to him, for he immediately makes incursions upon his neighbours, and steals as many as will make up the deficiency.

The natives of Circassia carry on a good trade with the Russians for an excellent root called *Rubia Tinctorum*, which is used in dying a beautiful red colour. Besides a great variety of useful herbs, this country furnishes the best capers in the universe.

The woods naturally produce vines, the grapes of which are small, but the wine made from them is excellent.

Circassia abounds in wild swine, wolves and foxes; their method of catching which is very singular. After digging a hole in the earth nine feet deep, broad at the bottom, and narrow at the top, they drive a stake into the middle, which projects from the surface of the earth about four feet. Upon the top of the stake a moveable cart wheel is fixed, to which a young pig is fastened in the evening. The mouth of the pit is then covered with branches of trees in a very slight manner, over which grass is scattered. The pig does not fail to squeak all night, being irritated by its confinement. When any of the above-mentioned animals hear the noise, they do not fail to visit the place, which they no sooner approach than they fall into the pit, where they remain till morning, being totally unable to disengage themselves.

They follow the diversion of hare-hunting in the same manner as in England. Pheasants abound in this country.

From Kizlaar the traveller may pass through a great number of Cossack villages, till he arrives at an excellent hot-well, where Peter the Great built an hospital for the cure of scorbutic patients. The hot spring is situated upon a hill, beyond the independent village Bragutskoi, south of the river Terek: boiling hot water issues from it, which smells strongly of naphtha, and falls into a basin, the diameter of which is about twelve feet, and the depth three. On the west side there are seven small springs of the same kind of water; and on the east side there is an acid spring. The water of the chief well will boil a fowl in a very short time.

They have a great number of serpents, who make holes in the ground, and are extremely dangerous. These serpents are six or seven feet in length, and about the thickness of a man's arm.

There are likewise mice as large as squirrels, which are called *jerbuab*. Their ears are long, and their fore feet shorter than those behind, which prevents their running swiftly. They can, however, lay their tails over their backs, and leap to a considerable height or distance.

## SECTION V.

### THE COSSACK, KARAKALPAK, KIRGEE, AND BASKEER TARTARS.

THE Cossack Tartars inhabit a strong town, built by themselves, and called Jaik, from the river Jaik, which runs through a desert of a prodigious extent, and at length empties itself into the Caspian Sea. This vast desert is infested with innumerable hordes of wild Tartars.

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There is a wandering people about the Caspian Sea, called Karakalpaaks, to the northward of whom the Kirgees and Baskeers take up their abodes. The Kalmucks are continually at war with these tribes.

The Kirgees and Baskeers profess Mahometanism, and being, perhaps, the most ignorant and unpolished of any who profess that religion, they are of course the most superstitious.

During the war between the Russians and the Turks, thinking they could not do a more essential service to Mahomet, than by injuring the Russians as much as their power would permit, they fell upon all the defenceless towns and villages of the province of Umsimasoskaga. All who were young and vigorous they carried with them, designing either to use them as slaves, or sell them as such. The old, the infirm, and the very young, fell indiscriminate victims to their remorseless fury.

The Russian governor of Orenburg, however, being informed of these cruel depredations, dispatched a body of five thousand regulars, and three thousand Cossacks, who marched with such secrecy, that they attacked the Kirgee camp in the night, and destroyed the greatest part of those barbarians, though they were at the time twenty thousand strong.

The fisheries on the river Jaik greatly enrich the Cossacks, who, after having cured their fish, sell them to the Astrachan merchants for the mart of Russia.

The celebrated Peter the Great had entered into a scheme for turning the Volga to a political advantage, and gave an exclusive privilege to one Demidioff, with respect to the fishing, advancing, at the same time, 20,000 rubles, to enable him the better to put his design into execution. In a few years Demidioff repaid the money, and became exceedingly rich.

These fisheries, at length, exciting the attention of the court of Russia, they determined to tax them, as well as those of the Volga. Proper officers were therefore sent to enforce the tax, who were thrown into the river and drowned by the Cossacks, to whom the very idea of any kind of taxation was abominable. Continual expresses were sent from St. Petersburg, to enquire why the officers had not sent an account of their success; but the messengers were treated exactly as the officers had been; till at length the court got information of the whole affair; but it was thought most prudent to wink at it; the Russian ministry having too much sense to quarrel with a set of people, whose sentiments insured their independency, and whose situation rendered it impossible to conquer them.

## SECTION VI.

### THE USBEC TARTARS.

**U**SBEC Tartary is bounded, on the north, by the country of the Kalmucks; on the east by Tibet; on the south by India; and on the west, by Persia and the Caspian Sea. The capital of the country, which lies in 39 deg. 15 min. north latitude, is called Bochara. It is surrounded by a mud wall. The houses are built of wood, but the mosque and caravanseras are of brick. It is tolerably populous, but not equal to what it was formerly. The Khan is permitted to seize upon the property of whom he pleases, which injures commerce, and damps the spirit of cultivation.

The Usbees nearly resemble the Persians in their dress, their boots, which are uncommonly large, excepted. The chiefs wear a plume of feathers on their turbans, and, as well as their Khan, pride themselves much on being the descendants of their renowned Tamerlane.

Their common food is pilau, or boiled rice; but their greatest delicacy is horse-flesh. They drink a kind of arrack, or fermented liquor, made of mare's milk.

Their language is a mixture of the Turkish, Persian, and Mongol, but they are the best acquainted with the Persian.

Their arms are large bows, arrows, darts, and sabres, which they use with admirable dexterity. Of late they have begun to use muskets.

The Bucharian Tartars pique themselves upon being the most courageous and robust of all these nations. The Persians, who are not deficient in point of natural courage, look upon them with terror. The women themselves aspire to military reputation. They are strong and well limbed; and yet, in their features, have all the delicacy of Asiatic beauty.

Their horses are the best in the world for the Tartars to scour the deserts, as they can live upon almost any thing. A very small quantity of provender seems to keep up their strength; and they are hearty, indefatigable, and swift.

They wage perpetual war with the Persians, the fertile plains of Korosan exciting them to make frequent excursions into that rich and plentiful country. But they do not find it quite so easy to penetrate into the dominions of the great Mogul, on account of the prodigious mountains that intervene.

Those who subsist upon their cattle, or by plundering their neighbours, live sometimes in huts, and sometimes in tents, every tribe forming a camp of its own, and frequently move from place to place, as suits their inclination and conveniency. Others, who cultivate the earth, and are a little more honest in their principles than their wandering brethren, form societies, and live in towns and villages. These latter are either the real Bucharians, or descendants of the Sartes, the ancient inhabitants of the country; or the Turkumaros, who were settled in the country long before the Usbees subdued it. The Usbees, like the Tartars in general, however, despise the thoughts of cultivation, and deem it glorious to make excursions upon and plunder their neighbours.

## SECTION VII.

### THE CRIM AND LESGEE TARTARS.

**T**HE Crim Tartars receive their name from their originally coming from Crimea, the ancient Taurica Chersonesus, a peninsula in the Black Sea. Its greatest extent, from north to south, is about 145 miles; its greatest breadth, from west to east, is near 140 miles; and its breadth, in other places, are only about 80 miles. It is situated between 33 and 37 deg. east longitude; and between 44 and 46 deg. north latitude.

The country, from nature, is capable of cultivation. It contains towns and villages; but the houses are wretched huts. It was formerly subject to the Grand Signior, whom the Khan was obliged, in time of war, to furnish with 30,000 effective men. These men, however, never receiving any pay, plundered and pillaged every place they passed through; on which account every man took three or four horses with him, besides that on which he rode, to load with plunder and captives. Whenever a horse died, the owner immediately dressed the carcase, and invited his comrades to the entertainment. Great alterations, however, have taken place within some years past, by the conquests of her Imperial Majesty, and the Tartars of Crimea are now subject to the Russian government.

In time of peace they purchase beautiful children in Circassia, and sell them to the Turks, who pay for them in clothing, arms, coffee, tea, rice, raisins, &c.

They travel in close carts, which contain not only themselves, but their wives, children, baggage, &c.

A painted waggon, and a hut covered with white linen, with a painted cloth at the top, tied with red strings, are all they give with their daughters in marriage; though they expect a handsome present from the bridegroom.

They bury their dead very deep in the ground, erect a tomb of mud over their graves, and adorn it with a variety



*Engraved for* BANKES'S. *New System of* GEOGRAPHY *Published by Royal Authority.*



USBEC TARTARS.



CALMUC TARTARS.

*Engraving by W. P.*



variety of flags, expressive of the quality; circumstances, and actions of the deceased.

The same ingenious correspondent, who favoured us with the particulars respecting the Nagai Tartars, has subjoined the following respecting those of Crimea:

While at Bactcheray, the residence of the Cham, he studied every means of ingratiating himself with that monarch. Observing that he was fond of fire-works, and that his artificers were ignorant, he prepared utensils and materials, and instructed his own people; and finding himself able to accomplish his purpose, asked the Cham's permission to give him this kind of entertainment on his birth-day.

The Cham was so pleased with the exhibition, that he obligingly complained it was too soon over, and was given to understand, by way of answer, that his European visitant had prepared some electrical experiments, which he proposed to shew him as a kind of chamber fire-works that might serve as amusement for the rest of the evening.

So great was the effect of the electrical phenomena at first, that they were looked upon in the light of magic, to which suspicion every new experiment gave additional strength. The Cham himself at length desired to be electrified, as he accordingly was, and several of his courtiers.

The next day the city resounding with the wonders performed by this European, several persons came to entreat a repetition of the experiments on them and their friends, all of whom were sent away with equal astonishment, and each of them expressing the wonders of electricity.

So great, indeed, was its fame, that application was made by a number of Circassian mirzas for permission of admittance to become spectators of such wonders as were never before conceived, that they might bear testimony of the truth in their own country, and that Circassia, though deprived of these prodigies, might yet preserve their memory in her annals. This request was politely complied with, and all expressed the greatest delight, though at the same time the most distinguished astonishment.

As our traveller was fully in the graces of the prince, he took an opportunity of giving him some idea of European horsemanship. The sole principle known to the Tartars is, to sit firm in the seat, which they carry to a degree of rough inelegance. The whole court was therefore astonished at the supple motions and paces of his Arabian horse. The prince's groom wished to ride him, but scarcely was he seated on the smooth saddle before he was obliged to clasp the horse's sides with his heels and knees, that he might keep himself on. The horse, unaccustomed to such a rider, was preparing to rid himself of the inconvenience, but the Tartar's servants ran to his assistance, and prevented his falling.

Nor was the Cham less entertained with an European pointer, the property of our traveller. The animal being sent for at his request came into the monarch's presence with that familiarity to which, from having been long caressed as a favourite, he had been accustomed. In the middle of the apartment was a fountain, where the dog bathed himself, then leaped on the sofa to caress his master, and understanding the laugh of the Cham as a friendly invitation, sprang merrily upon him, and overthrew every thing that stood in his way. In the first moments of favour errors are overlooked: the dog was recommended to a page, supped the same evening at court, and a grand hunting party was ordered on the morrow. Nothing was heard of over-night but the great talents of this new favourite, and the Cham was so impatient to see him in action, that he appointed the meeting of the party in the morning sooner than ordinary.

When the party was assembled, the hero of the day was led by his page, encircled and terrified by spectators, who were wanting to see him set at liberty. This was no sooner done than the horsemen opened to the right and left of the Cham, and the clattering of hoofs

so terrified the dog, that at first he seemed to fear being trampled to death. At length a quail was started, and one of the Cham's falcons let loose in pursuit of the game. The bird joined and seized his prey, and flying to some distance, a falconer ran with all speed to take it from him. The dog likewise sprang forward with all his might; the double capture of the falcon and quail excited his ambition, to which, had not a poll-axe been thrown at him to make him quit his prize, it must have fallen a sacrifice. Fear seized both the dog and the falcon; each by different routs took the road home, and the Cham paid for his experiment by the fear of losing his bird.

There is no country where crimes are less common than in Tartary: their plains, where malefactors might easily escape, yield but few temptations, and the peninsula of the Crimea, which affords more objects of desire, is daily shut up, and leaves not the culprit the smallest hope to escape chastisement. Hence no precautions are taken for the security of the capital, which contains no other guards than those which the sovereign dignity requires.

The following is an instance of the impartiality of the Cham in the administration of justice. The slave of a Jew had assassinated his master in his vineyard, and complaint was laid by his nearest of kin. The culprit was seized, and during his trial some zealous Mahometans determined to make him a Turk, in hopes to obtain his pardon. The Cham pronounced sentence of death, and the murderer's conversion was pleaded. It is necessary to remark, that the laws of Crimea ordain the criminal to be punished by the hand of him he has offended, or by the prosecutors. In vain was it objected, that a Turk might not be left to the mercy of Jews; the Cham nobly declaring, he would leave his brother to their mercy were he guilty, his province being to do justice, and as to his conversion and its rewards, he would leave those to Providence. The devotees, however, contrived, by their intrigues, to retard the execution of judgment till the Friday afternoon, that their convert might take advantage of that law, which obliges the offended party to execute sentence within twenty-four hours, knowing that the Jewish rites of Sabbath began at sun-set. Nevertheless, the assassin, loaded with chains, was brought to the butt on which these kind of executions were performed. Here a new obstacle arose. The Jews are forbidden to shed human blood, and the public crier was sent thro' the town to offer a considerable sum to any one who would undertake the office of executioner; but this office the most miserable of the Tartars disdained. An account of the proceedings was carried to the judgment-seat of the Cham, and the devotees hoped to gain their point, in which, however, they were deceived. The Cham permitted the Jews to execute the law according to the precepts of the Old Testament, and the murderer was stoned to death.

The Crimea law requires the complainant himself to be the executioner. Here the person who is obliged to plunge the fatal knife is never seduced by any temptation to remit the punishment, and the law which leaves vengeance in his own hand renders his heart inaccessible to any other sensation. One of the prince's officers, bearing a silver hatchet, and with his arm raised, precedes the criminal, conducts him, and is present at the execution.

The liberal, candid, and ingenuous disposition of the Cham appeared from another circumstance worthy of being recounted. An unfortunate Tartar taken in the act of disobeying orders, which were too severe, had been condemned to death by the Cham, and preparations were made to lead him to execution just as our traveller arrived at the palace. He was presently surrounded by several mirzas, who explained the facts, and entreated him to preserve the Tartar from the consequence of this rigorous proceeding. He accordingly waited on the Cham, whom he found agitated by the orders he had given, approached him, stooped to kiss

his



his hand, and retained it, notwithstanding the motion he made to draw it back, which never happened to him before. Upon the prince's demanding of him, with a kind of severity, what he wanted, he answered, the pardon of the culprit. When he asked what interest he had in the pardon of that wretch? He rejoined none; adding, that he could not be interested in behalf of one who had disobeyed his prince; that it was for his own sake he interceded, since, should he once be too severe, he would soon become cruel, and therefore need not cease to be good, in order to be constantly feared and respected. The Cham smiled, and presented his hand to the petitioner, who went to announce the pardon.

The Lesgee Tartars are a powerful and warlike nation, whose country extends near an 100 miles in length, from north to south, and about 80 miles from east to west. It is fertile and pleasant, producing all kinds of grain and cattle. The people are good mechanics, and carry on several manufactures. They are not only very warlike, but excel in making fire-arms, with which they trade into Persia. They are independent, and their chiefs, who are named *shamkalls*, in any common case of danger, unite their forces, and are unanimous in their operations.

They are active and well proportioned; their eyes are black, and full of fire; their complexion swarthy; and their features regular and engaging. They dress after the Arabian fashion, and wear whiskers. Some few, indeed, let their hair grow.

They trade with the Persians, Russians, and Armenians, giving fire-arms and madder for cloathing and necessaries. They are too frequently guilty of rapine, in which, indeed, they resemble the natives of this extensive region in general.

They follow the Turks in their mode of worship, and the Persians in their manners: but in one particular they outdo most of the oriental nations, for they can drink to great excess.

THE history of the Tartars presents the image of a vast ocean, the extent of which cannot be known but by examining its coasts. Their archives, in fact, are only found among the nations who have had the misfortune to be their neighbours, and whom they have successively ravaged; and as these nations have written little or nothing, the historian is obliged to be contented with probabilities; but these are such, that, when compared with the annals of all nations, it must be admitted, that the Tartars prove the best title to the highest antiquity.

It would be difficult to procure any well established facts of the annals of the Tartars before Zingis-Khan. It is known that this prince was elected Grand Cham by the chiefs of the different tribes, and was only chosen to be the king of princes, because he was the most powerful among them.

It is likewise known that Zingis-Khan conceived and executed projects of usurpation, by which he formed the greatest empire known in history. The emigrations which followed this conqueror, and which spread over the conquered countries, prove also the degree of population necessary to such an influx, and the considerations united throw the origin of that family into the obscurity of the most distant ages.

An uninterrupted chain has brought down the race of Zingisian Princes even to our times, as it likewise has the feudal government to which the Tartars are subject. They have national assemblies, and a kind of representatives called *bezir*. Their assemblies are only convoked on extraordinary occasions; but in order that the Cham, who has the right to summon the members, may not take advantage of their absence, to extend his authority beyond the bounds of the feudal laws, one of the six *bezir* constantly represents the other five; and this chief of the Tartar nobility has, as well as the sovereign, his minister, and the right of convoking the *bezir*, if the negligence of the Cham should render it necessary to counteract his own abuses or usurpations.

The same order which unites the great against the encroachments of despotism is equally watchful for the security and support of the legal power of the sovereign. The grand officers of the Tartars seem to be to the government, what columns are to an edifice; they sustain without having the means of shaking it.

The first dignity of the empire is that of *calga*, which preserves the privilege of regency at the death of the Cham, till the arrival of the future sovereign. The *calga* is commander in chief of the Tartar armies, if the Cham goes not to war in person.

The post of *nooradin*, which is the second in the kingdom, is likewise filled by a man of the first rank. He enjoys also the right of having his ministers; but they, as well as their master, have no power to act. If, however, any event calls out the troops of the *nooradin* to the field, both his authority, and that of his ministers, acquire all the activity of sovereign power.

The third dignity of the empire, under the title of *or-bey*, has occasionally been conferred on *mirzas*, who had espoused princesses of the blood royal. These nobles, who disdain the first places in the ministry, have been appointed to distant governments; but such governments are usually given to the sons or nephews of the reigning prince, where they are generals of their provincial troops.

Besides these great offices, the revenues of which consist in certain rights established in their provinces, there are two others, which are female dignities; that of *ala-bey*, which the Cham usually bestows on his mother, or one of his wives; and that of *okoo-kanai*, which he always gives to his eldest sister, or the eldest of his daughters. Several villages are dependent on these princesses, who determine the differences which happen among their subjects, and do justice in the persons of their intendants, who sit for that purpose at the gate of the seraglio, near the haram.

The revenues of the Cham scarcely amount to 25,000 sterling for the maintenance of his household. If, however, this small income confines the prince's liberality, it does not prevent him from being generous. A number of *mirzas* live at his expence, till the right of escheat gives him the means of disencumbering himself by granting them lands.

The raising of forces is no expence to him. All estates are held by military tenure. Neither does the sovereign support any expence of justice; he decides all disputes throughout his states gratis; as each jurisdiction likewise does in its respective districts. An appeal is from these individual tribunals to the lord paramount.

The best education among the Tartars goes not beyond learning to read and write. But though the education of the *mirzas* is neglected, they are eminent for their easy politeness. This is the effect of their familiar habits of living with their princes, without ever failing to pay them a proper respect.

The Tartars are so little attentive to the natural productions of their country, that they even neglect, by digging, to appropriate the mines of Tchadir-Dague to their own uses. It may be presumed, the Cham would not remain insensible to the acquisition of its riches, if the fear of exciting the avarice of the Porte had not made him prefer inaction to labour, the fruits of which he would not be suffered to enjoy. The danger of seeing this gold transplanted to Constantinople is not the only one which a Cham of the Tartars would be exposed to in working the mines he possesses. Forced to invite miners and other artists to direct the proceedings, he must have introduced into Crimea the tongs of prohibition; and the Tartar monarchs have sacrificed their own interest to the public tranquillity.

Accustomed to an existence, the pleasures of which appertain more to the produce of the soil, than the pomp imprisoned in the dark entrails of the earth, the Tartars make the free air in which they breathe promote their happiness, and the climate administers to their necessities and satisfactions.



## E M P I R E O F P E R S I A.

## SECTION I.

*Name, Situation, Extent, Climate, Rivers, chief Cities, Islands, &c.*

**T**HERE are different opinions respecting the derivation of the name of Persia. According to the ancient poets, it was derived from Perseus, the son of Jupiter and Danaë; but less fabulous authors rather think it a corruption of the word Parthia, and that the modern Persians derive their name from their progenitors, the Parthians, the ancient inhabitants of the country. The word itself implies a horseman, the Persians and Parthians having always been famed for their skill in horsemanship.

Modern Persia includes all those countries which were anciently celebrated and known by the names of Media, Parthia, part of Assyria, Hircania, Colchis, Bactria, Iberia, and Sufiana.

This extensive empire lies between the 45th and 70th deg. of east longitude; and 25th and 44th deg. of north latitude. It is 1300 miles in length, and 1100 in breadth, being bounded, on the north, by the Caspian Sea, which separates it from Russia; and on the north-east by the river Oxus, which divides it from Ussac Tartary. The north-west boundaries are the Daghistan mountains, and the mountains of Ararat, which divide it from Circassian Tartary. India is the eastern boundary; the Indian Ocean, and the gulphs of Persia and Ormus, the southern; and Arabia and Turkey the western. Hence it is evident that no country in the world is more happily situated for commerce, or better calculated to become a great maritime power: but its natural advantages have always been rendered of very little use by its unhappy political constitution: for wherever private property is precarious, and the human reason manacled, the people must be miserable. Nothing but liberty, guarded by wholesome laws, and freedom of thought, under salutary restrictions, can render any people happy. From the remotest periods down to the present time, we find that arbitrary measures have ruined the most powerful states, and depopulated some of the finest regions in the universe, while liberty hath rendered countries, less happily situated, opulent and potent.

The chief mountains of Persia are those of Ararat, Caucasus, and Tauris, which have long made a distinguished figure in history.

There are fewer rivers in this country than in any other of so vast an extent in the world. The only ones worth naming, are the Kur and Aras; they both arise near mount Ararat, and discharge themselves into the Caspian Sea. The western boundary, indeed, is watered by the Euphrates and Tigris; and the river Indus washes the eastern part. The stream called Oxus does not merit the name of a river; and the few other rivulets are no better than ditches, many of them being the greatest part of the year dry. However, the Persians have supplied by art, what they have been refused by nature; and by the means of a great variety of canals, reservoirs, aqueducts, and other useful and ingenious contrivances, they seldom know the want of water.

The air and climate in so extensive an empire must necessarily be very different. Towards the Daghistan mountains, which are continually covered with snow, the air is exceedingly cold: it is very hot in the southern parts; but the midland regions are temperate and pure.

Isfahan, or, as it is pronounced by the Persians, Spahawn, the metropolis of the Persian empire, and the capital of the province of Erabi, is situated in a pleasant plain, and is defended from the winds by a

No. 13,

chain of mountains, which surround it at several miles distance. It is twelve miles in circumference, exclusive of the suburbs. The form is oval; and though the streets are irregular, it certainly merits the name of a magnificent city; though it suffered greatly, in point of population and superbiety, by the devastations of Kouli Khan. Previous to which time it contained 18,000 houses, 500,000 inhabitants, 1,800 caravan-serais, 160 mosques, 260 public baths, a great number of superb palaces, and fine squares planted with shady trees.

The royal palace, with the offices and gardens, is three miles in circumference. The royal square, or *meidan*, is near a mile long, and about three furlongs broad. The fortifications of this city are, however, mean and weak, being mostly made of earth, and the moat that surrounds them is generally dry; so that the place is but in a defenceless situation. It is, nevertheless, not only the best town, but the greatest mart of commerce in Persia, all the trade of the empire centering here; besides the vast quantity of goods of all kinds, which are brought by merchants of all the oriental nations, who deal in musk, ambergris, diamonds, pearls, gold, &c.

The royal square, or great market place, is 700 feet long, and 250 broad. The houses which surround it are uniform, erected with bricks, and the shops vaulted. On the side towards the palace are shops belonging to the lapidaries, goldsmiths, and druggists; opposite to which are the taverns, eating-houses, linen-drapers, mercers, woollen-drapers, &c.

A rivulet flows through the *meidan*, the channel of which is of stone, by which the water is conveyed to two large reservoirs, that supply the greatest part of the city with that useful article, by the means of pipes. On the banks of this rivulet, and round the market, are planted a great number of evergreen trees, which greatly resemble box, and being regularly cut, so that the shops appear between them, they add greatly to the elegance of the place.

Here are two covered music galleries opposite to each other, where the city musicians play every night at sunset, or whenever the Sophi makes his appearance.

There is an inferior market-place, in which all sorts of merchandize and provisions are sold, and the prices are allowed to be reasonable. Meat and fuel, indeed, are rather dear.

Several pieces of cannon, without carriages, are planted before the royal palace. This palace consists principally of the festival-hall, where the Sophi entertains his nobles on new year's day, and the hall of audience, where he receives foreign ambassadors, hears causes, and distributes justice. The latter has not only a spacious court before it, but is in itself exceedingly superb and elegant. At one end of this hall is a kind of alcove, which is separated from the other part by a red callico curtain, which is occasionally drawn up by silk strings, and rests upon the capitals of the pillars, which, being of wood, are finely carved and gilt, as well as the walls. The floor is covered with a carpet of a gold and silver ground. The sides are adorned with pictures, painted by European masters. In the center is a beautiful fountain, surrounded by a number of gold and silver vessels. In its basin are seen many kinds of fruits and flowers floating upon the surface of the water. There are many other spacious apartments in the palace, which strangers are not permitted to survey. Besides the halls, there are many smaller chambers, closets, and galleries; some for the entertainment of the officers of the court, who are exceedingly numerous; others for the women. There are many detached

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offices



offices for the menial servants; and a sanctuary, or place of refuge, for debtors and criminals. But it is remarkable that almost every apartment hath its peculiar subdivision of the garden.

Near the palace is a citadel, well garrisoned, but indifferently fortified; which contains the treasures, ammunition, arms, and stores, belonging to the Sophi.

At the south end of the royal meidan is a mosque, built of white marble, in so artful a manner, that the eye cannot discover where the separate stones are cemented together. There is a large court before it, in the center of which is a beautiful fountain. Many of the other mosques are remarkable for their elegance and grandeur.

In the principal parts of the town are handsome taverns and coffee-houses, where people go for the sake of conversation, and to hear the poets rehearse their humorous and satirical compositions.

There are two convents in Ispahan, the one Spanish, and the other Italian, which belong to the Augustine and Carmelite friars.

Over the Sophi's stables is a high tower, built of earth and the horns of stags, in commemoration of a hunting match, in which Shah-Tamar killed 2000 of these animals, whose horns were employed in the building. There are many warehouses in different parts of Ispahan, which are usually built three stories high, with vaults beneath them.

That quarter of the city inhabited by the Armenians is supposed to contain three thousand houses, and twelve churches. There is another quarter inhabited by Georgians, who, as well as the Armenians, are Christians, and merchants. The third quarter is the residence of the Gebers, or the descendants of the ancient Persians.

The city of Schamachie, the capital of the province of Schirwan, is divided into the north and south city. The walls of the former are standing, but are too low and weak to be of any service in case of a siege. Those of the latter were demolished by Shah Abbas. The streets are narrow, the houses low, and built only of earth. The shops, bezar, and two capacious warehouses, are in the south city. The trade chiefly consists of raw and wrought silk, callicos, &c. The Muscovite merchants deal in Russia leather, furs, copper, and tin. The Circassian Tartars trade in horses, boys, and women, the latter of whom they often steal on the Muscovite frontiers. The Jews likewise drive a considerable trade here in gold, silver, brocade, tapestry, woollen, silk, and warlike instruments. There are many colleges here, in which all the branches of oriental learning are taught. The mosques are large and numerous. The country round Ispahan is fertile and pleasant.

The city of Ardebil, though large, has neither wall or fortification. It principally consists of five capital streets. Every house has a garden, or rather orchard, full of fruits; and the streets are regularly planted with elms, which render them exceedingly beautiful and pleasant. The market place is 300 paces in length, and 150 in breadth. It is surrounded with shops and warehouses, every trade having its peculiar quarter. Not far distant is a mosque of refuge, where criminals are protected for a limited time. This is a burial place of Iman Sade, a child of their twelve saints. When the time is expired, the criminal must again seek his safety in the grand sanctuary, or sepulchre of Sefi, which is at a small distance. At the entrance of the city, a little river divides itself into two branches; the one passes through it, and the other surrounds it. These streams are sometimes so swelled by the melting of the snow from the mountains, that the inhabitants are obliged to divert the fury of their currents by means of innumerable artificial trenches, or the whole city would be overwhelmed by the inundation.

There is a handsome square fabric, built upon arches on one side of the market place, for the purpose of vending all valuable commodities, such as jewels, gold,

silver, brocades, &c. There are three gates in this building, which lead into three trading streets, that are covered over, and well furnished with caravanseras, store-houses, and shops.

Sulthania, though greatly decayed, was once a noble city. It still retains many magnificent buildings, the most remarkable of which is a prodigious large mosque, that contains the sepulchre of Sultan Mahomet Chodabende, the founder of the city. This mosque hath three gates of fine polished steel, which equal, in bigness, the gates of any church in Europe. The Persians pretend that twenty strong men cannot open the largest of them, without distinctly pronouncing *beask Ali buksha*, which signifies, *open for the sake of Ali*; but on the repetition of those words, the hinges become so pliant, that a child may manage the gate, and swing it open with the greatest ease. The roof of the mosque is of blue and white stones. The tomb of the before-mentioned Sultan is surrounded by a grate of polished Indian steel, most admirably wrought. Within the brass rails, which separate it from the rest of the mosque, there are several books written in Arabic characters of three inches in length, with alternate lines of black and gold. The books themselves are near a yard square. The Holstein ambassadors, when in Persia, procured some leaves of them, which are now in the Duke of Holstein's library, and contain a paraphrase upon the *koran*. At the entrance of the mosque is a beautiful fountain. The tower, which is of an octagonal form, is surrounded by eight other towers. Upon the whole, it is a structure which astonishes the imagination, and gratifies the curiosity.

There are many other fine mosques in the city, particularly one founded by Shah Ismael, which has a round tower over the gate; and the court is embellished by a magnificent pyramid, surrounded by eight elegant marble pillars. Near the mosque are the ruins of a triumphal arch, built of free-stone.

The city of Caswin, the ancient Arsatia, is the principal city of the province of Erak, which was originally the celebrated Parthia. It contains about 100,000 inhabitants, yet hath neither wall or fortification. Its circumference is about a German league, and its situation in a sandy plain. The houses are plainly built of brick, but are neat and well furnished. The streets are not paved, and consequently dusty. The inhabitants are supplied with water from a neighbouring mountain, by the means of pipes. The people shelter themselves from the excessive heats in vaulted cellars, where they likewise preserve ice and snow to cool their liquors.

There is a royal palace near the market place, which was erected by Shah Tamas. He, however, afterwards removed the regal seat to Tauris. There is a beautiful garden behind it, and another opposite to it. In the common market prodigious quantities of all kinds of commodities are sold. The horse market contains many fine buildings. We cannot omit one singular circumstance which is practised here. As soon as the shops are shut, a great number of prostitutes make their appearance, and seat themselves in rows with their faces veiled. The bawd stands behind them with unlighted candles. When a man makes his appearance at any of the rows, the bawd lights her candle, that he may have an opportunity of examining which face he likes; when he has pitched upon one, a bargain is made with the bawd, which being concluded, the couple retire. This, like other large Persian cities, contains many bagnios, caravanseras, warehouses, &c.

The city of Kom, which, by Ptolemy, was called Gurianas, has lost much of its ancient splendour: the walls are in ruins, but indicate its former importance. Its principal trade at present is in a much admired earthen ware, and sword blades, which are deemed the best in the whole empire.

Katschan, one of the finest cities in Persia, is situated in the midst of a fine fertile plain; the houses in general being handsome, and the public structures superior to those of any other city. The country about it is so fruitful,



fruitful, that the very poorest inhabitants live luxuriously. The city is exceeding populous, not only from the great number of natives, but from the vast influx of foreigners, who flock thither from all parts, particularly from India, to carry on trade. The walls and fortifications are made of a kind of potter's clay. The Sophi has a grand garden here, in the midst of which is a summer palace, reputed to have a thousand doors and windows. The greatest inconveniency in Katschan, is the want of water, as they have not any but what is ill tasted, thick, and muddy.

The city of Resched is the capital of the province of Ghilan, which is one of the most fertile, rich, and pleasant provinces in all Persia: it is large and populous, but has not the least fortification. The streets are agreeable, and planted with trees; but the houses in general are meaner than those of any other city in the empire; they are all covered with tiles or slates. The market place is capacious, and contains many good shops; and all the necessaries of life are exceedingly cheap.

The city of Derbent is about three miles in length, and near five hundred paces in breadth. The castle and wall are five feet thick, and it is supposed they were built by Alexander the Great. They appear to be built with free-stone, but, in reality, are a composition of pounded muscle shells, which being moulded into the form of bricks, are so excellently cemented together, that the whole composition is now harder than any marble. A garrison of five hundred soldiers is kept here.

About two hundred miles to the southward of Ispahan is Schiras, a place of considerable trade. The wines made here are the best in Persia; the fruits and flowers are incomparable; and the surrounding country is a perfect paradise; but only about four thousand of the houses are at present inhabited. It is the capital of Pars, the ancient Persia; and its college for the study of oriental literature is one of the best in Persia. Tho' the streets are narrow, the buildings in general are superb and elegant, and the mosques are innumerable.

Most of the European nations, particularly the English, have established factories at Gombroon, by the means of which they carry on trade with the Persians, Turks, Tartars, Arabians, Armenians, Banyans, &c.

The English factory at Gombroon is close to the sea, at some distance from the Dutch, which is a convenient and elegant building. Great profits arise to both the companies for freightage; for as the natives have no ships, their goods are carried in English and Dutch bottoms, to Surat, and other Indian marts. The principal commodities are a variety of wines, almonds, raisins, dates, ginger, pistachio nuts, silks, carpets, leather, ammoniac, assafoetida, tragacanth, with many other gums, drugs, &c. the principal of which articles being the produce of Carmania, are brought to Gombroon in caravans. The companies pay no custom, but, at certain times, give presents to the Shahbinder, or principal Persian officer, to prevent his being troublesome. The English have an agent at Ispahan, who receives one third of the company's profits, the chief at Gombroon one third, and the rest of the factors the other third. There are three islands near Gombroon; Ormus, Bahara, and Quesmo. The former is situated at the mouth of the Persian Gulph, is totally barren, devoid of fresh water, but produces excellent white salt, and great quantities of black shining sand. The Island of Bahara is remarkable for its pearl fisheries, which are attended with great profits. Quesmo is a fruitful, pleasant, and populous island.

In the Island of Weytoy, in the Caspian Sea, are springs of black or dark grey naptha, a kind of unctuous fiery mineral. The springs foment and boil highest when the weather is thick and hazy. The naptha often takes fire at the furnace, forms a flaming rivulet, and retains its flames till it gets to an astonishing distance from the shore. In fine weather the springs boil up to about three feet, in doing which it often hardens till it almost closes the mouth of the spring, and sometimes

quite covers it up, forming a hillock upon it. But the spring is no sooner opposed and obstructed in one place, than it works its way under ground to another, where it breaks out with redoubled violence. The mouths of the springs are about ten feet in diameter, or more, when they have been long open. The poor people use the naptha as oil in their lamps, and often to boil their provisions, but it gives the food a disagreeable taste, and is, indeed, in itself, very disgusting to the smell. This occasions the island not to be inhabited at any time, except when the people are gathering naptha.

A peculiar kind of thin white naptha, found in the peninsula of Apcheron, is drank by the Persians as a cordial, and used externally as a medicine. It is purchased by the Indian merchants, and, being properly prepared, forms the most beautiful and durable varnish in the universe.

The temple of the Gebers, or Gaurs, who are the worshippers of fire, is about ten miles from Baku, a city on the Caspian Sea, near which there are mines of sulphur. The earth, for two miles round, has been long famous for its singular qualities; for on paring off the surface of the earth in any part of that extent, to the depth of two or three inches, and touching the uncovered part with a red hot coal, it immediately takes fire. Though the flame makes the soil hot, it does not consume it, or injure any thing near it. If a hollow cane, or any other tube, though made of the slightest materials, be put a few inches into the ground, and the top of it be touched with fire, the flame will instantly burst out, which will burn exceedingly clear, without consuming the cane or tube. Thus the inhabitants of these parts kindle a fire, and dress their food, without expence: for their houses consist only of a ground floor, which is not paved; so that when they want to dress any food, they run three or four canes into the ground, and, having kindled a fire, they put on the pot. The flame may be extinguished in the same manner that spirits of wine are. This flame smells sulphureously, like naptha, but is not quite so offensive; and the more strong the ground, the more strong and clear is the flame.

On the borders of the Caspian Sea the soil is rather unfruitful; but to the southward of Mount Taurus the natural fertility of the ground is astonishing: the corn, which is brought to perfection with very little trouble, is admirable. They make excellent wine of grapes, which are the spontaneous productions of those parts. The other fruits are delicious, and the face of the country teems with all the luxuries of life.

The oil of this country is excellent, as are the drugs, particularly fenna and rhubarb. The cucumbers, dates, oranges, pistachio nuts, melons, and all kinds of what Europeans call garden vegetables, are not to be excelled.

Like the Chinese, the Persians deem gardening one of the most important sciences, and spare neither pains or expence to render their enclosed grounds beautiful, as well as useful.

The Persians do not introduce flowers into their gardens, as the Europeans do; these are the spontaneous productions of the fields; but the gardens are filled with plantations of the most excellent fruit trees. Their walks are curiously laid out, and set on both sides with tzinnar trees, a species of poplar not known in Europe: it grows to the height of a pine, bears a fruit resembling the chestnut, and has broad leaves like those of the vine. Of the wood the Persians make their doors and window shutters, as it is brown, smooth, finely veined, and much more beautiful than the finest walnut-tree. Their fountains are deemed the finest ornaments of their gardens.

There is much art displayed in the arrangement, culture and ornaments of the emperor's garden near the city of Ispahan, called Fyarback. It is exactly square, being half a league each way, and is divided at right angles by the river Senderuth. Towards the south there is a mount finely planted with trees, which form



form several beautiful walks; on each side are precipices made by cutting the rock, and from the top several streams of water fall into basons at the bottom, and form a variety of artificial cascades. There are basons and fountains in every walk, but they all differ from each other in appearance, and spout out the water in various directions.

In the middle of the garden there is a very large bason, into which all the several streams disembogue themselves, and from which a column of water is thrown up to the height of 40 feet. The bason is square, and at each corner there is a large pavilion, containing several fine apartments, adorned with beautiful carving and gilding. This garden is not only planted with all the species of fruit-trees in Persia, but with many from Turkey and India, which were procured at a great expence for that purpose by Shah Abbas; among which is a peculiar kind of vine, the grapes whereof are as large as a walnut; they contain no stone, and taste most deliciously. There are 110 gardeners to take care of this garden; that is, ten master gardeners, and ten others under each of them. They are suffered to let any person see the garden for four kasbekies, or two-pence a piece, who are allowed to eat what fruit they please, but to carry none away.

There are summer-houses in most gardens, containing four apartments, suitable to the four winds; and it frequently happens that the summer-houses are far superior to the dwelling-houses, both with respect to the architecture and furniture.

The superabundant number of mulberry-trees in Persia enables the natives to feed innumerable quantities of silk-worms, which produce some of the most excellent silk in the universe.

Wild chesnut, turpentine and almond trees abound here, as do the willow and fir trees. Many provinces produce trees which bear those gall nuts that are used in dying. There are gum, mastic, and incense trees; the latter, which are found in Carmania, resemble the pear tree. The plantain trees are supposed to prevent the plague from visiting places, where they are found in abundance; and it is asserted by the Persians, that at Ispahan, where the plague was formerly frequent, no contagion hath happened since the gardens and public walks of that city were planted with these trees. The manna trees are of various sorts: the best yellow is found in Nichapour and part of Bactria.

They have plenty of tobacco about Hammadan and Sufa; and the Persian poppy is deemed the finest in the universe. The roots and sallading are better tasted, and less liable to create wind in the stomach, than those of any other country.

In Chorassan they have rhubarb, which is in high estimation, though it must be confessed that it is inferior to that brought from Tartary. Here is plenty of fena, nux-vomica, cassia, gum-ammoniac, assafoetida, &c. Assafoetida is common in all the eastern countries, being used in ragouts, sauces, soups, &c. It is allowed to have the strongest odour of any thing in the universe: whatever vessel it is put in it always retains the scent, and all the goods in any ship in which assafoetida is packed up are more or less impregnated with the effluvia.

Here are two kinds of mummy: one is a natural production, which distils from a rock, and the other is taken from embalmed bodies. It is an admirable medicine in the cure of wounds, bruises, &c.

Galbanum and the cotton tree are very common, but there is another tree which produces a very fine cotton, or rather a silk.

European fruits in general abound in great perfection in Persia, particularly peaches, apricots and nectrines, some of which weigh eighteen or twenty ounces.

The pomegranates, apples and pears, which grow in Iberia, are very fine, as are the dates of Carmania, the oranges of Hyrcania, and the onions of Bactria: wheat and barley are exceeding good, and the rice is highly admired; but oats and rye are exceeding

The fruits of Persia would equal, if not excel, those of Europe, if the natives knew any thing of grafting and inoculation.

Salt sulphur, allum and salt-petre are here produced by spontaneous nature. There are large quarries of black, white, red and mixed marble.

The Persian horses are the most beautiful of the East, though not deemed so swift as the Arabian. The asses are of two sorts: the native asses, which are dull, heavy and stupid, and the Arabian breed, which are beautiful, docile, and in high estimation for the saddle.

They have also mules, oxen, buffalos, and three sorts of camels, viz. the small, large and swift: the latter can trot exceeding fast. The large camels can carry 1200 or 1300 weight: they are not beaten, but managed by the voice, the driver singing a kind of song, and the camel proceeding faster or slower according to the modulation of the voice.

Oxen are used in ploughing, but beef is seldom eaten. Hogs are scarce; sheep and deer plenty: and wild beasts, such as lions, leopards, bears, tygers, &c. very numerous, particularly in Hyrcania. The jackals dig graves, and tear up the dead bodies, being exceedingly fond of the flesh.

There is the same variety, but not the same abundance of fowls in Persia as in Europe, excepting pigeons, there being above 3000 pigeon-houses in Ispahan and its neighbourhood. The reason of such a number of pigeons being kept is on account of their dung, which the Persians deem the best manure for their melons, of which they are so fond.

Martlets and the noura are taught to speak like parrots. The nightingale is heard all the year round, though it sings finest in spring: but the principal bird is the pelican, which has a beak near twenty inches in length, a head too large in proportion to the body, and feathers as soft and white as those of a goose. It usually rests its long beak upon its back: its food is fish, in the catching of which it shews great dexterity.

There are a great number of birds of prey, which are taught to fly at other game, the Persians being great lovers of falconry.

Fresh water fish are not plenty on account of the great scarcity of rivers: but they have sea fish in very great abundance.

In Carmania there is a natural rarity called the wind-poisoning-flower, which, it is said, infects the air. There is another shrub called asses poison, because when it is eaten by those animals it proves mortal.

The beazar stone is taken from goats both wild and tame, which feed near the Persian gulph, and is of great value. There are swarms of land locusts, but they are devoured by the water locusts, which are their natural enemies.

At some distance from Ispahan is a river, which falls into a beautiful bason through a range of rocks, and appears like a lake covered with rocks and mountains.

## SECTION II.

*Persons, Drefs, Customs, Manners, Dispositions, Diversions, Arts, Manufactures, Habitations, Language, Marriage and Funeral Ceremonies.*

THE Persians of both sexes are in general handsome, the men being fond of Circassian women. The men shave their heads, but some allow their beards to reach up to their temples. The religious, however, wear long beards. All the men, except grandees, wear caps, which are pretty high, and gathered at the top; but those of quality wear magnificent turbans. As they make it an universal rule to keep their heads exceeding warm, so they never take off either caps or turbans even to monarchs.

Their mode of salutation is by inclining the head, and putting the right hand to the breast.

Their favourite colour is red, which they admire be-



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cause their soldiers wear it, who, on that account, are called *kisfelbashee*, or red heads.

They wear callico shirts next to the skin, that are covered by short coats or vests, which they girt with a sash: as the vest reaches only to the knees, a large pair of drawers supplies the place of breeches. Cloth of stockings are joined to the drawers, and slippers with high heels are worn instead of shoes. The materials of their cloathing are, however, expensive, as they consist of silk, furs, cotton, muslin, &c. plain, or embroidered with gold and silver. They often wear loose boots on their legs, and always daggers in their sashes. The dress of the women differs very little from that of the men, and is rather costly. They, however, injure what beauty they have by paint and washes.

The laws of the Persians permit them to marry four wives, and to keep as many concubines as they please. But it is the custom of the country for the men to consider the women as mere slaves. They may, indeed, if they please, marry for life, or for any determinate time.

The higher rank of women are absolute prisoners, and the lower absolute drudges; for they are obliged to till the land, plant the rice, and do every kind of field as well as domestic work, while their husbands go to market, saunter about, or smoke their pipes.

The Persians are in general pretty temperate. They use coffee in the morning, and dine on milk and fruit, particularly melons, of which they are exceeding fond. Their chief meal is supper, which consists of pilau, and boiled rice and fowls or mutton. As they esteem it an abomination to cut bread, or any kind of meat, after it is dressed, their food is so prepared, that they can divide or separate it with their fingers, and is served in a variety of small dishes.

If the lower class of people are bashful and shy, the better sort are polite and hospitable. The great number of caravaneras in this country may be adduced as a proof of the hospitality of the people. A caravanera is a large square building, with a spacious court in the middle: the building itself contains a great number of chambers for the accommodation of travellers, and stables for their horses. As there are not any inns in the eastern countries, caravaneras are exceedingly convenient, though nothing but shelter is to be obtained in them. A poor family usually resides in each, to clean the rooms and stables, and to give proper directions to travellers.

The Persians have a variety of diversions. A late English traveller mentions, that he saw many greyhounds, and several hawks, who were trained to fly at, and pursue, antelopes, in this manner: The hawks fly round the head of the antelope, and retard its velocity, till the hound seizes it; otherwise it could not be taken; for the antelope is much swifter than any hound in the universe. The method of training hawks to fly at antelopes is thus executed: they stuff the skins of those animals, and feed the hawks between their horns; hence they are accustomed to fly towards, and hover round the heads of those animals. The Tartars train hawks in the same manner to fly at wolves and foxes.

In many provinces, during the hot weather, the tarantula drops its venom upon the skin, which immediately penetrates, and occasions the most dreadful symptoms to appear; to remedy which, the patient is obliged to drink a great quantity of new milk; and afterwards being put into a tray, fastened by ropes fixed to four pieces of wood, and swung about with great vehemence, a nausea ensues, which carries off the disorder.

The following amusement is common in Ispahan. In some spacious place a pole is fixed in the ground, on the top of which they put an apple, a melon, or a trencher, containing money; they then ride up and down, and shoot at it on full gallop; if any of the money falls, it belongs to the servants; and the winner is obliged to give an entertainment to the company present.

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Another amusement is cricket on foot and on horseback. They are fond of baiting wild beasts, encouraging mimics, jugglers, rope-dancers, &c. With respect to hawking, hunting, and horsemanship, they equal most nations, and exceed all, at present, in archery. They throw the javelin with great dexterity, and are tolerably expert in the use of fire-arms.

The Persians are hospitable and polite, do all they can to oblige, and always accommodate strangers in the best manner. They are, however, taxed with dissimulation and insincerity, and not without some reason.

They are uncommonly fond of tobacco, particularly that from America, which they smoke in great quantities. In smoking they use a glass decanter, called a *callaan*, filled about three parts with water. The tobacco is rolled up like a ball, and put into a small silver vessel like a tea-cup, to which a tube is fastened that reaches almost to the bottom of the water; another tube being fixed above the water to the neck of the vessel, the smoke is drawn through the water, by which means it becomes cool and pleasant.

In Persia there is a custom which, to an European traveller, may appear exceedingly disagreeable; that is, if he gives an entertainment to any capital person of the country, he is obliged to provide a great quantity of sweetmeats; not so much to entertain the master, as to distribute among the servants.

Superstition prevails in Persia to an extreme: the twisting of the features, the hands laid across, the fingers interchanged, and other particular gestures of the body, they fancy are full of magic power. Meteors, or what are commonly called falling stars, they suppose to be blows of angels upon the heads of devils. Cats they venerate, but dogs are held in great disesteem. Sneezing is a good omen, but yawning a bad one. Nay, a person who was sent for by one of the emperors, fancying his life in danger, assured an English traveller, that his fate depended upon the repetition of a certain prayer, when he came into the presence of the Shah: "For," said he, "if I repeat it perfectly, I shall escape with my life: but if I should happen to omit a single syllable, or even pronounce a word improperly, I shall certainly be a dead man."

The Persians were once celebrated for their poetic genius. They are still fond of verse, and their writings upon love are delicate, and the sentiments they inculcate refined. Their poetry has generally a moral turn; and their elegies and pastorals usually insinuate, that though their law permits them to marry four wives, yet reason should confine them to one: that the enjoyment of a beloved woman is a virtue, because natural; but that celibacy is a vice, because it operates against the grand active principle of nature, which is to increase the human species. There the poets have more sense than the priests, and the lower class of people are greater philosophers than the legislators. The Persians, indeed, think poetry the most sublime science, and smoking tobacco the most rational amusement. If they are condemned to die, they cheer themselves with a couplet, and then meet their fate without the least fear: and when the smoking of tobacco hath been prohibited by the emperors, many Persians have left their country, and settled in foreign parts, sooner than be deprived of this somniferous pleasure.

There is some fancy in the dances of the Persians, but their music is intolerable, at least to an European ear. After the music is finished at any entertainment, the principal musician presents an orange to the company, which is a civil indication of his expecting a handsome gratuity for himself and band. At these entertainments the company usually drink strong liquors in tea-cups, till they are quite intoxicated, each having a plate of sweetmeats before them.

They do not embarrass themselves with the concerns of futurity, are fond of enjoying the present minute, and trust entirely to Providence for all that is to ensue. Their genius is penetrating, and their fancy lively. Their capacity is great for arts, sciences, war, and mechanical



mechanical employments; but their profuseness, luxury, and indolence, counteract their natural abilities; and the unfortunate policy of their rulers is a great bar to every thing useful and liberal, and militates against every propensity to improvement. Their gold and silver laces are admirable, and preserve their lustre long. They understand pottery tolerably, make good porcelain, and are famed for their skill in china rivetting. They are acquainted with the glass manufactory, but not so well as to be able to make looking-glasses.

The principal manufactures of the country are silks, sattins, tabbies, taffaties, brocades, gold and silver tissues, &c. which are admired all over the world, the workmanship being excellent, and the figures lively: but the latter, indeed, are usually out of proportion, as the Persians know very little of drawing, and nothing at all of perspective; the excellency of their colours, therefore, admits of their being admirable dyers, though they are but bad painters. They usually design in profile, as they are very unsuccessful in drawing full faces, or front figures. They have neither modellers, statuaries, or engravers, which, as well as the insufficiency of their painters, may be owing to some rigid religious tenets, that prohibit the artificial imitation of any living creature. They are perfectly well skilled in varnishing, and their turners and joiners are tolerable; but their carpenters are very indifferent artists, which is owing to the great scarcity of timber throughout the whole empire.

As they have no locksmiths, the locks to their fire-arms are purchased of the Europeans. The barrels they make exceeding strong, but the stocks are ill contrived. They use neither brass, iron, or pewter, in their kitchens, all their culinary utensils being copper, well tinned; their braziers and tinmen being very good workmen.

As they cannot make looking-glasses, their cutlers, who are excellent mechanics, make steel mirrors, which supply the deficiency. Their sword and sabre blades cannot be excelled. Their knives, razors, scissars, &c. merit commendation.

As the Persians value themselves upon using the bow, the bow-makers take infinite pains in making that weapon as strong and as elegant as possible. The materials are wood or horn, bound round with sinews, and strung with twisted silk. The quivers are made of leather, finely embroidered with silk, gold and silver twist, &c. The leather is exactly the same as that which in Europe is called Turkey leather.

The tailors fit their cloaths as well, and sew much neater than the European tailors. Many of them work flowers upon garments, carpets, cushions, and curtains, in an admirable manner. The excellency of the Persian garments consists in their being light, airy, and short: their dress consequently does not impede their natural activity, nor give them that air of indolence and effeminacy, of which the long flowing robe of the Turks are productive.

They understand embroidery on cloth, silk, or leather; so that their saddles are not only superior to any in the universe, with respect to the workmanship in general, but the embroidery and stitching in particular. The stirrups are short, but very beautiful.

They are exceedingly fond of all kinds of ornaments made of jewels, such as little coronets, plumes in imitation of feathers, and knots resembling flowers for the heads. In some provinces they wear a ring through the nostrils, set with a variety of stones: and many young ladies adorn themselves with a splendid necklace of diamonds and rubies, which is suspended by two gold rings that are run through the ears. Their arms are decorated with bracelets of jewels or pearls, or with little manacles set with precious stones where they shut. Their necklaces fall into the bosom, and have a little gold box, containing musk or amber, hanging to them. All, who are able, load their fingers with rings. The lapidaries polish the stones in a tolerable manner, but the jewellers set them very awkwardly: nor are the gold and silversmiths better workmen.

The Persians, in general, consider the matter more than the manner of every article, and value it for its intrinsic worth, more than for the beauty of the workmanship, which renders their artists very careless about making improvements. They are fond of watches, but not one of their mechanics know how to make, or even to mend a watch. They admire printing, yet never attempt to introduce that art into their country, though they confess its utility as often as they mention it. Few work in a shop, or have a shop-board; but the generality of artificers and tradesmen go to the houses of those who have occasion to employ them, and sit upon the ground, or do their work in any other posture which is most suitable to the business they are upon.

Their gold wire-drawers are good artists; and the tanners excellent, not only at tanning leather, but shagreen, which is made of the rump of an ass. Salt and gall serves them for all the purposes of tanning, bark being unnecessary on account of the dryness of the air.

The brick-makers mix the clay with chopped straw, and then make the bricks in wooden moulds, of eight inches long, six broad, and two and a half thick. They then dry them singly for three hours, and afterwards together for a much longer space. These bricks are dried in the sun; but those which they dry with fire are much larger, and are likewise made in moulds, the composition being two parts clay, and one of ashes; and the kiln in which they are dried is usually about twenty-seven cubits in height.

Mechanics are respected in Persia, but merchants are placed on a footing with persons of rank.

From the great scarcity of timber in Persia, it is not to be wondered that, in their buildings, scarce any thing is made of wood, except the doors and sashes.

The houses in general consist only of a ground floor, the bottom being earth or cement, though some are paved, and the roofs flat, as they are exceedingly fond of enjoying the serenity of the evening on the tops of their houses, which are usually situated in the midst of pleasant gardens, and excluded from public view by high walls. If the master has occasion to transact any business, he does not introduce a stranger into his house, but settles the affair in hand under the piazza in the front of it; for no Persian house is without such a piazza.

In most houses is a hall of entertainment, which is always arched or vaulted, and consequently forms a dome; and, indeed, no country in the world has so many stately domes, belonging both to public and private buildings, as Persia. Several doors open into this hall, which, in hot weather, are all set open, in order, as much as possible, to draw the air, and increase the velocity of its circulation. The walls are built with bricks; the roofs are surrounded either with a wall or balustrades; and the Persians not only take the air on them when the evenings are fine, but frequently carry up mattresses, and lie there all night. The kitchens and offices are detached from the habitations. The fire-place consists of a hole in the earth, where a charcoal fire being kindled, a kind of table, covered with a carpet, is put over it: beneath this the Persians sometimes put their legs to warm them. The smoke is carried away under ground through pipes, as there are very few chimnies in the whole country. The doors are small and inconvenient, and are hung on without hinges, being fastened either by wooden bolts, a kind of wooden locks, or real locks, which are purchased of the Europeans.

The Persians go early to rest. Their beds, which consist only of a couple of cotton quilts, are placed in the day time in niches. At night one of these quilts is folded double, and laid upon the carpet (for no person in Persia is without a carpet) and the other is used for a covering. They are likewise accommodated with a little square pillow. They only throw off their upper garment, so that they are soon dressed and undressed. They have little besides in their apartments, except sofas or cushions to sit upon, and pillows to lean upon. The



The Turkish language is the polite or court language, and the Arabic is the learned language, in which all the books on sublime subjects are written: but the Persian is spoken in common throughout the empire. In whatever language they write, they always make use of Arabic characters. They write from the right hand to the left, like the Hebrews; and, instead of quills, they use reeds to make pens of.

The Persians make their paper of cotton and silk rags, and, after it is manufactured, set a gloss upon it with a smooth stone or shell. Their letters of correspondence are nicely rolled up, for the paper being very thin will not bear folding as the European paper does; they are then fastened with gum, and sealed with a cypher, or some verses of the koran, which are usually engraved on the Persian rings: the impression is made with a thickish ink, composed of galls, gum and burnt rice.

As they are unacquainted with the art of printing, their books are all manuscripts; but the writing is beyond description beautiful and correct: they write eight different hands, but esteem that most in which the koran is written; and this hand is called the Nefky.

The Persians are very fond of astrology, which they term the key of futurity. They place an implicit confidence in their astrologers, who are all natives of Chorassan, and pretend to be descended from the ancient Magi. They use an astrolabe to find the situations of the stars, and can name the signs of the zodiac; but they know little of either the terrestrial or celestial globe; and understand nothing more of arithmetic than the four fundamental rules.

They observe pretty justly the eclipses of the sun and moon, but dread the thoughts of comets. Their almanacks are an absurd mixture of astronomy and judicial astrology, fatality and predictions.

The grand epocha by which they date all events is the Hegira, or flight of Mahomet from Mecca, which took place in July, A. D. 622. They reckon twenty-four hours to their day, but do not subdivide it into day and night as we do. As they begin their week on Saturday, Friday is their sabbath, which they call the Day of Assembly. Their year begins at the vernal equinox: their solar and lunar years differ in the space of twelve days, because they reckon but twelve moons to their lunar year.

There is no country in the east where physicians are more esteemed, or that produces a greater variety of physical drugs, than Persia. They are at perpetual variance with the astrologers; for when a physician prescribes a medicine, the patient will not take it till an astrologer has consulted the stars, to fix precisely the proper time. If the medicine fails of success, the physician blames the astrologer for making a mistake in his calculation; and the astrologer retorts by accusing the physician of administering what was improper.

The Persians are very ignorant in surgery; barbers being the only surgeons, and few of them understand any thing more than letting blood. As bodies are never dissected in Persia, they can have but little idea of the animal œconomy. The plague seldom visits Persia, and the people are generally free from the gout, sciatica, small-pox, consumptions, and apoplexy. The diseases to which they are most subject are fevers, dropsies, dysenteries, cholics, pleurisies, and the venereal. The common distemper near the Caspian Sea is the yellow jaundice.

The bagnios of Persia, and particularly those of Isfahan, are magnificent and elegant. They are usually round, though some few are square. The roofs are covered with painted tiles; the walls are of a beautiful kind of white stone; each is covered with a dome. In the centre of the building is a large hall, floored with marble, and a capacious basin to bathe, round which are the apartments to dress and undress in. When the baths are ready in the morning, a servant goes to the terrace on the top of the building, and blows a horn, to give public notice of the same. The men bathe in

the morning, and the women in the afternoon. When the men have done bathing, the male attendants all withdraw, and are succeeded by the females, who are appointed to attend the women. No people of any very great consideration, however, go to the public baths, as they generally have baths in their own houses.

Besides being well rubbed by the attendants at the bagnios, the barbers shave the men with incredible dispatch and ease, and there cut the nails of their hands and feet, chafe the flesh, and give them a very rough pull of both the arms, in order to stretch the nerves. Bathing is not only enjoined the Persians by their religion, but is particularly conducive to their health.

In Persia they have neither wheel carriages or palanquins. The men convey themselves and their goods by the means of camels, horses, and asses: and when the women travel, they are put into a kind of square boxes, covered over with cloth, which is suspended by hoops at the top. These boxes are hung like panniers on each side of the camels.

The Persians are allowed by law to have four wives, and as many concubines as they please, but they seldom marry any more than one: and it is impossible that they should ever marry for love, because they never see their wives till after the contract is so firmly made by the parents, or friends, that they cannot recede from the agreement. The children of concubines and slaves inherit equally with the children of wives: therefore there is no such thing as bastardy in Persia.

The first preliminary of marriage is the registering the contract before the civil magistrates. The bridegroom then sends a rich present to the bride. On the ensuing evening, he proceeds in grand procession to the house where the bride resides, mounted upon a fine horse, richly caparisoned, and attended by a band of music. By the way the bride meets him attended by her friends: she is mounted upon a horse or camel, and veiled so as not to be seen. The cavalcades having joined each other return together to the house of the bridegroom. The bride being led to the apartments designed for her, the bridegroom soon follows, and, for the first time in his life, is permitted to see her. But the Persians are not under the necessity of taking a wife for life, as they are allowed, by law, to marry for any limited time.

If a man wants to part from his wife through mere whim, and chooses to be divorced from her, though she hath not committed any fault, he is obliged to pay the dowry contracted for at the marriage. Divorces are easily obtained, and both are permitted to marry again. Boys are of age at thirteen, and consequently become their own masters, and are legally authorised to contract matrimony. Girls are marriageable when nine years old. The eldest children are the guardians of the rest; and the estates of minors cannot be seized for the debts of parents. The effects of those who die intestate are distributed by the civil magistrate among the relations of the deceased, according to his discretion.

We shall now give some account of their treatment of the dying and the dead, and particularly of their funeral rites.

When a person is on the point of expiring, the Persians kindle fires on the tops of their houses, which serve as beacons or signals to the neighbours and travelling strangers, to offer up their prayers for the patient. The *mollah*, or priest, being sent for, he exhorts the sick person to repentance, who usually says, *taube*, or, I do repent. The breath is no sooner out of the body, than the surviving relations and friends set up a terrible screaming, and, like the Irish, make use of many affectionate expressions to the deceased, bewailing his fate, and declaring their affliction to be past remedy.

After the corpse is washed, it is wrapped in a kind of winding sheet, on which many passages of the Koran are stamped or written. The coffin is filled with perfumes, salt, and lime.

At the interment of persons of distinction the horses, turban, and arms of the deceased, precede the corpse. There



There are no appointed bearers to carry a coffin to the grave in Persia, as every one, from religious motives, makes a point of assisting at funerals. Even the people of quality, when they perceive the appearance of a burial, will alight from their horses, and help to carry the corpse to the ground. The face of the dead person is laid towards Mecca, and an arch is built on that side near the grave.

The relations of the deceased carry provisions to the grave for several days after the burial, and very seriously expostulate with the defunct on his leaving them.

They mourn in ragged cloaths, but not in black, which is a colour they hate; but their mourning lasts only forty days. Widows appear inconsolable, as they seldom marry after they have lost a husband by death.

The Armenians of Julpha mourn annually at the graves of their deceased relations and friends. Early in the evening the women proceed to the burial places, cloathed in white. They kindle fires with wood and coals, which they carry thither for the purpose, place lighted torches, and burn incense on the graves, and pass the night in sad lamentations. A multitude of priests, dressed in black, attend, who repeat a set of prayers for stated gratuities.

### SECTION III.

*Institutions, Civil, Religious, Political, Military, &c.*

**T**HE foundation of the civil power in Persia seems to be involved in ambiguity. It is said, that after the death of Mahomet the impostor, two competitors appeared, and claimed the privilege of succeeding him, not only in spiritual matters, but in temporalities: these were Hali, the husband of his daughter Fatima, and Abubekar, his wife's father. That several engagements ensued between the contending parties with various success. That the death of Abubekar seemed to promise a cessation of hostilities, when Omar, one of Mahomet's generals, started up, and revived the pretensions of Abubekar, and had great success. Upon his death, one of his kinsmen, named Osman, succeeded him, but dying in the 34th year of the Hegira, Hali became acknowledged by all parties as the successor of Mahomet; but, upon his death, the officers of the army declared the throne to be void, and the crown elective, which militated against the interest of Houssein, the son of Hali. It is added, that Houssein raised an army to oppose Mehiviah, another of Mahomet's generals, whom the officers had elected: that Houssein was defeated and slain, and eleven of his sons put to death, but the twelfth son made his escape, from whom many of the succeeding Persian monarchs have asserted that they were descended.

With respect to religion, the Persian sect of Mahometans adopt the principles, and follow the doctrines of Hali, as the Turkish do the commentaries of Abubekar, Omar and Osman, whom the Ottomans deem the genuine successors of Mahomet.

These sects are at perpetual variance with, and even anathematize, each other in their prayers. The Mahometans term themselves Musselmens, which signifies faithful: their tenets are, to believe there is but one God, and that Mahomet is his prophet; and they are strictly enjoined to observe corporal purifications, prayers five times a day, alms, fasting and pilgrimage: to the above articles the Persians add, that it is absolutely necessary to believe that Hali is the vicar of God.

The generality of the Mahometans believe in transmigration, and many, that no punishment can be eternal. Their paradise is certainly sensual; though many of their doctors of a superior understanding are ashamed of that sensuality, and assert, that it is only allegorically so, and that the prophet spoke to the passions of men, in order to awaken their reason.

They are obliged to wash their hands as often as they

offer up their prayers; for it is one of their principal maxims that prayers are not acceptable in heaven if the suppliant's hands are not washed before he begins his ejaculations.

The general purification, or washing of the whole body, is performed previous to a pilgrimage, a fast, or some extraordinary act of devotion.

They are taught that they must observe the following particulars: attention and application, fervency, faith, modesty, reverential love, hope, purity of mind and purity of body.

In the performance of their devotions they have several ceremonies which must not be omitted. The suppliant must turn his face towards Mecca, divest himself of shoes or slippers, and all ornaments, the skins or furs of unclean animals, &c. lift up his hands, and prostrate himself to the earth. He must likewise never offer up a prayer in any place where there are statues, images, pictures, &c.

Every person has a carpet on purpose: upon this he kneels down, and spreads an alcoran, a bead-roll, a comb, a pocket glass and an earthen dish; then taking the glass and comb he combs his whiskers. Their beads are thirty-nine in number; the little dish contains holy earth, and is the same kind of mold of which the beads are made: but when they pray they are not permitted to have sabre, sword, pistol, or even money about them; as offensive weapons and worldly pelf they imagine would render their prayers fruitless.

In the Persian mosques the priest rather acts as master of the ceremonies than as a pastor, for his business is neither to preach or pray, but to keep order. All the prayers which are said in the mosques are taken from the general Mahometan liturgy: but every one begins where he thinks proper, and chuses out what prayer he pleases, without regarding the rest of the congregation; but then the Persians repeat their prayers so low, that they cannot disturb each other.

Great as the superstition of the Persians may be in many respects, they worship God only, and pray that he would increase their worldly happiness, as well as immortal felicity, without having recourse to any saint as mediator: they do not even request the intercession either of Mahomet or Hali, though they so highly reverence them.

There are two kinds of alms-giving among them, viz. legal and voluntary. The legal are tithes, which are not given to the priests, but applied to charitable uses; the clergy having sufficient revenues applied to their sole use. The voluntary charities are usually given to the faquirs, or mendicant friars, to be appropriated to relieve insolvent debtors, distressed strangers, and to erect and establish works of a public nature, such as caravanseras, bridges, &c.

The Persians have several fasts: the most remarkable is that called Ramezan, from the name of the month in which it is held. When the moon first appears the cryers every where proclaim it as a signal happiness, and a general hymn is sung to welcome its appearance. The streets are illuminated, horns sounded, and a general joy diffuses itself through the whole country. The baths being ready, the people wash and purify themselves, in order to enter upon their devotion. The conclusion of the Ramezan is celebrated in the same manner as the commencement.

During this grand fast the people are permitted to eat every evening, but they must not taste any thing till the public cryers proclaim the order for them to do: they are then allowed to eat sweetmeats, fruit, and other light foods. In a few hours after they go to supper, but eat slowly and abstemiously, as they deem it very dangerous to eat eagerly after fasting.

They observe three grand festivals, viz. the new year, the commemoration of Abraham's sacrificing his son, and the martyrdom of Houssein.

Those who intend to celebrate the feast of the sacrifice ride out early in the morning, and sacrifice a sheep or a goat; then returning home, they order many more sheep



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sheep and goats to be killed, cut up, and distributed among the poor. But the principal sacrifice is that of a camel, at which the emperor himself is present. On the first day of the feast the devoted camel is led thro' the city, adorned with flowers, and preceded by music, which ceremony is repeated till the twelfth day, when he is brought to the houses of all the great people, who give money and provisions to the poor: the animal being then led to an adjacent field, the emperor, with his imperial crown upon his head, and his whole court attend. The day of sacrifice being arrived, the camel is led to a field near the city, and there made to kneel with his face towards Mecca: the priest repeats some prayers, and the governor, or chief magistrate of the city, wounds him. The head is then cut off and presented to the king; the four quarters and the trunk are given to the five wards of the city of Ispahan, where they are salted by certain families who have that privilege, and preserved till the next year, when they are distributed in morsels to the populace. The reason for using a camel upon this occasion is the supposition of the Persians, who fancy that Abraham did not sacrifice a sheep, but a camel.

The next festival, which, in many respects, resembles a fast, is in commemoration of the death, or martyrdom, as they term it, of Hossein and Hassen. It lasts twelve days, when altars are erected at the corners of the streets, and a variety of trophies laid upon them. At night the streets are illuminated, pageants are carried about, and the priests repeat the legends of Hossein and Hassen, who were two celebrated Persian patriarchs, or imans, that perished in the wars with the Saracens, in the 61st year of the Hegira.

There is a religious sect in Persia called Guars, or Gebers. Their religion was founded by Zoroaster, who lived about the year of the world 2860. This great philosopher taught the worship of the true God, but under the form of fire, considering the brightness, purity, activity, and incorruptibility of that element, as the most perfect resemblance of the nature of the Deity.

The Gaurs, in general, wear hats, which, in a great measure, resemble those worn in Europe. Their principal garment is a short close vest; and they suffer their hair and beards to grow long. They think little or nothing of human learning, and despise traffic. Agriculture and gardening they deem the most honourable, as they were the primitive employments of mankind. Nevertheless, some of the Gaurs are tolerable mechanics, and, in general, are deemed a quiet, inoffensive people, and have been hitherto permitted, by the Persian government, to have their own magistrates, and to be regulated by their own peculiar laws, as far as they do not clash with the general welfare of the state.

They drink wine, and eat every kind of meat, beef excepted; but never intermarry with any other set of people. This, indeed, is of personal disadvantage to them; for they are neither so fair, so finely featured, or so well made as the Mahometan Persians, who will not, if possible, either marry or cohabit with any women, but the beauties of Georgia and Circassia; great numbers of these lovely females being annually bought by the rich, and stolen by the poor Persians. And it is proper to observe, that since the commencement of the custom of procuring wives and concubines from those places, many of the Mahometan Persians are much improved both in features and persons, and, at present, are very near as beautiful as the Georgians and Circassians themselves.

The Gaurs suffer a man to take only one wife, and prohibit the cohabiting with concubines, and divorces, unless a woman continues barren for the space of nine years, when they are permitted to take another.

The Armenians are numerous in Persia, and their religion comes nearest to that of the Greek church of any other. They are tolerated in Persia, and even their patriarchs, archbishops, bishops, &c. are appointed by the Persian government.

No. 14.

It is worthy of observation, that the Armenian children are all married while they are infants, which is a political precaution in the priests, to prevent their daughters from being sent to the seraglios or harems of the grandees; for the Persians are very particular in never committing adultery, or depriving any man of his wife: but though the contract is made in infancy, the cohabitation is not permitted till a suitable age. However, after the juvenile marriage, till the young couple are permitted by their parents, or other relations, to come together, the bridegroom annually makes a present to the bride at Easter, of a fine silk garment, and other articles, suitable to her quality and condition. When the time appointed for the celebration of the nuptials arrives, the bridegroom, richly dressed, and mounted upon a fine horse, proceeds to the house of the bride, attended by his friends and relations. The bride then mounts a horse, and being entirely covered with a veil, attends the company to the Armenian church, where the marriage is confirmed, and the bishop gives the young couple his blessing. They then retire to the bridegroom's house, preceded by torches, music, &c. A grand entertainment is given, and a few days after the bride's portion is paid.

On the death of an Armenian, the corpse is dressed in linen, but not put in a coffin. Prayers are read over it in the church, where, lamps and candles being lighted, it is left all night. The next morning it is carried to the gate of the principal clergyman of the place, who prays for the repose of the soul of the deceased, after which the corpse is taken to the grave and interred.

There is a sect in Persia termed St. John's Christians, and sometimes Sabeen Christians, whose religion seems to be a mixture of Christianity, Judaism, and Mahometanism. The Jewish religion is tolerated, and a great number of Jews are spread over the whole empire.

With respect to government, Persia is an absolute monarchy in the utmost extent of the word, as the properties, and even the lives of the people, are at the absolute disposal of the prince. There is no established council, but the Shah takes the advice of whom he pleases. The crown is hereditary in the male line, females being excluded from the government, though the sons of a daughter are admitted to reign. The Persian laws will not permit a blind person to sit upon the throne, which is the reason why the reigning monarch usually puts out the eyes of all his male relations. It is death for any man to look at any of the Shah's wives, even by accident.

The prime minister is called *attamaet doulet*, or the director of the empire; and his chief business is to ingratiate himself into his master's favour, and administer to all his caprices; to keep from his knowledge all manner of disagreeable news; to persuade him that he is the most powerful prince upon earth; and that all his affairs are in a prosperous situation, though at the same time, perhaps, he is on the point of ruin. In the same manner as the prime minister depends upon the Shah, the inferior officers, and governors of provinces, depend upon him. Thus there is a gradation of despotism throughout the whole empire.

Next in rank to the prime minister is the *nadiv*, or grand master of the household: then the *mehter*, or groom of the chambers, who is always a white eunuch. Besides the above, there are a master of the horse, a grand huntsman or falconer, a chief justice, from whose sentence there is no appeal, a lieutenant of the police in every city and town, a secretary of state, a financier, a royal physician, an inspector of the palace, a master of the ceremonies, and many khans or governors of provinces. The spiritual officers are the *zedder*, or grand pontiff; subordinate to whom are the *sheik-el, selom*, and *cadi*, who determine all religious disputes, and act likewise as justices and attorneys. Next to these are the *picknamas*, or superintendants of prayer, and the *moulabs*, or doctors of the law.

In Persia there is no hereditary nobility, for the honours of those in great posts terminate with their office;

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and



and their lives and fortunes are in perpetual danger from the weakness or cruelty of the prince.

The arms of Persia are a lion couchant looking at the sun as he rises over his back. The emperor's title of Shah signifies, "disposer of kingdoms." The Persian monarch does not subscribe his name to public instruments, but the deed runs in this stile, viz. "This edict or act is given by him whom the universe obeys."

The troops of Persia are distinguished into two bodies, called kortskies, and goulans; these are cavalry, and upon a peace establishment the former amount to about twenty-two, and the latter to about eight thousand men; they are generally well kept, and regularly paid.

The kortskies are the descendants of foreigners, and the goulans are made up of Georgian renegadoes and slaves of all nations.

The tangchies, or infantry, are composed of the most hardy peasants, and amount to about fifty thousand men. The fortified places are in general despicable; and they had no great naval power till the time of Kouli Khan, who built a royal fleet, in which was a man of war of eighty guns. But after the death of that usurper they were laid up in the ports, and, for want of attention, fell to decay.

The principal book of the laws as well as religion of Persia is the koran, to which they have recourse in the decision made by the courts. But there is very little occasion to consult that, where any of the great officers sit in judgment, as their determinations are entirely arbitrary. No disputes ever arise between the spiritual and temporal courts, each of them having a distinct branch of business assigned them. Marriages, divorces, deeds and contracts, the successions of estates, and other litigious matters come under the cognizance of the spiritual courts; criminal matters, or such as are plain and obvious, under that of the temporal. As the former proceed in an arbitrary and summary way, they generally finish the cause at one hearing, but as the others proceed according to written laws, they are more tedious and expensive. The debtor, on refusal of payment, is delivered up to the creditor, who may imprison him in his own house, set him to work, beat him, and treat him as he pleases, so he does not kill or maim him. He may also sell the debtor's estates and goods, and even his person, wife and children towards the payment of the debt; but they seldom proceed to such extremities.

The Mahometans swear by the koran. When a person of a different religion is to take an oath, the judge sends an officer with him to a priest of the same religion: a Christian swears upon the Gospels, and a Jew on the Old Testament. The reason they do not swear an unbeliever on the koran is not only because he does not regard it as a sacred book, but lest he should profane it. Contending parties plead their own causes, and frequently with much noise and clamour, so that the judge is sometimes obliged to render them more orderly, by causing them to be cudgelled. When the parties have offered what they have to say, the judge proceeds to give sentence.

The women likewise plead for themselves as well as the men, but with much more clamour; but as they are set in a part of the court by themselves and veiled, it gives them greater assurance. Their general business is, to sue for a divorce, and they usually plead the impotence of the husband, and make such a crying and howling as in a manner to deafen the judge, who must not order them to be beaten, as he does the men upon such occasions.

As there are no public prisons, there are neither sheriffs or jailors, but every magistrate confines the criminal in some part of his own house till he is brought to his trial, which is generally within twenty-four hours after he is taken, and sentence is no sooner passed than it is executed, the judge's servants performing the offices both of jailors and executioners.

The proceedings in the criminal courts are nearly

the same as in the civil. The condemnation of a malefactor is conducted with very little ceremony, nor is the execution attended with any parade. He is generally led to a field or open place near the residence of the judge, and the executioner causing him to kneel, the delinquent pronounces his creed, and then if he is to be beheaded his head is taken off with the stroke of a sabre in a thrusting cut, which, in drawing it back, compleats the execution.

In cases of rebellion the punishment is very rigorous; those who are even taken in arms lose their eyes or their heads. Criminals of state are also sentenced to wear, for a determinate time, a heavy wooden collar about their necks, to which one of their hands is sometimes fastened. Ordinary crimes, where the parties are men of substance, are usually punished with fines; but where they are poor, they bastinado them on the soles of the feet, giving them a certain number of blows, not less than thirty, nor more than three hundred.

Pickpockets and pilferers are marked with a hot iron in the forehead, and housebreakers have their right hand cut off. The same punishment is inflicted on those who counterfeit the coin for the first offence, but for the second their bellies are ripped open. This punishment is inflicted in the following manner: the criminal's feet are tied to a camel, with his head hanging down to the ground; his belly is then ripped open, and his bowels falling over his face, he is dragged through the principal streets, an officer marching before him, and with a loud voice informing the people of the nature of his crime. Afterwards he is hung up by the heels upon some tree, and there left to the prey of birds. They have other punishments for capital crimes, as impaling, setting them up to the chin in the earth, precipitating a criminal from an high tower, cutting off the hands and feet, and leaving the poor wretch in that condition till he expires. They sometimes use tortures to extort confession, as tearing off the flesh with red hot pincers; but the usual way of examining offenders is, while they are beating the soles of their feet. Bakers and victuallers have been sometimes baked and roasted alive, for cheating in their weights and raising provisions to an exorbitant price; but this is only in times of great scarcity: the usual punishment in these cases is a fine, or the bastinado.

This may suffice for the government, laws, &c. of the extensive empire of Persia.

## SECTION IV.

### *Antiquities, &c. of Persia.*

**A**BOUT thirty English miles from the city of Schiras are the remains of the ancient palace of Persopolis, which was wantonly burnt by Alexander the Great at the instance of the famed Grecian courtesan known by the name of Thais.

These ruins are situated in a fine plain, which is about 120 miles in length, and only six or seven in breadth. This plain is overflowed with water several months in the year, which occasions it to be so very fertile, particularly in rice, that it is covered with little villages or hamlets, to the number of about 880, including those which are situated in the adjacent mountains.

These ruins appear like an amphitheatre, and are situated in a kind of semicircle formed by the mountains.

This ancient palace of the Persian monarchs, which was formerly called the House of Darius, and which the moderns term Chil-minar, or the Palace of Forty Pillars, is situated at the foot of a mountain, which has, from time immemorial, been known by the name of the Royal Mountain.

The palace was a structure in magnificence that surpassed conception, and comprized every thing which could excite both admiration and astonishment. The



## ASIA.]

The walls of three of the sides are still standing: the front extends, from north to south, 3000 feet, and from east to west, 1995 feet, to the mountain itself, where an ascent is formed between some scattered rocks, beyond which the rocks seem to indicate that there were formerly some other buildings, as many of the stones appear to have been polished.

Within each of the two grand portals, there is the figure of a sphinx, upon a pilaster, in basso relievo. Both these figures are fourteen feet and a half high, and twenty-two in length, from the fore to the hinder legs; but they are much damaged, and the faces broken. That in the first portal faces the stair-case, and that in the second the mountain.

There are some characters on the upper part of the pilasters, which, from their minuteness and height, cannot be distinguished. The height of one portal is thirty-nine feet, and of the other twenty-eight. The base of both is five feet two inches.

Southward from these there are two large flights of steps, the one towards the east, the other to the west. The upper part of the wall, besides foliages, and some small figures, is ornamented with the representation of a lion tearing a bull to pieces. The figures are larger than the life, and done in basso relievo. This staircase is half buried under the earth.

On the summit of the staircase there is an entrance into an open court, paved with large stones, the breadth of which is equal to the distance from the staircase to the first columns, comprising the space of twenty-two feet two inches. There are two rows of these columns, each consisting of six pillars, all of which are damaged. Besides these there are eight bases, and the ruins of several others.

Towards the east, a variety of ruins present themselves to view, consisting of windows, portals, avenues, passages, &c. The inside of the portals are ornamented with figures in basso relievo. These ruins, from east to west, are about 450 feet; from north to south, about 725 feet; and 300 from the columns and mountains. In the midst the earth is covered with the fragments of seventy-six columns.

To the south there is a portal, and four open windows, the width of each being five feet nine inches, and the height eleven feet. On each side of the gate there is the figure of a man, with a kind of tiara upon his head, attended by two women, one of which holds an umbrella over him. Three niches on the inside are covered with characters of the ancient Persian language. One of the inscriptions signifies, "Strength is the gift of God alone."

To the westward there are two gates, which are not covered. One of these is ornamented within, with the figures of a man fighting with a bull. The other gate is embellished with the figures of a man and a winged deer, from whose forehead a horn projects. Behind this building are the ruins of another, which, in length, exceeds the former by thirty-eight feet. It has niches cut out of single stones and windows, a double flight of steps finely embellished with foliages, and small figures appear to the south.

There are some subterraneous passages still farther to the southward, into which the natives will upon no account enter, though they are supposed to contain immense treasures; the only reason for which is an absurd notion, that no light can possibly be made to burn in them. However, two European travellers entered with lights, which were not extinguished, as the superstitious natives supposed they would be, and, after ranging about a considerable time, they both agree to their respective accounts, that these passages terminate in a small kind of aqueduct, which is too narrow to enter.

Near these subterraneous passages are the ruins of another edifice, extending, from north to south, 160 feet, and from east to west, 191 feet. Ten portals of this building still remain, with forty enclosures, which were formerly rooms, and seven windows. In the

center are the pedestals of thirty-six columns in six ranges. Beneath the ground, which is covered with several large stones, there are the remains of some aqueducts.

Another structure formerly stood to the westward of the last mentioned building. On the ruins of the wall, which is still elevated about two feet above the pavement, are the figures, in basso relievo, of several men with lances in their hands. Within the enclosure of the wall there are the remains of several pedestals of pillars. On the east side of these ruins are the remains of an elegant staircase, of sixty feet in length, the steps of which are in general destroyed. The wall is still eight feet in height, and the figures which adorn it are near as big as the life. On the front are the figures of a lion and a bull fighting; and on the wings of the staircase are the representations of several lions, and other figures, with explanatory characters. Between this and the last mentioned edifice are the ruins of several columns, and the remains of four portals, with the figure of a man, and two women holding an umbrella over his head, on the inside of each.

In another quarter appear two portals with pilasters, on one of which are the figures of a man and two women, one of the latter holding an umbrella over the head of the former. Above the women is a small figure with wings, which expand to each side of the portico. Over the other portal is the representation of a man sitting in a chair with a staff in his hand, behind whom stands another with his right hand upon the chair: above is a small figure holding a circle in his left hand, and pointing to something in his right. Beneath this portal are three ranges of figures, which have all uplifted hands: above the third pilaster, which is entire, are women holding an umbrella over the head of a man. The ground is covered with a variety of antique fragments.

It is observable, that the drapery of all the human figures is singular, and bears no affinity to that of the ancient Greeks and Romans, but their military habits resemble those of the Medes and Persians, now standing amidst these ruins.

At a place called Noxi Rustan, there are four tombs cut high in the rock. The place receives its name from one Rustan, a supposed gigantic prince, whose statue is there carved, and whom the natives most ignorantly assert to have been 40 cubits high, and 1113 years of age when he died.

Beneath each tomb there is a separate table filled with large figures in basso relievo. On two of the tables are the representations of men fighting on horseback, but the figures are almost obliterated. Between the tombs are three other tables covered with figures, among which is a man on horseback, preceded by two others, and followed by a third which is almost defaced.

The tomb of Noxi Rustan is supposed to be that made for Darius Hystaspes, as it exactly corresponds with the descriptions of Herodotus, Diodorus Siculus, and Ctesias in his Persian history.

At Pyrmaraas, near the city of Scamachie, are the tombs of two Persian saints. The first is the sepulchre of Seid Ibrahim, which is surrounded with walls, and has two courts like a castle, within which are many arched apartments. In the first is a tomb inclosed within an iron gate.

At a small distance from the above is the sumptuous sepulchre of another Persian saint, called Tiribabba, of whom Seid Ibrahim was a disciple. It contains several niches, chambers, and holes, where the pilgrims take up their abode, and perform their devotions.

The sepulchre of Shah Sefi, near the city of Ardebil, is visited with great pomp by the Persians on Whitfun-Monday. The entrance is through a spacious court, paved with broad stones, and furnished on both sides with vaulted shops. The gate is large, and crossed by a silver chain, from which another of the same metal hangs perpendicularly. The next gate has likewise a silver chain to it; and no persons must pass it with any offensive



offensive weapons about them, not even a knife. The thresholds of this and several other gates are round, and of white marble. The tomb itself is three feet in height, nine in length, and four in breadth, made of white marble, and covered with crimson velvet. From the roof a variety of gold and silver lamps hang down; and on each side are two very large candlesticks of massy gold, containing wax candles. On the left hand is a vault, wherein are the tombs of Shah Sefi's consort, and some other empresses of Persia, and of Shah Ismael. Near this is a spacious arched gallery finely gilt, which is used as a library, and contains a great number of manuscripts in the Arabic, Persian, and Turkish tongues; some written upon parchment, and others upon paper; but all superbly bound, beautifully painted, and elegantly covered with plates of gold and silver. In various niches, on the sides of the library, are above four hundred porcelain vessels, many of them sufficiently capacious to hold ten gallons.

## SECTION V.

### CONCISE HISTORY OF PERSIA.

**A**NCIENT historians in general admit of the antiquity and pristine grandeur of the Persian empire, and the variety of revolutions it has undergone. The history of Persia is little to be depended on till A. M. 2083, when Abram fought a battle with some Persian princes, and defeated them with only 318 of his own family. The history of the Assyrian empire, from the time of Nimrod, to the reign of Sardanapalus, is vague, uncertain, and mutilated.

Sardanapalus, an effeminate, luxurious prince, was opposed by Arbaces, governor of Media, and others. Being defeated, and pursued to Nineveh, in a fit of despair, he ordered a vast pile of wood to be raised, and upon it burnt his treasures, his eunuchs, his women, and himself. After the death of the emperor, his dominions devolved to Arbaces, and others who had joined him to effect his despotism. Arbaces took Media and Persia; Belochus, one of these, assumed the government of Babylonia and Chaldea; and the rest shared the other provinces, which had helped to constitute the empire. Belochus, who began his reign A. M. 3257, was followed by several kings of Babylon, of whom there are authentic records. Ninus, who reigned in Nineveh, conquered Syria, and annexed not only that kingdom, but all Israel beyond Jordan, or Galilee, to his own dominions. Salmanazar, his successor, to punish Hosca, king of Samaria, who was desirous of shaking off the Assyrian yoke, marched against him with a powerful army, plundered and laid waste his country, loaded him with chains, and imprisoned him.

Salmanazar was succeeded by his son Sennacherib, an impious prince, who, on King Hezekiah's refusing to pay the usual tribute, invaded Judea, was guilty of flagrant extortions, as well as violation of oaths and promises, and afterwards undertook the siege of Jerusalem, where, by a Providential interposition, 185,000 of his men were destroyed in one night, and he was compelled to retreat with the wretched remains of his forces. At length he became odious to his own relations, and was murdered by two of his sons in his principal temple, as he was prostrating himself before an idol. The parricides fled to Armenia, so that his throne was filled by Esarhaddon their younger brother, who reigned prosperously 39 years, annexed Babylon to his dominions, conquered Syria and Palestine, and added them to the Assyrian empire. He was succeeded by his son Sardanapalus or Nebuchadnezzar the First, who ascended the throne A. M. 3335. One of his generals raised a rebellion against him, made himself master of Babylon, reigned there 21 years, and then having entered into a treaty with Cyaxares, king of Media, they, in conjunction, laid siege to Nineveh, took it by

storm, and entirely destroyed it. Sardanapalus being slain in the siege, the successful general Nabopolassar transferred the seat of the Assyrian empire to Babylon, and was acknowledged as sovereign by all ranks of people.

The neighbouring monarchs, alarmed at the growing power, and envious of the rising greatness of Nabopolassar, united their forces against him and his colleague Cyaxares, recovered Syria and Palestine, and advanced as far as the Euphrates.

Nabopolassar being grown old sent his son Nebuchadnezzar at the head of a powerful army against them, who defeated the confederate armies, retook the city of Carchemish, and recovered Syria and Palestine.

He then penetrated into Judea, laid siege to Jerusalem, and took it in the year of the world 3398.

He put Jehoiakim, king of Judea, into irons, designing to carry him to Babylon in order to grace his triumph. But being at length moved to compassion by the severity of that king's affliction, he relented, and restored him again to his throne: he, however, carried a great number of Jews with him into captivity, particularly several of the royal family, plundered the king's treasury, and even the temple, from whence he removed the most valuable vessels. From this æra we are to date the Jewish captivity at Babylon, which happened in the fourth year of Jehoiakim king of Judea; among the rest Daniel the prophet, being then only eighteen years of age, was carried into captivity, as was Ezekiel a short time after.

Nabopolassar dying A. M. 3399, his son Nebuchadnezzar, who, for some time, had shared the government with him, now ascended the throne of Babylon, and by the name and title of Nebuchadnezzar the Second.

His dominions included Chaldea, Assyria, part of Arabia, Palestine and Syria, over which he reigned 43 years.

In the fourth year of his reign he had a dream, which greatly oppressed his spirits, though he could not recollect the particulars.

In consequence of this the soothsayers, diviners and magicians of the empire were called together. When they were assembled Nebuchadnezzar demanded of them the particular circumstances of the dream. They replied, that it exceeded their skill to tell what any person had dreamed, their art extending only to the interpretation of those dreams which were told them. This so greatly enraged the king, that he ordered all the magicians and wise men to be put to death. In this bloody order Daniel and three of his companions were included, they being deemed to possess all the learning and skill of the Egyptians and Arabians. Daniel, however, desired to have an audience of the king, when, being admitted into his presence, he, to the king's great astonishment, told him the substance of his dream. The king being now convinced that the God of Israel was the true God, advanced Daniel to the highest offices of the state, and his friends were likewise promoted to great trust and honours.

About this time the king of Judea revolted, but was killed in a battle with the troops of Babylon, under the command of one of Nebuchadnezzar's generals. Jechoniah his son was shut up and closely besieged in Jerusalem by the Assyrian army till the arrival of Nebuchadnezzar, who soon made himself master of, and plundered the city, sending away every valuable article to Babylon.

Nebuchadnezzar placed his own uncle Zedekiah on the throne, and carried Jechoniah, his wives, officers, and even his mother, into captivity, exclusive of a vast multitude of the common people.

Zedekiah, however, soon revolted, and Nebuchadnezzar again laid siege to Jerusalem, which after having been invested more than twelve months, was taken by storm. Zedekiah was carried to Babylon into captivity, after having had his eyes put out; but his two sons, his nobles, and all his principal officers of state, were put to the sword.

Nebuchadnezzar



Nebuchadnezzar was now so elated with pride, that he ordered a statue of gold to be made of sixty feet in height. The idol being completed, he convened together all the principal people of the empire, in order to dedicate it with the utmost solemnity; and published a decree, that all should be thrown into a fiery furnace, who refused to acknowledge it as a deity, and to pay it adoration. Three Hebrew youths, however, named Ananias, Misael, and Azarius, or, as they are termed in scripture, Shadrach, Meshach, and Abednego, absolutely refused to comply with the royal mandate. Being, therefore, in consequence of the king's order, thrown into the fiery furnace, they were miraculously preserved from the flames by the intervention of Providence. This so affected the king, that he published another ordinance, enjoining, upon pain of death, that nothing should be said against the God of the Hebrews.

Nebuchadnezzar then laid siege to Tyre, but was thirteen years before he took it. The principal Tyrians, however, escaped in their vessels to a neighbouring island, where they erected another city, which soon surpassed the former in magnificence and wealth. After the conquest of Tyre he subdued Egypt, and having attained the pinnacle of glory, he determined to complete the buildings and embellishments of Babylon.

Nebuchadnezzar now fell a sacrifice to his own pride, and, by pretending to be equal to God, became inferior to man; for the Almighty deprived him of his senses. He was excluded from the society of men, grazed in the fields like the oxen, had nails like the claws of birds, and hairs like the feathers of eagles. In seven years time, however, his senses were restored to him; he re-assumed the government, and being sensible of the enormity of human vanity, and of the immense power of the Almighty, he published an edict against idolatry, and died the ensuing year.

He was succeeded by his son Evil Merodoch, who immediately released Jechoniah from the prison where he had been confined thirty-seven years. He was, however, of so vicious a nature, that his own relations conspired to put him to death, when his sister's husband, Neziglesar, who was one of the conspirators, mounted the throne.

In the year of the world 3444 he entered into an alliance with the Lydians against the Medes, when Cyaxares, king of Media, called in the assistance of the Persians, but before the war began, the king of Babylon died, and his son Laborosoarchod, one of the most infamous monarchs that ever existed, reigned but nine months, being put to death by his own subjects, on account of his excessive wickedness.

He was succeeded by a son of Evil Merodoch, named Labynit, or, as the scripture terms him, Belshazzar, A. M. 3449.

In his reign Babylon was taken by Cyaxares, king of Media, and Cyrus, king of Persia, and an end put to the Babylonish empire, after a duration of 210 years. Some succeeding Persian kings not only destroyed great part of Babylon, but chose their residence at Persopolis, Shushan, Ecbatana, &c. in order that it might fall to decay as soon as possible, by ceasing to be a royal seat.

Cyrus and Cyaxares reigned jointly over the dominions of those they had subdued for the space of two years, when Cyaxares dying, Cyrus became sole monarch of Media and Persia by birth, and of the Assyrian empire by conquest, and the whole acquired the name of the **PERSIAN EMPIRE**, of which he was deemed the first founder. Cyrus divided the whole of his dominions into one hundred and twenty provinces, each of which had its governor, who was obliged to give an account of his administration to three great officers of state, of which Daniel the prophet was principal. The seventieth year of the Babylonish captivity expired in the first year of Cyrus, when he published an ordinance, by the persuasion of Daniel, permitting the Jews to return to Jerusalem, restoring, at the same time, the vessels Nebuchadnezzar had plundered from the temple.

No. 14.

Peace being formally established throughout the empire, Cyrus made it his practice to reside yearly seven months at Babylon, three at Susa, and two at Tauris. After a reign of infinite glory, he died in the seventieth year of his age; the seventh after his reigning sole monarch of the Persian empire, the ninth after the capture of Babylon, and the thirtieth after his being appointed to the command of the Persian forces. His eldest son Cambyzes succeeded him on the throne, though he left several provinces to his younger son Tanaoxares.

Cambyzes, in A. M. 3479, invaded Egypt, and made himself master of Pelusiam, or Damietta, as it is at present called, by a singular stratagem; for he drove a great number of those animals which the Egyptians adored before the van of his army: these were oxen, cats, &c. The Egyptians perceiving such a number of those animals whom they venerated, would not shoot a single arrow, lest they should wound a god.

Amasis died during the war, and his son Psameticus ventured a general battle with the Persians, but was defeated, and made prisoner. Cambyzes, however, treated him with humanity, and restored him to his throne; but Psameticus afterwards revolted, which so enraged the Persian monarch, that he put him to death.

A. M. 3480 Cambyzes invaded Ethiopia, in which expedition he lost a great part of his army by a variety of accidents, and at length was compelled to retire. He was so chagrined at his disappointment, that on his return through Egypt, he destroyed the city of Thebes out of mere vexation. To add to his affliction, he received intelligence, that an army which he had sent to invade Lybia was destroyed by a hurricane of sands in the deserts, which was so terrible, that it had overwhelmed and suffocated all his troops. This news rendered him almost frantic; when arriving at Memphis, during the paroxysm of his rage, he found the people celebrating a certain festival. This appearance of mirth redoubled his fury, for he fancied that they were rejoicing at his ill successes: giving way, therefore, to the dictates of his anger, he wounded the sacred ox with his sword, and ordered all the priests to be instantly put to death. In fact, his misfortunes had so far impaired his understanding, and soured his temper, that he exercised the utmost cruelties even upon his nearest relations and best friends.

In passing through Syria towards Babylon, he received advice that his brother Smerdis had usurped his throne. Cambyzes, however, well knew that Smerdis was actually dead, and that this must be some impostor, who pretended to be his deceased brother in order to impose upon the people. He therefore determined to hasten his march towards Babylon, to undeceive his deluded subjects; but, in mounting his horse, he, by accident, wounded himself with his own sword in the thigh, of which wound he speedily died, A. M. 3482.

The usurper Smerdis, who greatly resembled the real Smerdis in person, features, and age, was the son of the governor of Babylon, who was one of the magi. The people were easily imposed upon, and recognized him as their king upon the death of Cambyzes.

As soon as he was seated upon the throne, he sequestered himself as much as possible from the people, and particularly concealed himself from the nobles. This mysterious conduct occasioned the principal people to surmise that he really was not the prince he pretended to be.

A Persian nobleman, whose daughter was one of the usurper's concubines, gave her orders to observe if Smerdis had any ears. She assured him he had not: for Cyrus had ordered his ears to be cut off, for some offence he had committed against him during his reign. This discovery being made known, a number of the nobility entered the palace, and having put him to death, cut off his head, and exposed it to the people, who were so exasperated at the magi for assisting in the imposition, that they murdered the greatest part of them, and instituted a festival in commemoration of the event.

Qq

Darius



Darius Hytaspes, who was the person that gave the usurper his mortal wound, was unanimously chosen emperor A. M. 3483. He immediately married Atossa, the widow of Cambyfes, and Aristona, another daughter of Cyrus. He had many other wives, who brought him a numerous issue.

It was this monarch who was the Ahasuerus of the sacred writings, and, at the request of queen Esther, caused the celebrated edict against Haman, in favour of the Jews, to be published.

Darius removed the regal seat to Susa, when some interested persons taking the advantage of his absence from Babylon, persuaded the people to revolt. Darius accordingly marched against Babylon, and besieged it for eighteen months, without being able to take it; when one of his generals, named Zopyrus, pretended to desert to the enemy, and, by means of an artful tale, contrived to insinuate himself so far into the good graces of the Babylonians, that they were weak enough to entrust him with the command of their forces. This power he soon used in favour of Darius, to whom he betrayed the city. The Persian monarch ordered the walls to be demolished, and put to death a great number of citizens who had been most active in the revolt.

He afterwards made two unsuccessful expeditions; the one into Scythia, and the other into India: and in the year of the world 3514, he invaded Greece; but Miltiades, the Athenian general, gained a complete victory over the Persian army at the pass of Marathon; though the Persian emperor had ten times the number of men under his command.

Darius then made preparations to invade Egypt, which had revolted, but dying before his army was completed, his son Xerxes succeeded him in the year of the world 3519. Xerxes determined to pursue his late father's measures vigorously. He accordingly marched into Egypt, and subdued that kingdom.

Three years afterwards he invaded Greece with a considerable army, consisting of near 3,000,000 men. The Carthaginians at the same time had engaged to invade the Grecian territories in Sicily and Italy by sea. Xerxes laid a bridge of boats over the Hellespont, that his vast army might pass with the greater facility, but a storm destroyed the bridge. He then caused a stronger bridge to be made, and the army secretly passed over it. However, he was unsuccessful in his expedition; no part of Greece, except Thrace, submitting to his arms: and Leonidas, a Spartan prince, disputed his passage so bravely at the pass of Thermopylae, between Sicily and Phocis, that 20,000 Persians were slain in various assaults, though Leonidas had only 4000 men under his command.

At length a treacherous native shewed the Persians a way up the mountain which commanded the Strait. Leonidas, perceiving this, judged it would be impossible to defend the pass, and therefore determined to die upon the spot. He accordingly dismissed all his troops, except 300, who chose to share his fate. Before the attack began, he invited them to dine with him, telling them at the same time, that they must sup with Pluto. The attack was then begun. Leonidas, and his Spartans, sold their lives at a dear rate, all being killed except one, who escaped and carried the news to Sparta, where he was punished for cowardice, in not staying and dying with his companions. This action, however it may have been admired, appears to have bordered more upon rashness than real courage, and to have been founded rather upon absurdity than true heroism.

On the same day that the above action happened, the Grecian fleet, consisting of 400 sail, defeated the fleet of the Persians, which consisted of full 1800 sail.

Xerxes, however, proceeded to Athens, when the Athenians sent their wives and children to Peloponnesus, abandoned their city, and retired to their shipping. Xerxes entered Athens, which he first plundered, and then burnt. The Grecians, however, obtained another signal victory over his fleet at Salamis; and a report at the same time prevailing, that they intended to

cut off his retreat, by destroying the bridge over the Hellespont, he therefore halted back, and found the bridge destroyed, not by his enemies, but by a storm. He, however, contrived to pass with part of his army leaving 300,000 men behind to continue the war, who were defeated the ensuing campaign by Aristides and Pausanias, and their general Mardonius was slain. In these various expeditions Xerxes had above two thirds of his vast army destroyed, and was so chagrined by his repeated disappointments, that he burnt all the Grecian temples in Asia, the temple of Diana at Ephesus excepted.

Soon after Mithridates, an eunuch, and Artabanus, a captain of the Persian guards, formed a conspiracy, and murdered this unhappy monarch, who was succeeded (A. M. 3532) by his third son Artaxerxes, the two elder having been destroyed by the above-mentioned regicides, whom Artaxerxes put to death soon after his ascending the throne.

This monarch subdued Egypt, which had revolted, and assisted the Jews in rebuilding the walls of Jerusalem. The Grecians, however, continued the war, and carried it into Asia with success, when Artaxerxes thought proper to conclude a peace with them; and thus terminated a war which had raged for the space of fifty years.

Artaxerxes died in the forty-ninth year of his reign. His sons, who were numerous, disputed each their title to the throne. At length Ochus, or Darius, prevailed; but dying soon, he was succeeded by his son Arfaces, A. M. 3600, who ruled the whole empire, except Lesser Asia, which was bequeathed to a younger brother.

Arfaces was born before his father was king, but his brother Cyrus after: the younger prince, therefore, imagined that he had the greater right to the whole empire. To support this claim, he raised a numerous army of Persians in his government of Lesser Asia, and having procured the assistance of a body of auxiliary Grecians, he began his march to dispossess his brother of his crown. Arfaces met him with an army of 1,000,000 of Persians, at the distance of about seventy miles from Babylon, when the army of Cyrus was defeated, and himself slain. The Grecian auxiliaries, however, made an admirable retreat, under the conduct of their able and learned general Xenophon, whose narrative of that celebrated transaction is one of the finest pieces of ancient history that the moderns are acquainted with.

Arfaces was succeeded by his son Ochus, A. M. 3642. This prince subdued the Egyptians and Phoenicians, who had revolted, destroyed all the fortified places and temples, and carried many of the people into captivity. Among the rest was an Egyptian eunuch, called Bagoas, of whom Ochus soon grew exceedingly fond, and heaped innumerable favours on him. This, however, did not prevent Bagoas from conspiring against him, and poisoning him in the 23d year of his reign. Not content with this treachery, he, in a very short time, poisoned his son Ochus, who succeeded him, and contrived to place another Ochus upon the throne, who, it is imagined, was not in the least related to the royal family. It was not long, however, before he was displeased with this monarch also, and, as usual, had prepared a cup of poison for him; but the king discovered his intentions, and obliged him to drink the poison himself. Thus was his repeated treachery punished, and the law of retaliation properly exercised.

Ochus then assumed the name of Darius Codomanus, and (A. M. 3668) was invaded by the Grecians under the conduct of Philip, king of Macedon, who was chosen generalissimo of the confederate armies of Greece; but being murdered, his son Alexander, afterwards known by the name of Alexander the Great, succeeded him. This prince, though only twenty years of age, passed the Hellespont, at the head of 30,000 foot and 5000 horse, and defeated Darius on the banks of the Granicus,



Granicus, though his army consisted of 100,000 Persians and 10,000 auxiliary Greeks; when Sardis and many other cities submitted to the conqueror.

During the ensuing winter Alexander visited the temple of Gordian, where he cut with his sword the celebrated Gordian knot, which so many had in vain attempted to untie, on account of the tradition, that whoever could untie it should conquer Asia. As soon as the season permitted, Alexander marched to the straits of Iffus in Cilicia, when Darius very imprudently attacked him at a time the situation of his army was admirable. The Persians were again defeated, and Darius's mother, wife, several of his children, and 300 of his concubines, were taken prisoners. All the cities of Palestine and Phœnicia now submitted to the conqueror, except Tyre, which sustained a long siege; but being at length taken by storm, all the inhabitants were put to the sword, except 2000, who were left for crucifixion; which cruel sentence they afterwards suffered upon crosses erected for the purpose along the sea coast, for no other reason than having bravely defended their lives and properties, and performed the parts of worthy citizens and heroic soldiers. This detestable affair will be a lasting stigma upon the character of Alexander, and blast his laurels with infamy: Syria and Egypt submitted to the conqueror.

Alexander now visited the temple of Jupiter Ammon, whose son he pretended to be. After having built the city of Alexandria, he penetrated into Palestine, passed the Euphrates and Tigris, and in the plains of Arbela again gave the Persians a total defeat; the consequence of which was, Babylon, Susa, and Persopolis opened their gates to the conqueror: the latter of these, which was then the finest city in the universe, he reduced to ashes.

Alexander then continued to pursue Darius; but that unhappy prince was murdered by one of his own generals named Bessus, whom Alexander afterwards put to death for his treachery. Thus ended the Persian monarchy after a continuance of 209 years.

Alexander then carried his arms into India, subdued Porus, a powerful monarch of that country, and, indeed, conquered the greatest part of the then known world. He afterwards married Statira, the eldest daughter of the unfortunate Darius; and at the same time obliged the officers to intermarry with Persian ladies. Returning to Babylon, elated by vanity, and intoxicated by success, he gave himself up to all manner of debaucheries, and at length fell a martyr to excess, A. M. 3681.

As Alexander had not named a successor, his generals shared his dominions among them. To Ptolemy fell Egypt; Seleucus, the son of Antiochus, possessed Babylonia and Syria; and Cassander had the sovereignty of Greece.

In the year of Christ 630 the Saracens, who succeeded Mahomet, made a conquest of Persia. The Turks conquered it in the year 1000; and Tamerlane the Great, Cham of Tartary, subdued Persia and the greatest part of Turkey in Asia, in the year 1400: after the race of the Tartar monarchs Sophy or Sefi obtained the regal dominion to Persia, some of whose descendants were for a long time contending for the empire. He was succeeded by his son Shah Thomas, an inhuman prince, who was deposed by his subjects. His brother Codabundi reigned after him. This monarch was succeeded by Shah Abbas, a powerful prince, who greatly enlarged the Persian monarchy by his conquests. Having reigned gloriously for the space of 40 years, he was succeeded by his grandson Shah Sefi, who was a tyrant and a drunkard. He destroyed his queen in a fit of inebriation, and at length fell a martyr to repeated excesses.

After this prince Shah Abbas the Second, his son, reigned 21 years, and, like his father, destroyed himself by drinking. He was succeeded by his son Shah Sefi the Second, in whose reign the country was greatly distressed by war and famine. He died July 29, 1694.

Sultan Hossein, his son, was his successor, a weak, indolent prince, who, by his vices and supineness, gave great offence not only to his own subjects; but to the neighbouring Tartar chiefs; one of whom, named Mereweis, surprised Candahor, penetrated a considerable way into Persia; determined to march to Ispahan, and even aspired to the throne of Persia itself. He died, however, before he could carry his designed plans into execution.

Mahamood, the son of Hossein, succeeded his father, and pursued his measures. He made alliances with the Grand Signior and Great Mogul, and prevailed on the bassa of Bagdad to invade the Persian frontiers, and the Russians to attack the provinces towards the Caspian Sea.

The Persian ministers were now in the utmost consternation: Mahamood was, by hasty marches, approaching towards the capital, where the pusillanimous monarch offered to resign his crown in favour of his eldest son; but the son having been educated in effeminacy, and never out of the Seraglio in his life, was more frightened than his father, and declined either accepting the crown or commanding the army. Prince Thomas, however, a younger brother, having more spirit than the rest of the family, determined to put himself at the head of the forces, and to oppose the rebels; but when he came to take a review of the Persian troops, he found them so effeminate, undisciplined, and dispirited, that he was sensible he could not repose any trust in them. He therefore withdrew himself from the army, and retired towards the Caspian Sea.

Mahamood shortly after entered Ispahan without opposition, and imprisoned the king and all the royal family, most of whom he afterwards destroyed. He beheaded the prime minister with most of his adherents, and seized upon the estates and properties of all who were obnoxious to him; the whole conquest being effected with only 5000 horse.

In the mean time Shah Thomas, the young sultan, assembled a body of troops, and being daily joined by a great number of royalists, he determined first of all to repel the Turks, who were ravaging the frontiers; when intelligence was brought him, that the usurper Mahamood was assassinated by one of his officers named Esriff, who had succeeded him. Upon this information the prince gave an invitation to Kouli Khan, who had been strongly recommended to him to join his forces.

Kouli Khan, at the head of some Usbec Tartars, accordingly joined the army of Shah Thomas, and marching immediately against Esriff, he defeated his troops, took him prisoner, and put him to a very cruel death. He then turned his arms against the Turks, and wrested from them all the places they had taken from the Persians during the late troubles; and afterwards compelled the Russians to evacuate those provinces, towards the Caspian Sea, of which they had possessed themselves. Elated with repeated success, he aspired at the Imperial dignity, and, stimulated by his ambition, he not only deposed, but murdered the unfortunate Shah Thomas: for that monarch was never heard of after having been deprived of his throne.

As Kouli Khan's actions have been the subject of general conversation, and the consequences of which they were productive are the most recent particulars on which we can with certainty depend, relative to the affairs of Persia, we shall be rather circumstantial in what concerns that usurper.

Among the mountains in the neighbourhood of Meshed there is a petty principality called Chalat, which is ruled by a chief who is always a native; this chief acknowledges the emperor of Persia as his sovereign; that monarch, however, has not the least real power over the abovementioned little state, but the court of Persia winks at the nominal subjection and real independence of the Chalatites, in order to preserve their friendship, otherwise they would prove very troublesome neighbours; for, secure in their mountainous retreat, they could, at pleasure, make excursions into the adjacent



adjacent provinces, and plunder the Persians with impunity.

Kouli Khan, or Nadir Shah, was born at Chalat in the year 1687, and was heir to that little principality. His father died when he was only nine years old, and an uncle of Nadir was invested with the government till he should become of age. The uncle acted with such prudence and moderation, that he became very popular, and the people unanimously confirmed to him the government during his life: for young Nadir gave such early proofs of a haughty, turbulent and tyrannical spirit, that the Chalatites in general presaged the most fatal consequences when he should be invested with uncontrolled power.

As this treatment was very disgusting to young Nadir, he left the place of his nativity, repaired to Chorassan, and entered into the Persian army in 1712 as a private soldier.

His strength, courage, and military capacity, of which he gave frequent proofs, occasioned him to be promoted to the rank of colonel in 1719.

The Usbec Tartars having invaded Chorassan, the governor of that province thought proper to appoint Nadir to the command of the Persian troops, though, by so doing, he disgusted many senior officers.

Nadir's conduct tended to heighten the great opinion which the governor of Chorassan had entertained of his military talents. He acted with great courage, and profound policy, and not only defeated the Usbecs, but took many thousands of them prisoners, with all their tents, baggage, cattle, and the plunder which they had taken from the inhabitants of Chorassan.

The governor greatly caressed Nadir, loaded him with favours, and promised to recommend him so strongly to Shah Thomas, as to engage that prince to make him a general. A vacancy, however, falling soon after, a young nobleman, related to the governor, was promoted. This so exasperated Kouli Khan, that he upbraided the governor in the most insolent terms, and grew so exceedingly scurrilous, that the governor was under the necessity of ordering him to be bastinadoed.

Kouli Khan now meditated nothing but mischief; and, as soon as he recovered from the effects of the chastisement, he fled to the mountains. Having put himself at the head of a band of robbers, he continually ravaged the country, and plundered the caravans.

His uncle hearing of his conduct, wrote a letter to him, strenuously exhorting him to refrain from such a way of life, and that he would undertake to procure a pardon from Shah Thomas, for all he had hitherto committed. Nadir assented to his uncle's proposals, and a pardon was procured. Nadir, under a pretence of returning his grateful thanks to his uncle, repaired to Chalat, with a few of his followers, where he was cordially received by that gentleman. He had previously, however, ordered some hundreds of his men to advance privately towards the place, and to be ready to attend at a certain signal, when they were to rush in at the only gate belonging to the fortress. Early the ensuing morning Nadir murdered his uncle, while his followers within seized the gate with little or no resistance, and soon admitted their companions. Thus did Nadir, with very little trouble, become possessed of a place hitherto deemed impregnable, and which had frequently withstood the whole power of Persia; for within the perpendicular and inaccessible rocks which surround it, there is land sufficient to feed their cattle, and produce all kinds of provisions for the maintenance of 10,000 men. Thus they are in no fear of famine, and the place being accessible at only one small avenue, which is strongly fortified by art as well as nature, they are able to put all the troops in the universe at defiance. After Nadir became emperor of Persia, he always deposited his treasures in Chalat, as the strongest and most secure place in his whole extensive dominions.

Being now possessed of his native patrimony, with the addition of 6000 well disciplined, bold, and hardy troops, he became exceedingly formidable.

He then took it into his head to recover the city of Nechabar, which the Afgans had taken from the Persians, and succeeded by the following singular stratagem. He sent some of his men to the mountains, who having seized a large body of straggling Afgans, they were immediately put to death. Nadir's men having then dressed themselves in the habits of the deceased Afgans, pretended to drive a great number of their companions before them, as if they had taken them prisoners. The centinels threw open the gates to let in the supposed captives, when the Afgans were all put to the sword, and the ancient capital of Chorassan was recovered.

It was after the above exploit that the unhappy Shah Thomas courted his assistance, when he joined that monarch at the head of 6000 men. In the year 1728 he was appointed commander in chief of the Shah's forces, soon after which he received the title of Tachmas, or Thomas Kouli Khan, or Kau, the highest title the emperor could confer. He then made a very rapid progress in the recovery of that part of the empire, which had been conquered by the Turks, and, by his great successes became at once the admiration and terror not only of the Persians, but all the surrounding nations.

After the removal of the unfortunate Shah Thomas from the throne, Kouli Khan did not presume to mount it, but to save appearances, had Abbas Myrza, an infant of six months old, and son of the above monarch, declared emperor. He, however, took care to keep all the power, as well as the treasures of the empire, in his own hands, and to fill all the great offices of state with his own creatures.

Young Abbas now being considered as emperor, Kouli Khan determined, in his name, to carry on the war against the Turks vigorously; but first married an aunt of the late emperor's. Then thinking of his own family, he appointed his eldest son governor of Chorassan, and his youngest governor of Herat.

The war against the Turks was successfully begun; Kouli Khan drove them all before him, and laid siege to Bagdad. However, Topal Osman, an able Turkish general, marched to the relief of it at the head of 100,000 men. Kouli Khan drew up his army, which consisted of 70,000 men, and, on the 18th of July, 1733, a most bloody battle ensued, and Kouli Khan, for the first time in his life, was defeated.

Kouli Khan being joined by one of his sons with a considerable army, again marched against the Turks. The Persian army was in this engagement repulsed, and lost 4000 men. But on the 26th of October another bloody battle was fought, in which the Turks were totally defeated, losing 40,000 men, all their artillery, tents, ammunition, stores, &c. and the gallant Topal Osman was slain in the action. To the credit of Kouli Khan we must not omit to mention, that he ordered that great general to be buried with the utmost pomp and magnificence, and with all the military honours due to so great a character.

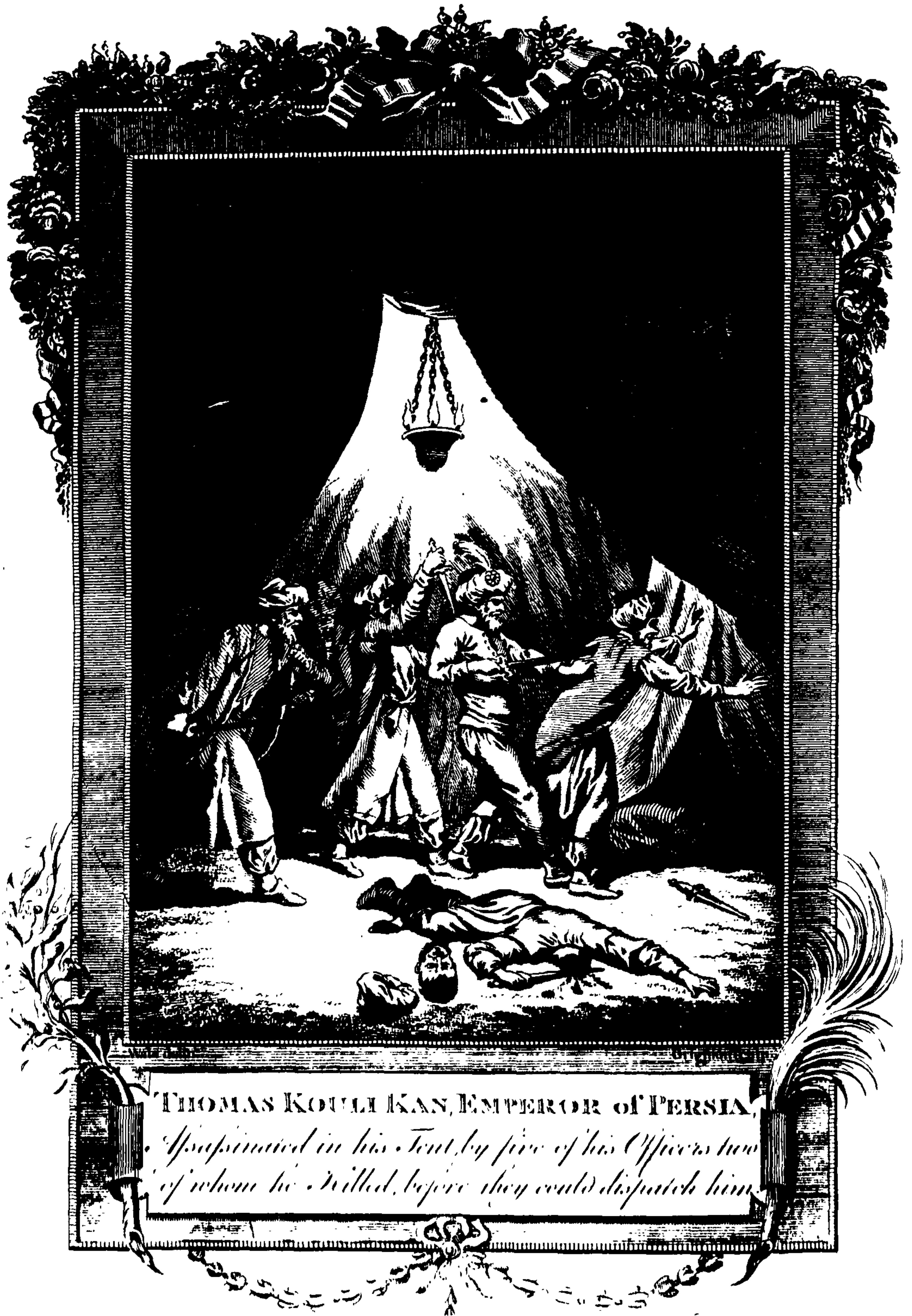
Kouli Khan now marched to Schiras, to subjugate that city, and crush a powerful rebellion which happened in those parts. This he soon effected, and spent the ensuing winter in recruiting his army, and making preparations for carrying on the war against the Turks in the following spring. For it was impossible for his enterprising spirit ever to be still; nor could his ambitious soul entertain any idea but that of war.

In the year 1734 Kouli Khan was very successful both against the Turks and Tartars, who attempted to join them, and before the end of the year conquered all the open country of Georgia and Armenia. In 1735 Kouli Khan destroyed great part of the Turkish army at Arpa Kavi. In 1736 the young Shah Abbas died, when Kouli Khan convened the Persian chiefs and nobility, and told them that they were at liberty to chuse an emperor. They therefore unanimously begged him to accept the crown, being, indeed, afraid to do otherwise.

Having mounted the throne, he ruled the Persians with a rod of iron, destroying many of the royal family,



*Engraved for Banks's New System of Geography. Published by Royal Authority.*



THOMAS KOULI KAN, EMPEROR OF PERSIA,  
*Assassinated in his Tent, by five of his Officers two  
of whom he killed, before they could dispatch him.*



mily, and putting to death all the nobility, except those who were deemed idiots, or whose understanding he despised. He then seized many estates, particularly the church lands, and having concluded a peace with the Turks and Russians, he compelled the revolted Afghans to submit to his own terms. Then marching into the territories of the Great Mogul, he defeated the armies of that monarch, made himself master of Delhi, the capital of Hindostan, took the Great Mogul himself prisoner, put multitudes to the sword, and plundered the empire of jewels, gold, and other valuables, to the amount of 87,500,000l. sterling; a greater treasure than any other monarch, in any age or nation, ever before possessed. Among other articles of immense value was the imperial throne, commonly called the peacock throne, entirely set with the finest jewels. Independent of the above, he took 300 elephants, 10,000 horses, as many camels, a great number of cannon, and a variety of other warlike stores. These immense treasures he lodged in his hereditary principality of Chalat; but did not trust the guarding of them either to Turks or Persians, but to 12,000 Georgians, all of whom were Christians.

He beat the Ussac Tartars in several engagements, and made them tributary to Persia; after which he returned to Ispahan, and severely reprimanded his son for the mal-administration of affairs during his absence. The year 1741 he spent in quelling several insurrections. In all these expeditions he committed unheard-of cruelties. Among other rebels his eldest son proved one; for he attempted to murder him, but escaped till the year 1742, when he was brought as a prisoner to his father, and had his eyes put out by order of that monarch.

The cruelties that Nadir Shah now exercised both on friends and enemies, the armed and unarmed, are almost incredible, and too shocking to be recited. In short, he demolished cities and towns, laid waste fertile provinces, plundered all ranks of people, and murdered several millions of the inhabitants of Persia, and the neighbouring nations.

The Turks having, in the year 1744, set up a pretender to the throne of Persia, who gave out that he

was a younger son of the late emperor Shah Thomas, Nadir Shah sent one of his sons at the head of an army against him. The pretended prince was defeated, and taken prisoner. Nadir Shah being informed of this, in a temporary fit of humanity, gave orders that he might be permitted to escape. Nevertheless, he directed that 282 of his followers should be beheaded. In the year 1745 he again marched against the Turks, and defeated them: but in 1746 and 1747, he was entirely employed in quelling domestic broils, and intestine rebellions.

Nadir Shah was now generally looked upon to be in a state of insanity. His actions were usually absurd, and always unaccountable. Sometimes a gleam of generosity and humanity would seem to direct his intentions; but avarice, and the most horrid cruelty, at most times predominated. He was, however, on the 2d of July, 1747, assassinated by five of the principal officers of his guards. This event happened thus: The conspirators entered his tent about one o'clock in the morning, when one of them stumbling over some of the cords that fastened it, the Shah waked, started up, seized his sabre, and with one blow cut off the head of him who was next to him. He then struck the next on the left shoulder with such force, that the sabre lodged in the spine or back bone, and stuck so fast, that, before he could withdraw it, the remaining assassins dispatched him, and cut off his head, which they took with them, and having buried their companions, they retired.

When the people heard of his death they were greatly rejoiced. They immediately put to death his blind son and his grandson, and even all his women, lest any of them should be pregnant by him; so much did they detest the breed of this cruel and bloody tyrant, who seemed to have thrown Nero, and all the inhuman monsters of antiquity, at a distance.

After the death of the tyrant, all was anarchy and confusion in that unhappy country. Several of his own family, as well as others, had many bloody contests for the imperial dignity; but the fortunate candidate was Kerim-Khan, who, triumphing over his rivals, was crowned in the year 1763.

## C H A P. VIII.

# T U R K E Y I N A S I A.

## S E C T I O N I.

*Turkey in general; its Situation, Extent, Divisions, Mountains, Rivers, &c.*

**T**HIS country contains some of the finest provinces in the whole world, though the inhabitants are so fettered with the chains of despotism, as well as so naturally addicted to idleness and luxury, that they do not avail themselves, as they might do, of the redundant blessings of Providence.

Turkey in Asia forms a grand division of the Turkish empire, and extends about 2000 miles from east to west, and about 800 in breadth, from north to south. It abounds not only with the necessaries, but with all the luxuries of life, and contains some of the most fertile and delightful provinces in the universe.

Turkey in Asia, of which only we shall at present treat, is situated between 28 and 45 deg. north latitude, and 27 and 46 deg. of east longitude. The grand divisions comprise the following provinces. On the east are Eyraca Arabic or Chaldea, Diarbec or Mesopotamia, a part of Curdistan or Assyria, Turcomania, the ancient Armenia Major, Georgia, Syria, and Palestine. On the west are Anatolia, which is divided into Anatolia Proper, Amasia, Aladulia, and Carmania.

No. 15.

This country is, perhaps, the best situated for navigation of any in the universe; but the natives do not know how to make use of the uncommon natural advantages with which Providence hath blessed them. The seas which border on it are the Euxine, or Black Sea; the Bosphorus, or Sea of Constantinople; the Propontis, or Sea of Marmora; the Hellespont, and the Ægean Sea, or Archipelago, which divide Asia from Europe; the Levant, or White Sea, and the Persian Gulph. The Red Sea likewise divides it from Africa, which occasions the Grand Seignior, among his other titles, to stile himself "*Lord of the Black, White, and Red Seas.*"

The mountains, which are many, have been the most celebrated in sacred and profane history, of any in the universe. The principal, which are situated in Lesser Asia, are Olympus, Ida, Tauris, Anti-Tauris, and the Carmanian mountains. Besides these are mount Caucasus, or the Daghestan mountains; mount Arrarat, where the ark rested, and the other Armenian mountains; the mountains of Curdistan and Palestine, particularly mount Hermon and mount Lebanon.

The principal rivers are the Euphrates, Tigris, Meander, Orontes, Sarabat, Jordan, Haly, and Kara. The Tigris and Euphrates rise in the north, and flowing towards the south-east, enclose and fertilize that delightful



delightful part of Diarbec, the ancient Mesopotamia, which is supposed to have been the seat of Paradise. The Orontes rises in mount Hermon, and running north-west, empties itself into the Levant Sea. The Meander, which rises in mount Taurus, flows westerly till it falls into the Archipelago. From this river all winding or serpentine streams are called Meanders. The Sarabat rises in Natolia, and discharges itself likewise into the Archipelago. Haly rises in Cappadocia, and runs into the Euxine Sea. Kara takes its rise in Natolia Proper, and falls into the Euphrates. Jordan is formed by the union of two streams, named Jor and Dan, which rise at the foot of Anti-Libanus. It empties itself into the Dead Sea, but is only a small river. It forms two lakes: the one, called Merom, is very small, and dry in the summer; the other, called the Sea of Galilee, or Lake of Tiberias, is near thirteen miles in length, and five in breadth. It was in the Sea of Galilee that St. Peter, Andrew, John, and James, exercised their professions as fishermen.

As several of the provinces enumerated have been separate kingdoms, and have advantages and disadvantages peculiar to themselves, we shall treat of them separately, and not attempt to give a general description of the whole, that can only be true in part, and must be liable to many exceptions.

## SECTION II.

### G E O R G I A.

*Situation, Climate, Produce, Persons, Dresses, Manners, and Religion of the Inhabitants. Description of Teflis, the Capital of Georgia.*

**T**HIS country, called Georgia, or Gurgistan, (for the termination of Tan is a Celtic word, and signifies country,) is bounded on the north by Circassia, on the south by Armenia, on the east by Daghestan, and on the west by the Euxine or Black Sea. It includes Colchis, Iberia, and Albania.

Georgia, which is partly subject to the Turks, and partly to the Persians, abounds with mountains and woods, which are interspersed with a variety of beautiful vales, and fertile plains.

Georgia has a dry air, cold in winter, and hot in summer. It produces all kinds of fruits, which are excellent, and the bread is hardly to be paralleled. There is plenty of fine cattle. The pork is admirable; the wild and tame fowl incomparable; and the fish, both sea and river, equal to any in the universe. The country likewise produces great quantities of excellent silk.

A late traveller says, that the Georgians are robust, valiant, and of a sociable temper; great lovers of wine, and very trusty and faithful; endowed with good natural parts, but, for want of education, vicious. That the women are in general so fair and comely, that the wives and concubines of the king of Persia, and his court, are for the most part Georgian women.

Georgia formerly contained many large cities, as history informs us, and their ruins evince: but at present there are but few cities and towns, in proportion to the uncommon fertility, and great extent of the country, and those few are but thinly inhabited, which is, perhaps, owing to the barbarous custom of selling the juvenile inhabitants for slaves: for the lords sell their tenants and vassals, parents their children, and masters their servants, as they think proper. The principal factors in this unnatural business are Jews, who purchase the boys and girls when very young, give them a suitable education, and, when they arrive at a proper age, dispose of them to the Turks and Persians, by whom they are employed in their armies and seraglios, as concubines, slaves, mutes, eunuchs, and soldiers, and many have been raised to the rank of statesmen.

In defence of the above-mentioned custom, the Georgians plead, that it is for the benefit of their children; for if they stay in their native country, they are sure of being hard-working slaves: but when they are sold, they are more caressed, live better, do less, and have a greater chance of advancement than they could have at home. Many of both sexes, indeed, who have obtained the favour of the great, both in the Ottoman and Persian courts, have had interest sufficient to send for their parents and relations, and get them promoted to places of great trust and importance.

The Georgians are, in general, implacable in their hatred, and unforgiving to those who have offended them. They do not deem drunkenness, luxury, or libertinism, crimes, or even follies. The women hurt their beauty with paint, and their minds by the most licentious behaviour. They are usurers, and affect a grave deportment. All religions are tolerated in Georgia, every one being at liberty to think, pray, and speak, as he pleases. Many individuals of the surrounding nations reside here; and the Armenians in particular, are more numerous than the Georgians themselves. They are likewise richer, and occupy the principal places of trust and power.

All the public edifices, and the houses of the great, are built after the model of the Persian houses. They likewise imitate them in eating, sitting, and lying. They have buttons and loops to their vests, and wear them open at their breasts. The habits of the women are entirely Persian. The mens covering for the legs and feet is in the Persian fashion; but their bonnets or hats resemble those of the Polanders.

The Georgian nobles are all tyrants, and exercise the most despotic cruelty over their vassals and dependents.

The sovereignty of the Turks and Persians over Georgia is rather nominal than real; for as they are a hardy, warlike people, and can easily retire to and defend the passes of their mountains, it is rather dangerous to quarrel with them, as no army can subdue them; and, from the nature of their country, they might become exceeding troublesome, by making incursions into the neighbouring Turkish and Persian provinces.

Though the Prince of Georgia is a Mahometan, the generality of the people are Christians, or at least pretend to be so; for they are so extremely ignorant, that they scarce understand the meaning of what they profess. A late traveller mentions an absurd custom which prevails in this country, the reason of which he could never find out, that is, the building their churches upon high and almost inaccessible places, where they are abandoned to the injuries of the weather, and suffered to be the habitations of birds. From their situation, the Georgians can see them at a great distance, when they never fail to salute them with great respect, but take care seldom to enter them. In some of the towns, however, the churches are kept pretty decently. Besides the patriarch, there are several bishops, and a great number of inferior clergy.

Some Georgians, who have more decency and conscience than their neighbours, follow the Armenian custom of marrying their daughters when infants, to prevent their being sold for slaves, or taken away by the great lords as concubines.

The only considerable and fortified towns in Georgia are five in number, viz. Teflis, Gory-Caket, Zagan, Suram, and Aly: and the principal rivers are the Kur, or Cyrus, and the Aragus. The first rises in the Moschian mountains, and discharges itself into the Caspian Sea; the latter springs from the mountains which separate Iberia from Colchis, and falls into the Cyrus.

Teflis, the capital of Georgia, is one of the best cities in the oriental regions. It is watered by the river Kur. The walls are strong and handsome. It contains fourteen churches; six belong to the Georgians, and eight to the Armenians. The cathedral, called Sion, is a stone church, built near the river. A large dome, supported by four massy pillars, rises in the middle; and adjoining to it is the bishop's palace.



On the declivity of the mountain there is a large fortress, containing an arsenal; a market, and a public square.

The Georgians use bells in their churches, sell pork in the markets, and vend wine in the streets. The bezars, caravanseras, and some other of the houses, are built of stone, but the generality are only erected of mud and bricks, and are low and dark. The streets are very badly paved, and consequently disagreeable either in wet or dry weather. The palace of the prince is a superb building. It is adorned with extensive and beautiful gardens, aviaries, falconries, &c. and before it there is a large square surrounded with shops.

Teflis is situated in 42 deg. 47 min. north latitude; and 47 deg. 5 min. east longitude. It is very populous. The staple commodity is furs; but great quantities of raw silk are sent to various places, as the Georgians know nothing of weaving. The inhabitants of the city are thought to amount to about 20,000. Many tolerable houses, and fine gardens, render the environs very pleasant for several miles round.

The principal amusement of the inhabitants of Teflis is bathing. The baths are agreeable places, and contain fine springs, some hot, others cold, and others lukewarm. The Grand Vizir's house is the finest in the city, and the Capuchins' monastery is pleasant. These Italian fathers receive from Rome annually but 25 Roman crowns each to maintain them: but they are permitted to practise physic, of which they know very little. If the patient dies they receive no pay: if he recovers, slaves, wine, cows, sheep, &c. are sent to the convent by way of gratuity. The Georgians make but little use of money, rather chusing to deal by way of barter. Travellers have, therefore, an opportunity of procuring the most excellent provisions in great quantities, in exchange for trifles, such as necklaces, rings, bracelets, knives, pins, needles, &c. They use neither weights or measures; and are such bad arithmeticians that they cannot count an hundred.

In Georgia a merchant is less respected than a mechanic, and a mechanic less than a husbandman. The principal merchants and traders are Armenians, whom the Georgians naturally hate, and look upon in the same despicable light as Jews are considered in Europe. One of the most respectable employments in Georgia is that of a public executioner. The profession is deemed respectable and honourable, and the professors are all rich. If a man can trace a hangman amongst his ancestors, he is extremely proud of it, and never fails to mention it frequently with exultation; at the same time observing, that nothing is so noble as executing justice, and that the safety of the state depends on the extirmination of criminals.

With respect to Turkey and Persia, Georgia is in much the same predicament as Flanders is in Europe; for when a war happens between those empires, this country is usually the seat of it.

The Prince of Georgia, besides what is usually allowed him by the Emperor, has the customs of Teflis, the duties upon brandy and melons, and one sheep for every fire-hearth in the whole country, which amounts to 40,000 sheep. The crown estates supply him with wine, butter, wax, grain of all kinds, vegetables, fruits, &c. A great deal of gunpowder is made in Georgia, particularly at Teflis, the mountains near that city producing large quantities of nitre. The people eat and burn a great deal of linseed oil, which they have in great plenty, but they value only the seed, as they have no idea of beating the stalk for spinning.

When a Georgian dies, a bishop says mass over the corpse, for which he receives an hundred crowns. If the defunct has not left money sufficient to discharge this exorbitant demand, some of his quondam friends very obligingly sell his wife and children for slaves, to raise the money; for the clergy must not go unpaid. The bishop then says mass, and afterwards lays a letter upon the breast of the corpse, which is only a complimentary card to St. Peter, to inform him that the fu-

neral expences have been honestly paid, and to entreat him, therefore, to be so obliging as to open the gates of paradise to the deceased. The body is then wrapt up in linen and buried. The Mahometans here have the same absurd custom of sending a note by the dead to Mahomet.

The Georgian men are usually more ignorant than the women; for the girls are, in general, brought up in monasteries, where they learn to read and write. If any of the girls chuse to become professed nuns, they are authorized to baptize, and apply holy oil.

The language of the Georgians is remarkable for its beautiful simplicity.

### S E C T I O N III.

#### MINGRELIA, AND THE TWO PRINCIPALITIES OF IMMERETTA AND ABASCIA.

**M**INGRELIA, known to the ancients by the appellation of Colchis, is bounded on the east by Georgia, properly so called; on the west by the Euxine Sea; on the north by mount Caucasus; and on the south by Armenia, and part of Pontus.

Mingrelia is watered by many rivers, viz, the Corax, Hippius-Cyaneus, Charistus, Absarus, Cissa, Ophis, and Phasis, where the Argonauts landed. All the above rivers empty themselves into the Euxine Sea; but none of them are considerable except the Phasis, which rises in mount Caucasus. The inhabitants of this celebrated mountain are said, by the most authentic writers, to have little, besides speech, which can entitle them to humanity. They are tall and well made; but their looks are fierce, and indicate the savage disposition of their minds. They are, in fact, the most daring, ferocious, and determined robbers in the world.

The country is, in general, extremely woody, very uneven, full of hills, and but little cultivated. The soil is bad and sterile; and the fruits are all ill tasted and unwholesome, except the grapes, which might be converted into some of the best wine in the universe, if the natives did but know how to make it. Rains almost continually fall, which occasion such a quantity of humid vapours to mingle with the hot exhalations natural to the climate, that pestilences, and a variety of other diseases, afflict the natives almost continually. The earth is so moist, that the few who turn their thoughts to agriculture sow their wheat and barley without ploughing; and, for their other seeds, they turn up the land with little wooden ploughs, which are sufficiently strong to make furrows in so soft a soil. Colchis was said, by the ancients, to be exceedingly pleasant and fertile, and even to abound in mines of gold, which gave rise to the celebrated fable of the golden fleece, and the Argonautic expedition; for the inhabitants used to catch the gold dust, which was brought down by the torrent from mount Caucasus, by setting fleeces of wool across some of the narrow passages of those torrents.

The country abounds in beeves, hogs, wild boars, stags, partridges, pheasants, quails, &c. On mount Caucasus, falcons, eagles, pelicans, tygers, lions, leopards, wolves, and jackals breed.

Their bread is made of a small grain, called *gomm*; it is agreeable to the taste, salubrious, cooling, and laxative. The people of quality, however, eat wheaten bread; not that they like it better, but because it is more scarce. Their principal food is beef and pork, the latter being excellent. The nobility spend a great deal of their time in catching and killing game, such as pheasants, water fowl, &c. But their favourite diversion is flying the falcon at the heron, which is no sooner taken, than they cut the beautiful tuft of feathers from its head, and let it go again. They have a great number of excellent horses, which are never shod, or fed with corn.



The country is every where interspersed with houses. The castles there are about ten in number; in the principal of which, named Rues, the prince keeps his court, and deposits his treasures; though the garrison consists only of about sixty persons. Near the castle are several magazines for provisions, which serve for places of retreat upon emergencies. They have many huts made of the branches of trees, canes, and reeds; and are so secure in these retreats, that none can come at them, but by one winding narrow passage, which is always stopt up when they apprehend an attack.

As the Mingrelians have great plenty of timber, they build their houses of wood, but never raise them above two stories. They have neither windows nor chimnies, but are furnished with beds and couches. At night, not only the whole family, but the cattle all lie in one room.

The men are well proportioned, and the women pretty; but they paint their faces and eye-brows. They wear their hair in curled ringlets; are witty and polite; but vain, luxurious, treacherous, and ferocious; dextrous thieves, and glory in theft. They think it prudent, as well as lawful, to have many wives, because they bring them many children, whom they can sell for money, or barter for necessaries. When children, however, come too quick, they do not hesitate to murder them. They likewise murder the sick and aged, and pretend they do it with the benevolent design of putting them out of their misery. Adultery is thought but a trifle: for when a man catches another in familiarity with his wife, he obliges him to pay a hog, which is immediately dressed, and all three sit down very lovingly to feast upon it.

The lords are the umpires in all disputes between their vassals: but when there is a quarrel between any of the great lords, they have recourse to arms.

The ecclesiastics have long beards; but the laity suffer very little of their beards to grow. They shave the head, leaving only a little hair upon the forehead and round the ears. Their bonnet is made of felt, and in winter is lined with fur, but is not of much use to them, for when it rains they put it in their pockets, and go bareheaded to save it. They are so poor that the common people go almost naked, and have only a covering of a triangular form, which they turn against wind or rain. They wear a shirt, but have seldom more than one at a time, and that they only wash three times in a year. The shirt is tucked into a pair of breeches; and on the feet they wear sandals made of the untanned hide of a buffalo, which are fastened with thongs of the same. In winter they wear snow shoes.

The whole of every family of both sexes eat together. On holidays they eat venison, beef, and pork; but at other times the masters have fish and pulse, and the inferiors nothing but *gomms*. If the weather will permit, they dine in the open court. Both sexes usually get drunk at their entertainments, when the men boast of their thefts, and the women of their debaucheries.

The continual sale of the Mingrelians to the Turks and Persians, and their perpetual squabbles among themselves, have greatly depopulated the country. The revenues of the prince are estimated at about 20,000 crowns per annum, which are raised by fines, impositions, the sale of slaves, and duties on all imports and exports. Of this money he spends very little; for his crown lands are more than sufficient to maintain him, and the people are obliged to work for him for nothing. His forces are principally cavalry, and do not amount to above 4000 effective men. Every lord leads his own people to battle, but they are so badly disciplined, that they march, charge, and retreat without order. All commerce is carried on by barter; though they have money which bears the Persian stamp, but is coined in Georgia, the value of which is always fluctuating.

The Mingrelians profess themselves Christians, but are exceedingly ignorant in all religious matters. Few

of the clergy can either read or write, but they greatly impose upon the laity, by pretending to divination. Most ecclesiastical writers say, that a Christian converted these people in the reign of Constantine the Great: but the Mingrelians themselves attribute that work to St. Andrew, who, they affirm, came and preached among them, at a place called Piguitas, where there is at present a church. The head of their religion is called Catholicos, who is obliged to go once in his life to the above-mentioned church, to make holy oil.

When a Mingrelian is sick, a priest is sent for, not to pray by him, but to predict whether he will live or die. Having opened a book he looks gravely in it; then shutting the book suddenly, he declares that the patient will inevitably die, unless a very handsome present is made to himself. The sick person being greatly terrified, entreats the priest to take what he pleases.

The cathedral is a tolerable building, and the images within are finely adorned with gold and jewels. The superior clergy wear long beards, black bonnets, and robes of scarlet and velvet; but those of the inferior class make but a despicable appearance, and are obliged to work for their great lords as hard as the laity. The generality of their other churches are very nasty, and their images filthy, though their worship of them is exceeding idolatrous. Having no bells, when they call the people to church, which is but seldom, they strike against a board with a great stick. They pay the greatest respect, and make the largest presents to those saints who have the character of being the most cruel and savage. St. Giobas is the greatest favourite, because they think he would kill all who came near him; they therefore only peep at him at a distance, and lay down their presents. Their mass is after the Greek manner, with this difference, the Greek priests repeat the whole perfectly, but the Mingrelians only mumble the ceremony. For their chalice they have a wooden bowl, and a wooden dish for their patten. They consecrate both leavened and unleavened bread, and drink the wine without its being mixed with water.

They baptize by immersion; and as soon as the child is christened, the priest, parents, godfathers and guests, indulge themselves to the greatest excess. When a man wants a wife he must buy her: a tolerable good price is given for a virgin, less for a widow, and less of all for a woman who has been divorced. When the nuptial contract is made, the couple may cohabit together previous to the payment of the money. They may also divorce their wives, either for barrenness or ill-nature.

They keep their dead forty days above ground, during which time they mourn. At first they make a terrible howling and screaming, tearing their cloaths all into tatters, beating their breasts, scratching their faces and tearing off their hair; but their lamentations gradually diminish till the fortieth day, when the body is buried; an entertainment is made, the most extravagant mirth is encouraged, and the mourners get drunk in order to forget the deceased. Whenever any of the laity die, a bishop always performs the funeral service, and then lays claim to all that belonged to the deceased, but when a bishop dies, the prince himself says mass, in order to have the privilege of plundering his house. Thus a burial is generally the ruin of a whole family.

The Mingrelians, when they eat pork, or drink wine, make the sign of the cross, for which none of them can give the least reason. All their prayers are addressed to their saints, to whom they sacrifice; and their greatest festivals are when these images are carried about in procession, in order to get money from the people. At Christmas and Easter they do not work, but labour all the rest of the year. They keep four great lents, viz. 48 days before Easter, 40 days before Christmas, St. Peter's fast, which holds a month, and the fast of the Virgin Mary, which lasts 15 days.

In Mingrelia are some monks of the order of St. Basil. They observe the fasts with great punctuality, but are very little solicitous about any other points of religion. They



They suffer their hair to grow, eat no flesh, and wear black bonnets. There are nuns of the same order, who are neither confined to any particular place of residence, nor restricted by any vows, but become seculars when they please, and resemble nuns in nothing but wearing black veils.

In ancient times there were some cities of note in this country, particularly Pityus, Dioscurias, and Aea on the Phasis, so named from the river in which it stood. Cyta, at the mouth of the river Cyaneus, the birth place of the famous Medea, called from thence by the poets, Cytæis, Saracæ, Zadnis, Surinum, Medea, and Zaliffa.

On the confines of Mingrelia lie the principalities of Immaretta and Abascia.

Immaretta is about 120 miles in length, and 60 in breadth. It contains many hills and woods, but the plains produce corn, cattle, pulse, &c. It is, upon the whole, more fertile and plentiful than Mingrelia. They have some excellent iron mines, carry on a great deal of commerce, and coin money. The principal towns are Cotatis and Akalziki.

Cotatis was the residence of the prince or king of Immaretta, but is now only the residence of a Turkish bashaw. It is situated at the foot of a mountain, on the top of which there is a strong castle to command and defend it. It is watered by the Phasis. The town has no walls, and contains only about 200 houses. It lies open on all sides, except where the rivers and mountains surround it. On the opposite side of the river there is a citadel on an eminence, which has a double wall, and is flanked with high towers. It lies in 42 deg. 23 min. north latitude; and 43 deg. 54 min. east longitude.

Akalziki is likewise the residence of a Turkish bashaw. It is situated in a hole, surrounded by about twenty hills, in 41 deg. 55 min. north latitude; and 44 deg. 55 min. east longitude. The river Kur flows very near it. The town contains about 400 houses. The inhabitants are a mixture of Georgians, Armenians, Jews, Turks, Greeks, &c. who have several churches, and a synagogue. The houses are built of wood, and the walls and fortifications are old and ruinous.

Abascia is the northernmost of these countries, having the Euxine Sea to the south, Circassia on the west, and mount Caucasus on the north and east. The principal traffick is in slaves. The inhabitants, however, deal in the skins of tygers, deer, &c. box-wood, honey, wax, and thread, which they exchange with the merchants who come upon the coast, for many things which they have occasion for. They were once Christians, but at present are exceedingly ignorant, and little better than savages. They go almost naked, and live in little, mean, low huts.

Most geographers include Comania in Georgia which is bounded by the Caspian Sea to the east; by a ridge of mountains, which part it from Circassia, to the west; by Asiatic Muscovy to the north; and by Georgia on the south. The country is thinly inhabited, and badly cultivated; but the soil is flat, low, and fertile. It is watered by several rivers, which descend from the mountains about Caucasus. The climate is rather cold, and pretty much subject to rains. The inhabitants, who are called Comani, or Kamouche, live principally by plunder. They wear Persian linens and silks, but dress like the natives of Little Tartary. The men wear short jackets and drawers, and the women long loose gowns, which resemble shifts. They have no place that can be called a town, but their little hamlets consist of about sixty huts. Their food is milk, game, the flesh of their cattle, honey, such fruits as their country spontaneously produces, and rice, which they have from Persia.

Guril, a small district, which appertains to Mingrelia, is too little known to admit of a description. The manners of the people, so far as we have been given to understand, however, are, in general, much the same with those of their near neighbours the Mingrelians.

## SECTION IV.

OF THE DAGESTAN OR DAGHESTAN MOUNTAINS, MOUNT CAUCASUS, THE EUXINE OR BLACK SEA, &c.

THE province of Dagestan, Daghestan, or Dagestan, is bounded on the east by the Caspian Sea, on the west by mount Caucasus, on the south by part of Persia, and on the north by Circassia. The appellation itself signifies mountaineers; for *dag* implies a mountain, and *stan* a country. The people call themselves Dagestan Tartars; or Tartars of the mountain. They are usually accounted some of the most ferocious of all the Asiatics, and are deemed the descendants of the ancient Parthians. These people extend themselves from the capital of Circassia, for about forty leagues along the coast of the Caspian Sea.

They circumcise their children, and use some other Mahometan ceremonials, but are stupidly ignorant with respect to religion in general. They wear coats of mail, carry helmets and bucklers, and use bows, arrows, darts, lances, and broad swords. Their faces are very ugly and tawny, and their hair black and dishevelled. Their dress is a long loose gown, made of dark coarse cloth; and over this they throw a cloak made of the skins of sheep, or some other animal. Their caps, which hang down to their eye-brows, are made of various slips of cloth or fur. Their shoes are made of only one piece of skin, and are sewed about the ankles in a clumsy manner. Their food is the flesh of their numerous herds, and milk. They spare neither age, sex, or condition, but rob all alike, and even plunder their very nearest relations, whose children they sell without the least remorse. They oblige all merchants to pay them tribute, and, if strong enough, rob them of every thing, which occasions the caravans always to have a powerful escort. There are as many petty lords, called *Myrzas*, as towns. From among these a chief is selected, called *Shamkal*. On the death of the *Shamkal*, the manner of election is thus: The *Myrzas* assemble in a ring, in the middle of which stands the priest, who throws a golden ball among them at random, and he that first touches it is duly elected. His power, however, is limited by the others, nor is he much respected. These Tartars are sometimes confounded with Lesgee, who are a different people, though near neighbours. Tarchu, the capital of this country, is situated on the western coast of the Caspian Sea, about forty miles north of Derbent. It consists of about 1000 wooden houses, built after the Persian manner, but in a more humble stile.

Mount Caucasus, which lies between the Euxine and Caspian Seas, is one of the highest mountains, or rather chain of mountains, in the universe. Innumerable fir trees are found upon it. It is full of terrible rocks, hideous precipices, dismal caves, &c. Paths have been cut through it with immense labour, for the convenience of passengers, but by reason of the steepness, they are difficult to pass even in summer; but in winter much more so, on account of the vast quantities of ice and snow. The highest parts are covered with snow all the year, which makes the passage exceedingly dangerous in windy weather; for the clouds of snow, when driven by hurricanes, have been known to overwhelm whole companies of men and horses. The passage quite across the mountain is 120 miles in extent. By the way are several villages, well supplied with provisions: for the soil of these astonishing mountains is fruitful, and produces plenty of corn, wine, fruits, honey, cattle, &c. which is principally attributed to the richness of the manure yielded by the snow. The inhabitants have store of poultry, eggs, pulse, bread, &c. They breed hogs, whose flesh is very fat and delicious. Though subject to the Ottoman Porte, they call themselves Christians, but are, in reality, little entitled to that epithet.

The Euxine Sea was only deemed a lake by the ancients. It is by the moderns usually called the Black Sea;



Sea; though Tournefort, a French writer, observes, that it has nothing black but the name. It extends about 900 miles from east to west, and about 380 from north to south, in some parts, but less in breadth in others. It is encompassed by Crim Tartary and Circassia on the north; Anatolia, or Asia Minor, on the south; Turkey in Europe on the west; and Georgia on the east.

None but the Turks are permitted to navigate this sea, though infinite advantages would redound to the Porte, if it was open to the Franks, as the Ottomans are very unskillful mariners, know little of navigation, are without charts, and do not understand the compass.

As this sea hath no communication with the Mediterranean, and receives many larger rivers into its bosom, its waters are fresher and clearer than those of most other seas. The principal rivers which fall into it are the Danube, the Don or Tanais, the Nieper, the Pasis, and the Neister. The Euxine Sea joins the Paulus Mæotis, or Sea of Azoph, by the Straits of Caffa, which the ancients termed Bosphorus Cimmerius.

## SECTION V.

### TURCOMANIA, OR ARMENIA MAJOR; AND ARMENIA MINOR.

*Situation. Climate. Description of the Cities of Arzerum, Cars, Irvan, and Zulpha.*

**T**URCOMANIA is bounded on the north by Georgia, on the south by Mesopotamia, on the east by Persia, and on the west by Cappadocia and the Lesser Armenia, from which it is separated by the Euphrates. It is about 300 miles in length, and 200 in breadth, extending from 38 deg. 20 min. to 42 deg. north latitude; and from 39 to almost 42 deg. east longitude.

This country is, in general, exceedingly mountainous, not but some fine dales and pleasant vallies are interspersed among the hills. The country, however, produces nothing, without the most indefatigable industry. The inhabitants are forced to cut trenches, in order to water it; and even many spots are watered by hand, in manner of gardens. But after all, every kind of grain is but indifferent. The wine is likewise bad. The cold is very intense here, and the fruit extremely backward. Snow sometimes falls in June; but the hills are covered with it all the year round. We are informed by authentic ancient writers, that Lucullus, who commanded the Roman army in Armenia, was astonished to find the whole country covered with snow at the autumnal equinox. Indeed, the severity of the weather was such, that he lost abundance of his troops by the cold.

Modern travellers likewise tell us, that, in the middle of July, ice is found every morning about the springs; yet while the sun is up the weather is very warm.

They have a singular method of ploughing the land. Ten or a dozen oxen are put to one plough. The furrows are made exceeding deep, to preserve the seed from the intense cold, and to intermingle the soil of the surface, which is sandy and dry, with the more humid earth that lies beneath. Yet the land is so impregnated with salt and nitre, that the roots of every thing would be burnt up, if a profusion of water was not every where used to meliorate the heat.

The rivers which water this country are the Cyrus, Lycus, Phasis, Araxis, Tigris, and Euphrates. The mountains are Ararat, the Paryadræ, Marusius, Anti-Tauris, Abus, Niphates, Moschick, and Gordyæan mountains.

Having, under the head of Persia, given an account of the religion, customs, and ceremonies of the Armenians, we shall therefore only observe, that they speak two languages, which are distinguished by the

appellations of vulgar and learned. The former is understood by the Armenians in general; but to be well versed in the latter is deemed a great accomplishment, as it is only found in their ancient manuscripts, and used in the performance of divine service. They pretend that it bears no affinity to any other oriental language, but is superior to them all, being more energetic, expressive, and elegant, and comprising not only all the common, but all the technical terms of theology, and the various arts and sciences. If what they assert is true, it only evinces that the Armenians were formerly much more learned and polished than they are at present.

The Armenian merchants are, in general, men of probity and politeness. They manage all the trade of the Levant, and are, in fact, the greatest merchants in the universe. They spread themselves over the principal parts of the world, as many are to be found in Italy, France, Germany, Holland, England, &c. and in the dominions of the Great Mogul, all over the Turkish and Persian territories, in Siam, Java, the Philippine Islands, and all parts of the east, China excepted. The Armenians strike their bargains in the following singular manner: Several pieces of money are put upon a table, or any convenient place; the buyer and seller then dispute with great seeming earnestness about the price of the commodity, the buyer offering the money to the seller, who pushes it away apparently with much indignation, and the squabble has such an appearance of ill humour, that a stranger would be led to imagine, it certainly must terminate in blows. The whole, however, is a customary affectation, and when the broker, who is always present at this farce, thinks that an equitable price is offered, he squeezes the seller's hand till he roars out, which is a token that he accepts the buyer's terms.

The capital city of Turcomania is called Arzerum, or Erzeron. It is situated on the northern extremity of the province, about ten days journey from the frontiers of Persia, and five from the Black Sea. It is the residence of a Turkish bashaw, is defended by a good castle, and has a strong garrison of janissaries, commanded by an aga. It contains about 18,000 Turks, who, in general, purchase of the bashaw the name and privileges of janissaries, or a dispensation for committing all kinds of disorders with impunity. The pay of a janissary from the government is from about two-pence halfpenny to ten-pence per day. In this city about 8000 Armenians, and 500 Greeks, reside. The Armenians have two churches, several monasteries, and a bishop.

Arzerum is a place of great trade, which principally consists of copper and brass wares, the ore of which is found in the neighbouring mountains; printed callicos, red and yellow leather, silk, madder, caviare, gall nuts, and beautiful furs, particularly sables. It is likewise a repository for vast quantities of merchandize, which come from the East Indies, and a great thoroughfare. All who go from hence to Persia, except Turks, pay a capitation tax of five crowns, and five per cent. for all specie which they carry with them. Every stranger who enters the town is obliged to pay five crowns, and all merchandize is taxed at nine per cent. six of which goes to the Grand Seignior, and three to the beglerberg.

Fuel is very scarce, which is a great inconvenience in a place where the winters are so severe. In lieu of wood, they are under the necessity of substituting cowdung to burn. The summers are short and hot; and the country near Arzerum is tolerably fertile, but produces no good wine. The wheat is ripe in about two months after it is sown, and the barley in about four weeks. In the neighbourhood of this city a vast quantity of poppies grow, out of which the Turks extract their opium. The caviare is made of the spawn of sturgeons brought from the Caspian Sea, where these fish are remarkably fine; yet it is inferior to that made near the Baltic.



The piles of cow-dung, which is made into turfs, and the perpetual burning of that excrement, occasion a scent throughout the city which is very offensive to strangers. Every thing you eat or drink, even the very cream is tainted with this vapour; yet travellers assert that there are coals in the neighbouring hills, but the inhabitants neither understand their nature, or how to dig for them. The water is excellent, rivulets of which run through most of the streets, but the wine and brandy are difficult to be got at, though they are abominably bad when procured, for the sale of them is strictly prohibited. The Greeks are obliged to inhabit the suburbs, because, being tinkers, they make such a perpetual clattering with the hammer, that it would disturb the tranquillity of the Turks, who are so very delicate and indolent, that they cannot bear the thoughts of a noisy trade. This city lies in 40 deg. of north lat. and 41 deg. 15 min. east longitude.

About six miles from the above city there is a small village called Elija, which contains only a few houses built with mud, but is famous for an excellent bath, which is a neat octagonal building. The basin is also of an octagonal form, and throws out two gushes of water as thick as a man's body. The Turks are continually flocking hither from Arzerum to bathe.

On the lake Van, or Wan, which is one of the largest in Asia, there is a city of the same name, situated in 38 deg. 12 min. north latitude, and 44 deg. 55 min. east longitude. It is large, and stands at the foot of a high craggy mountain, on which there is a fortress deemed impregnable, that commands the town and country, and has a strong Turkish garrison. The lake produces a variety of fine fish, particularly one of the pilchard kind, great quantities of which are exported to many distant places, as well as consumed at home, being used in sauces, and eaten in the same manner as anchovies. The lake is 150 miles in circumference, receives many rivers into its bosom, and contains several islands: two of these islands, viz. Limdash and Adareton, are considerable, each having little villages and a monastery of Armenian monks.

Cars, or Kars, or, as the Turks call it, Azem, is in 40 deg. north latitude, and 43 deg. 20 min. east longitude, about 105 miles north of Arzerum. Being the last Turkish town towards the Persian frontiers, it is defended by a strong castle built upon a steep rock. Behind is a valley watered by a river, which discharges itself into the Arpagl, and these two rivers unite in dividing the two empires. The city is almost square, and about half as big as Arzerum, but is neither populous or handsome. All strangers have two things to dread, viz. the extortions of the Turkish officers, and the depredations of robbers. The houses are mean and in a ruinous condition. The bassa of Car is subject to the governor of Arzerum. The country about it, though naturally fertile, is but very little cultivated. The Turks here have all private wells or cisterns, from a superstitious notion, that the Christians, who are much more numerous than the Mahometans, pollute the public waters, and render them unfit for a true Mussulman to use.

Erivan, Erivan, or Chirvan, is situated in 40 deg. 10 min. north lat. and 45 deg. 30 min. east long. It is about 180 miles east of Arzerum, and has been alternately possessed by the Turks and Persians. It is a spacious place, but ill built and very dirty. The town is watered by two rivers, and the neighbouring country is very fertile in corn, wine, rice, cotton, &c. The castle is of no importance, and the fortifications are made of mud, so that heavy rains frequently damage it as much as artillery would. Over one of the rivers called Zengeric is a fine bridge of four arches. The governor is obliged to transmit to Constantinople an account of all caravans, ambassadors, strangers, &c. who pass through the city. Here provisions are cheap, particularly game, and the fruits and wine are admirable. The public square, or piazza, is handsome, and the bazar, or market, capacious. The baths and ca-

ravanferas, as well as the governor's palace, are elegant and capacious buildings. The river Zengeric issues from the lake of Erivan, which is about 25 miles in circumference, and contains an island, with an Armenian monastery, the monks of which lead a life uncommonly austere, never speaking to each other but four times a year. Though the lake which surrounds them is plentifully supplied with most excellent fish, and their little island abounds with a variety of delicious fruits, they must not touch either, except on the four times when they are permitted to speak to each other. All the rest of the year they are obliged to live upon herbs and roots, and even those must not be obtained by cultivation, but such as are the spontaneous produce of nature are to be selected. Near Erivan is another famous monastery called the Three Churches, which is the residence of the great patriarch of the Armenians, under whom are several archbishops, who have each four or five suffragans. The archbishops, as well as the suffragans, usually reside in some monastery, over which they have a jurisdiction. Every Armenian, above the age of fifteen, is obliged to pay five-pence annually to the great patriarch, whose revenue amounts to about 600,000 crowns: he is, however, out of this sum, obliged to pay a considerable tribute to the Porte, and to give alms to many poor Armenians.

Nackhivan stands about seven leagues from the Araxes. It was formerly called Artaxata, and was the residence of the ancient Armenian kings. It is built upon a plain which Hannibal gave to king Artaras, who then made it the capital of all Armenia. The celebrated battle between Lucullus and Mithridates was fought near it. This city contains many public baths, coffee-houses, handsome streets, &c. It is in 39 deg. north latitude, 75 deg. 55 min. east longitude, and stands about 63 miles south of Erivan.

Zulpha, or Old Zulpha, to distinguish it from New Zulpha, in Persia, stands on the Araxes, which begins to be navigable about six miles below the town. It was from this province that the famous Shah Abbas carried 70,000 families to help to re-people some of the depopulated parts of his own kingdom. He settled part of them in the province of Ghilan, and the rest at Ispahan, but many of the former died by means of the severity of the climate. Shah Abbas enjoined these captivated Armenians to apply themselves to traffick, and gave them great privileges and encouragement; so that their posterity are not only some of the richest people in Persia, but are the most distinguished merchants in those parts, trading to the Levant, and many other parts of Asia, and corresponding with the merchants of most commercial nations. About Zulpha are several Armenian monasteries, the monks of which are Roman Catholics of the dominical order. Many young Armenians are sent to Rome to be educated, who, on their return, fill the vacancies that may have happened in the monasteries. The district of Zulpha contains about 6000 people, who are chiefly Roman Catholics, and do not in the least differ in their worship from those of Europe, except that mass is celebrated in the Armenian instead of the Latin tongue. Their archbishop is chosen by themselves, but he is obliged to go to Rome to be confirmed by the pope before he can officiate. The monks of one of the monasteries pretend that St. Matthew and St. Bartholomew suffered martyrdom there, which induces great numbers both of Christians and Mahometans to resort thither. At the foot of a high mountain near Zulpha are some medicinal springs, which are celebrated for many virtues, but more particularly for curing those that are bit by any venomous creatures.

Armenia Minor is at present of no great importance, though it was formerly very considerable, being bounded on the east by the Euphrates, which parted it from Armenia Major; on the south by mount Taurus, and on the west and north by a long chain of mountains, called Anti-Taurus, Amanus, &c. It is in general a mountainous



mountainous country; but in some places there are fruitful vales, abounding with olives, vines, &c. This country was a part of Cappadocia till the reign of Antiochus the Great, when Zadriades and Artaxias seizing on Armenia, and adding it to some of the neighbouring provinces, introduced the distinction of Armenia the Greater and Lesser. In the Roman times it was divided into four provinces, viz. Laviana, Mariana, Aravena, and Melitene, which contained the following cities, Melitene, Nicopolis, Garnace, Arabyffus, Dascusa, Zimara, and Ladana. The manners, customs, &c. of the people, always were, and still are, the same as those of Armenia Major.

It is imagined that Armenia was first peopled by the immediate descendants of Noah. It then became a kingdom, and remained so till it was subdued by the Persians. It was afterwards possessed by the immediate successors of Alexander the Great. Then conquered by the Romans. About the year 687 the Saracens made themselves masters of it, and held it till they were deprived of it by the Tartars and Turks, from whom it had the name of Turcomania.

It was on mount Ararat, in Armenia, that the ark of Noah rested; but on what particular part geographers and historians are not agreed. The Armenian monks tell many fabulous stories, which are not worth repeating, concerning it. M. Tournefort tells us that the ascent is not only difficult and tedious, but even dangerous, through the ruggedness of some parts, and deep sands of others; not to mention the danger from the beasts of prey. The horrid precipices are beheld with terror, even by the guides themselves. The situation of Ararat was, however, very convenient for the sons of Noah to proceed to the land of Shinaar, as the distance is but trifling.

## SECTION VI.

### DIARBEC IN GENERAL.

**T**HIS division of Turkey in Asia, in its largest extent, comprehends the provinces anciently called Chaldea, Babylonia, Assyria, and now termed Diarbec, properly so called, Yerach, Irac Arabic, or Eyrace Arabic, and Curdistan. It extends about 600 miles along the banks of the Euphrates and Tigris, from mount Taurus on the north, to the Persian Gulph on the south. The breadth in some places is 300, and in others 150 miles. The air is exceedingly temperate and serene, unscorched by excessive heats, and not incommoded by severe frosts. The country produces silk, and is fertile, with very little cultivation, being rich in grain, fruits, and pasturage. Numerous flocks, and abundance of cattle, feed on the latter. Indeed, in some parts there are considerable uninhabited deserts.

The celebrated rivers Euphrates and Tigris flow through this country, and not only supply it with excellent fish, but contribute exceedingly to its beauty and fertility. The Tigris rises in the Armenian mountains, and acquired its name from its rapidity; for that word in the Median language implies a dart or arrow. It passes through the lake Arethusa, and afterwards sinking into the earth, rises again on the other side of mount Taurus. That it is the same river hath been evinced by a variety of experiments; for things thrown in on one side are brought up on the other. It proceeds from thence to the lake Thespires, but often sinks under ground by the way, particularly in one place, where it hides itself for the space of twenty-five miles, and then breaking up to the surface of the earth, it proceeds with great rapidity. Between Assyria and Mesopotamia it receives several rivers into its bosom; and below Bagdad it branches into two channels, which both disengage themselves into the Euphrates, and by that means form an island.

The Euphrates, which is the most considerable river in Asia, hath its source in mount Taurus; proceeding westerly, it crosses Turcomania; then turning southward, it divides Syria from Diarbec. Afterwards running along the western limits of Arabia Deserta, it waters a great number of towns, and then flows smoothly to the city of Aria, where the reflux or tides of the Persian Gulph disturb its stream, and discolour its waters, though ninety miles distant from it. At about sixty miles from the Persian Gulph it unites with the Tigris. In general it flows gently, and waters a great number of fertile and delightful plains. Its banks are embellished with perpetual verdure, and adorned by many trees, particularly palms. It is neither deep nor wide, except when the melting of the snows on the Armenian mountains occasion it to swell. The waters are deemed exceedingly salubrious.

Diarbec, as a frontier province towards Persia, is always well guarded: yet such is the tyranny of the Turkish government, and the indolence of the people, that the country is very little cultivated, and not populous. The divisions of this province, as well as of all the others belonging to the Turkish empire, are into beglerbergates and bashawships. These are subdivided into sangiacships, inferior to which are the ziamers and timaroits.

## SECTION VII.

### DIARBEC PROPER, OR MESOPOTAMIA.

#### *Description of its several Cities.*

**D**IARBEC Proper, or, as the Arabs call it, the Island, from its being situated between two rivers, is governed by a beglerberg, under whose jurisdiction twelve sangiacs act.

The capital of this province is the city of Diarbec, situated in 37 deg. 35 min. north latitude; and 40 deg. 50 min. east longitude. It is encompassed by two walls, the outermost of which is defended by 72 towers. There are but three gates. Over that towards the west some Latin and Greek inscriptions are seen, though many of the letters are almost obliterated. The name, however, of Constantine is visible, and frequently repeated, which gives occasion to surmise, that it was either originally built, or greatly repaired and improved, by that emperor. The Tigris forms a half moon about it; and from its wall to the water side there is a steep precipice. It contains about 20,000 inhabitants, and, upon the whole, is one of the most commercial, strong, opulent, and populous cities of all Asiatic Turkey. It is supplied with water from the Tigris, by means of an artificial canal, and embellished with many noble piazzas or market places, and other elegant buildings, particularly a spacious grand mosque, which was once a Christian church. On the sides of the river are several caravanseras or inns: and near the town is a chapel, in which the Turks affirm that Job lies buried. About a league from the city the Tigris is fordable: nevertheless there is a stone bridge over this very part, on account of the floods, which are occasioned by the excessive rains and melted snows, and which often render the ford impassable. The neighbouring country is pleasant and fertile. The pigeons are larger and more delicate than any in Europe. The meat, bread and wine are admirable, and the fruits delicious.

The men are more affable here, and the women are treated with much more politeness, and have greater indulgence granted them, than in any other part of the Turkish empire. The chief manufactures carried on here are dying, dressing, and tanning, particularly goats skin, which is commonly known by the name of Turkey leather, of which immense quantities are vended in all parts of Asia and Europe: they likewise dye linen and cotton to great perfection. The waters of the Tigris are said to be admirably adapted to dyeing, and give the



the leather a finer grain, and linen and cotton a livelier colour than any other waters.

The bashaw who is governor of this city is exceedingly powerful, and usually has a body of 20,000 cavalry under his command, that he may be the better enabled to repel the incursions of the Curdes and Tartars, who, in great companies of horse, attack and rob the caravans.

The city of Mosul, or Moussul, stands on the banks of the Tigris, and is situated in 36 deg. 59 min. north latitude, and 43 deg. east longitude, opposite to the ruins of the ancient city of Nineveh. It is surrounded by handsome stone walls, and is very spacious, being about a league in circumference; but the number of inhabitants are not proportionable to the extent. The people have great commercial connections with the inhabitants of Bagdad, and the merchants of Curdestan. Caravans likewise pass through it to and from Persia. The bashaw, whose residence is in the castle, has always 3000 men under his command. It is singular that the soil on the city side of the river is exceedingly barren, but on the opposite it is very fertile. The heat is so excessive in summer, that none go out of doors from two hours after sun rise, till an hour after sun set. There is likewise a malignant and dangerous wind called *samiel*, which often blows from hence to Surat, and is supposed to be the same wind mentioned in Job. It is impregnated with little streaks of fire as small as hairs, which immediately kill those who breathe or inhale them, and turn them as black as a coal. When the people perceive them coming, they fall flat on their faces, and sometimes escape. This wind is felt chiefly on the banks of the river, but not on the water, and is deemed to proceed from sulphurous vapours, which are kindled by agitation. Independent of this wind, the hot air is often dangerous, and injures the lungs, inflames the blood, and parches the skin, or raises it into blisters, and occasions it to peel off. On this account travellers wear a kind of mask, made of soft black crape, to preserve their eyes. But if, after all their precaution, they become inflamed, the afflicted person anoints them with a mixture of sugar and long pepper sifted very fine, and made into a salve.

Rika, or Racha, stands on the Euphrates, in 35 deg. 58 min. north latitude, and 39 deg. 50 min. east longitude, about 105 miles south-west of Diarbec. The bashaw, who resides in the castle, has a garrison of 12,000 spahis. It is, however, but a mean town, and contains nothing to merit description.

Orpha, or Orfa, lies in 37 deg. 16 min. north latitude, and 39 deg. 15 min. east longitude; and is situated at the head of the river Scirtas, on the east side of river Euphrates, and about sixty miles from it. The inhabitants affirm that it was the place where the city Edeffe stood, and where Abraham dwelt. The city is surrounded by a good stone wall, and is about two leagues in compass; but the houses in general are deserted, and in a ruinous condition; and those that are inhabited are but low and ill built. Upon the whole, the place resembles more a wilderness than a metropolis; though Tavernier is inclined to deem it the capital of Mesopotamia. The inhabitants carry on a great trade in some excellent tapestries and yellow leather. The neighbouring country is exceedingly rich in corn, wine, fruits, &c. The city is governed by a beglerberg, who has 140 janissaries, and 600 spahis, under his command, to awe the Arabian freebooters. Several pleasant gardens surround the walls of the city, and are watered by small artificial canals, which flow through cuts from one that is pretty large. In the time of our Saviour, this city and territory had a prince of its own, named Agbarus.

Bir, or Beer, is in 37 deg. 15 min. north latitude, and 38 deg. 15 min. east longitude. It is situated on the side of a hill to the east of the Euphrates, and defended by two old castles, the one on the land side, and the other on the banks of the river. The garrison consists of about 200 janissaries, and 400 spahis, commanded by a sangiac.

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The houses extend from the river side to the top of the hill, where the castle is placed, the walls of which are in a ruinous condition. On the opposite side is a noble, capacious, strong, and well guarded caravanfara. The Euphrates is here about a mile broad, and its current smooth, so that it is a kind of ferry from Syria. Caravans are not allowed to enter the city, but are obliged to pass through a difficult road by the side of it, in order to gain a caravanfara on the top of a hill. At night the officers come to receive the customs from all, except those who have saddle horses. Here are all kinds of provisions in plenty, particularly bread, wine, and fish. The neighbouring territory is pleasant, fertile, and well-cultivated, except to the eastward, where it is rough, hilly, and rather sterile.

In Diarbec are a few other less considerable cities and towns, namely, Geriza, in 37 deg. 30 min. north lat. and 39 deg. 10 min. east longitude. It is situated on an island of the Tigris; the word Geriza signifying an island in the Arabic language. It is a small but rich commercial city, where a great number of merchants meet to carry on a trade in tobacco and gall-nut, which are plentifully produced in the mountains of Taurus. They make no wine, but dry all their grapes for raisins. The city is governed by a bey.

Amadia, or Amad, is about seventy-two miles east from Geriza, and the same west from Mosul. Zibin, in the midway between Orpha and Mosul, is a tolerable town, situated on an ascent. It is surrounded with good walls and ditches, well supplied with springs and fountains, and furnished with good store of provisions.

Nisbin, or Nasbin, about thirty-five miles from the Tigris, is the residence of a Turkish sangiac. The city is divided into two wards, each on an eminence, with a large track of ploughed land between. This gives it a pretty appearance at a distance; though both wards, in reality, are scarce worthy of the name of a small village. However, arches, gates, and the remains of a noble church, are still visible, which evince that its ancient situation was far superior to its present. The soil is fertile; and, as the chief business of the inhabitants is agriculture, the land is well cultivated, and the inhabitants plentifully supplied with corn, wine, fruits, &c.

Merdin, or Mardin, is situated on the west side of the Tigris, between Mosul and Bagdad, and about twenty-five miles from Diarbec, in 37 deg. 15 min. north latitude, and 40 deg. east longitude. It is about five miles in circumference, surrounded by a strong wall, and defended by an excellent castle of about a mile in compass, which is situated upon an almost inaccessible rock. The castle abounds in fine springs, and even contains corn-fields. It is the residence of a sangiac, and a garrison of 400 janissaries, and 200 spahis. Its strength is such, that Tamerlane the Great was obliged to abandon it, after having invested it for near three years. The Turks have the following proverb concerning its impregnability: "To attempt to take Merdin is like making signs to the blind." The city is well built, adorned with many noble houses, and a fine fountain, the waters of which come from the citadel. The manufactures are silk, cotton, and gold and silver stuffs. The air is temperate and serene; the territory rich and fruitful. Many Christians inhabit the city, and have an archbishop subject to the patriarch of Antioch.

## SECTION VIII.

### EYRACA - ARABIC, OR IRACK - ARNBI, THE ANCIENT CHALDEA.

THE province called by the Turks Eyraca-Arabic, Yerack, or Irack-Arabi, and antiently termed Shinaar, Babylonia, and Chaldaea, lies between 30 and 40 deg. north latitude; and is bounded on the north by Diarbec; on the west by the deserts of Sham; on the south partly by the same deserts, and those of Arabia; and on the east by Susiana, and the Median and Assyrian mountains.

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The name of Chaldæa is derived from the Chaldæans, and that of Babylonia originates from the tower of Babel. The air of this country is, in general, very serene and temperate; but, at certain times, it is so extremely dangerous, and the heats so excessive, that formerly many of the inhabitants used to sleep in cisterns of water; and this pernicious practice is at present not entirely discontinued. The inhabitants are sometimes visited by the pestilential wind already mentioned in our description of Mosul, and which has so much excited the attention of modern travellers and philosophers. As they have no rain for eight months in the year, the land is watered from the Euphrates and other rivers, by means of a great number of engines, admirably constructed for that purpose. Sometimes it hath not rained for the space of two years and a half; and the inhabitants are thoroughly satisfied if it only rains thrice annually, as that is sufficient to answer all their purposes.

Herodotus informs us, that in the land of the Assyrians it very seldom rained, and that, though the country bore great resemblance to Egypt, yet it was not watered by the inundation of a river, but by the industry and ingenuity of the inhabitants, which have rendered it one of the finest and most fertile countries upon the face of the earth. It certainly yields, in general, grain two hundred fold, and frequently three hundred: and its fertility is such, that it would astonish a traveller who had seen all the rest of the known world. The palms, particularly those of the date kind, afford the inhabitants meat, wine, and honey. The millet and sesame shoot up to the size of trees; and the barley and wheat have leaves of four fingers in breadth. They have neither olives or grapes; but the sesame is an excellent substitute to furnish oil where olives are wanting, and the palm supplies them with wine in lieu of grapes.

Formerly the Tigris and Euphrates used to overflow in the months of June, July, and August, and cover the whole country with water, and the inundations were usually increased by torrents of melted snow, which poured down from the Armenian mountains; but those floods proving very detrimental in various cases, the inhabitants guarded against them, by cutting a great number of artificial canals, rivers, and rivulets, which they effected with infinite assiduity and labour. Thus the waters were properly distributed, an easy communication made between every part of the country, and the inhabitants universally benefitted. The pasture being exceedingly rich, great numbers of cattle are fed, which not only plentifully supply the inhabitants with meat, but with milk, butter, &c.

This country is famous for the great plain of Shinaar, where the whole race of mankind were collected together after the flood, and from thence dispersed themselves over the face of the earth; for being the seat of the terrestrial paradise, as some authors affirm, but that opinion is denied by others; and for being the place where the tower of Babel was built, and the renowned city of Babylon, of which the vestiges, or what are shewn for such, are at present very trifling.

The first foundation of Babylon is, by some authors, ascribed to Semiramis, and by others to Belus. Who was the founder is not material; but it is certain that Nebuchadnezzar was the person who raised it to that pinnacle of glory, as to become the principal wonder of the world. The most remarkable works therein were five, viz. the walls of the city, the temple of Belus, the palace and the hanging gardens in it, the banks of the river, and the artificial lakes and canals made to drain the river.

The walls were 60 miles in circumference, 350 feet high, and 87 feet thick. The city was in the form of a square, 15 miles each way. The walls were built of large bricks, cemented together with a kind of glutinous slime found in the country, which is superior to any lime, and grows much harder than the bricks themselves. They were encompassed by a large ditch lined with brick, cemented by the same kind of bitumen, and

filled with water. The earth which was dug from the ditch served to make the bricks for the walls. We may, therefore, from the astonishing magnitude of the walls, conceive the greatness of the ditch. An hundred gates, made of solid brass, served as entrances to the city; that is, 25 on each side. Between every two of these gates were three towers, and four more at the angles; and three between each of the angles and the next gate on either side. The towers were all ten feet higher than the walls. From the 25 gates on each side of this great square, 25 streets went in right lines to the opposite gates; so that the whole number of streets were 53, each being 15 miles long, cutting each other at right angles. Thus was the city divided into 676 squares. The houses were noble edifices; and a branch of the Euphrates ran across the city from north to south. In the middle there was a bridge. At each end of the bridge was a palace; the old palace on the east, and the new palace on the west side of the river. The former took up four of the squares, and the other nine. The temple of Belus, which stood near the old palace, took up another of these squares. The old palace was four miles in circumference, and the new palace eight. The latter had three walls, one within another, and was strongly fortified. In the latter, the hanging gardens were the greatest curiosity: they contained a square of 400 feet, and were carried to the height of the wall of the city, by several large terraces; and the ascent was from terrace to terrace, by stairs of ten feet wide. This vast pile was sustained by arches built upon arches, and strengthened by a wall of 22 feet in thickness, which surrounded it on every side. The gardens contained all kinds of flowers, plants, and even large trees. On the upper terrace was an aqueduct, which served to water the whole.

To prevent the overflowing of the Euphrates, which did great damage, not only to the country, but to Babylon itself, Nebuchadnezzar embanked the river with prodigious banks of bitumen and bricks, and cut two canals to drain off the overflowings into the Tigris, before they should reach Babylon.

Babylon is represented by all the ancient authors as the largest, the most magnificent, and the most populous city, that ever was erected: but the prophecies mentioned in the Old Testament, relating to this city, once the wonder of the whole earth, are literally fulfilled: "Babylon is fallen, and become the den of wild beasts."

The ancient Chaldæan language differed from the Hebrew, which was spoken in Mesopotamia: but both tongues were blended together by means of the Jews, and mutually corrupting each other, their intermixture formed the present Syriac.

The principal city of Eyraca-Arabic is Bagdad, or Baghdad, delightfully situated in a fine plain, on the eastern bank of the Tigris, and lies in 33 deg. 20 min. north latitude, and 43 deg. east longitude. It was founded in the 145th year of the Hegira, by the Caliph Almanfur, and is built upon the same spot where the ancient Seleucia stood. It was the seat of most of the caliphs of the race of Al-Abbas. In the year of the Hegira 656 it was taken by the Tartars, in whose hands it remained till 1392, when Tamerlane the Great subdued it. Ulun Cassan, a Turkuman prince, conquered it A. D. 1470. Shah Ismael, emperor of Persia, possessed himself of it A. D. 1508. The sovereignty of it was then contested for above 100 years, between the Persians and Turks. At length, A. D. 1638, it was totally subdued by the Turks, under the command of Amurath the 2d, and has remained in their hands ever since. This city was formerly embellished by many superb palaces, and other magnificent edifices, besides a variety of colleges, and other seminaries of learning. It was populous, opulent, and well fortified. The language was the most pure and elegant Arabic, and the manners of the people the most polite, as this city contained more learned men and noble families, than any other in the east.

Though



Though Bagdad at present groans under the tyranny of the Turkish yoke, it is still the grand emporium of the Ottoman empire towards the Persian side. It is frequented by innumerable merchants and passengers travelling to and from Persia into Syria, Palestine, Egypt, Natolia, &c. A bassa hath his residence here, to whom every passenger pays tribute, which annually produces a very capital sum. Besides Mahometans here are many Christians, who are publicly tolerated, and Jews, some of whom reside constantly in the place, but many others only come annually, in order to visit the sepulchre of the prophet Ezekiel, which is about a day and a half's journey from the city.

The pacha of Bagdad is usually a vizir. The garrison amounts to about 3000 men, and the city is near a mile and a half in length, and about half the same in breadth. The walls are of brick strengthened with towers, upon which are mounted 60 pieces of cannon, the largest of which is not above a six pounder. The pilgrims, who visit Mecca by land, pass through Bagdad, and pay four piastras by way of tribute, which brings a very considerable revenue to the Grand Seignior.

The inhabitants of Bagdad are computed to amount to about 15,000. During the summer the markets are kept in the night, and the inhabitants are obliged to lie on their terraces to avoid the excessive heats: instead of candles oil of naptha is burnt; the women are allowed to go to the baths every Wednesday morning to wash and perfume themselves: on Thursdays the married and unmarried are permitted to go to the sepulchres to pray for the dead.

Curfa is situated in 31 deg. 38 min. north latitude, and 44 deg. 57 min. east longitude, about 60 miles to the southward of Bagdad, and on the west side of the Euphrates: it was formerly a city of importance, being the residence of the caliphs after they had quitted Damascus, and before they had built Bagdad, but is now quite desolate.

Traxt, on the Tigris, is a strong and well fortified town, having two castles: it is about 42 leagues beyond Bagdad. The Chaldaean Apamea is supposed to have formerly stood here.

Bassora, or Basrah, on the frontiers of Persia, lies in 30 deg. 17 min. north latitude, and 49 deg. 10 min. east longitude, being about 250 miles south-east from Bagdad, and 240 south-west from Ispahan: it was built in 636 by Omar the second caliph, in order to cut off the communication between Persia and India. This city is twelve miles in circumference, opulent and populous, but the buildings have nothing extraordinary in them, the houses being only two stories high, built with bricks dried in the sun, and flat on the tops. The city is built on a stony soil, and the environs are barren; but the circumjacent country is so fertile and delightful, that it is deemed by the Arabians one of the four paradises of the east. The inhabitants are supplied with water from the Euphrates by a canal, which is capable of carrying vessels of 50 tons burthen: there is a fortress at the mouth of it, which is about 45 miles distant from the sea. The whole country lies so low that it would be subject to continual inundations, if a stout dyke or embankment did not prevent those calamities. The hot winds are very troublesome, and bring with them clouds of sand from the neighbouring deserts: it is a place of great trade, and swarms with vessels from most of the kingdoms of Asia and Europe.

The caravans to Mecca pass through this city, which is another source of wealth. The duties on goods are about 5 per cent. The inhabitants consist of Mahometans, Jews, Nestorians, Catholics, and Chaldaean Christians, or Christians of St. John, who are pretty numerous. There is a famous college here called the Academy of Nezam, from its founder Nezam, Al-Molk, the grand vizir of Shah Malac, the third sultan of Iran. At present this city is a flourishing seat of literature, though it has fewer colleges than Damascus, or Cairo. The horses bought here are very valuable,

on account of their being able to travel with great expedition, and to undergo incredible fatigue: they sell from 1000 to 2000 crowns.

This city is subject to an Arabian prince, who is tributary to the Grand Seignior. His revenues arise from the exchange of money for horses and camels sold here, but chiefly from his palm-trees, of which he has a plantation of 90 miles in length. The manner of planting the palms being very singular we shall describe it. About 300 kernels are buried in the ground in the form of a pyramid, with the points of the kernels upwards, till the whole ends with a single kernel. The earth is then pressed close round it, and upon it. It is asserted, that if the male and female palm are not planted close to each other they will not bear fruit; while others affirm, that it may be made to bear by taking the blossoms from the male, and inoculating the female therewith at the top of the stem. The income of the prince is so great from money, horses, camels, and dates, as to enable him to lay by annually 3,000,000 of livres, after all the expences of government; and his tributary loan are defrayed. The prince gives liberty to persons of all nations to trade here, and the police is so well managed, that people are safe in the streets at all hours of the night: the garrison consists of about 3000 janissaries. In 1698 it is affirmed that the plague visited this city, and swept away 80,000 of the inhabitants.

The following anecdote with which, amongst others, we have been favoured by an ingenious correspondent, who has visited these parts, will tend to display the disposition and manners of the people.

It was customary for the caravan from Persia to Mecca to take conductors from a particular tribe encamped in the environs of Bassora, (being on the frontiers of Persia) whose chief received a certain sum for guarding the caravan to Damascus, and this tribe was one of the most powerful and extensive amongst the Arabs. So lately as the year 1776 it happened that in the caravan which was to be conveyed from Bassora to Damascus there was the daughter of a powerful Persian prince, accompanied by a train of ladies, who were all very rich. The chief of the tribe observing the great splendor of this caravan, and the quality of the pilgrims, demanded a greater sum than usual to conduct them, which they refused to pay, and addressed themselves to the chief of another tribe, who agreed to conduct them for the usual sum. They accordingly set out from Bassora; but when they were in the desert, which they were obliged to pass, the chief of the first tribe, with his followers, suddenly fell upon the caravan and its conductors, of whom they made great slaughter. They then stripped the pilgrims, not sparing even the daughter of the Persian prince, and plundered the caravan, leaving the travellers to pursue their journey to Damascus, where they arrived in a miserable condition. One of the company, a merchant, who but a few days before possessed 500,000 piastras, was reduced to ask charity. This adventure made the fortune of a Frenchman, who resided at Tripoli in Syria; for the princess, being unable to borrow money from the Turks on account of the hatred they bear the Persians, the Frenchman generously offered her his purse, which she accepted, and after her return home from Mecca, her father remitted him not only the original sum he had advanced, but double interest, and such magnificent presents that the Frenchman was enriched for the remainder of his life.

The Persian prince sent an ambassador to the Porte to complain of this daring sacrilege (the caravans of pilgrims to Mecca having been held sacred) and to demand satisfaction, but receiving only evasive answers, he marched his troops to Bassora, which he took and plundered. The riches he amassed by this expedition were immense; but not being satisfied he directed his course to Bagdad, which he besieged, and kept it blocked up for six months, when the Grand Seignior agreed to give him ample satisfaction, and a peace was concluded.



## SECTION IX.

## ASSYRIA OR CURDESTAN.

**A**SSYRIA, called by the Turks Curdestan, or the country of the Curdes, lies on the east side of the Tigris towards Persia, by which empire it is bounded eastward; by the Tigris on the west; Eyraca-Arabia on the south, and Turcomania on the north.

Towards the south it is not above 90 miles broad, but to the northward it extends near 200 miles from east to west. From north to south it reaches from 53 deg. 30 min. to 27 deg. 20 min. north lat. It was formerly a fine fertile country, but having been frequently the seat of war between the Turkish and Persian empires, it has been greatly depopulated, and rendered almost a wilderness.

The country of Assyria derives its name from Assur, or Ashur, the son of Shem, and grandson of Noah. The first great monarchy in the universe was founded here; and here stood the once magnificent city of Nineveh. It was built upon the Tigris, opposite to where Mosul at present stands. The walls were 60 miles in circumference, and sufficiently thick to admit three chariots to go abreast upon them: they were flanked with 1150 turrets, each of which rose 200 feet above the walls. At a small distance from the ruins there is a Turkish mosque upon a hill, on the spot where it is said the prophet Jonas was buried. His tomb is always covered with a rich carpet, and some tapers and lamps are kept continually burning over it. Here two Turkish priests are continually employed to read the alcoran, which draws a great number of Turks, Persians, &c. to the place.

In the territory between Nineveh and Bagdad are several hills of sulphur, to which some travellers impute the pernicious qualities of the hot winds, or samiel, with which the country about Old Bagdad is particularly infected. There are likewise some sulphurous hot baths at a village called Alchamam, which is about a day's journey from Mosul; and at Attendachi there is a hill, from which the Arabs dig gold.

In the same territory tamarisks, liquorice and sumach are produced in great plenty; the latter, together with salt, being infused in water, gives it a red tinge, and renders it cool, sweet and salubrious: if taken in broth it is a remedy for the bloody flux.

This part of the country is greatly infested with wild beasts, particularly lions, jackalls, and ceracoulacks, or wild cats, which are remarkable for having large black ears of half a foot in length. Those who navigate the river in boats always go well armed on account of the lions, who will plunge into the water, and attack the passengers with great fury.

The western skirts of this province are washed by the Tigris. Three other rivers, viz. the Lycus, Caprus, and Gorgus, flow through it at almost equal distances: the first derives its name from a wolf; the second from a goat; and the third is the Zerben of Pliny.

The Curdes are supposed to be the lineal descendants of the ancient Chaldeans: they inhabit this country and some parts of Persia, and subsist principally upon rapine and plunder. They are continually upon the watch for caravans, and when they meet with one, if they are strong enough, they usually rob and murder the whole company. While the weather permits they dwell in tents upon the plains, and do not retire to the villages till the snows compel them. They range from Mosul to the Euphrates, and acknowledge no subjection either to Turks or Persians. In fine weather they drive their herds and flocks about in search of pasture, and while the men look out for plunder, the women manage the cattle, and make butter and cheese. Their drink is either milk or water. The men ride upon very fine swift horses, their only weapon being a lance: their tents are large, and made of coarse brown cloth, that serves likewise for a covering to their port-

able houses, which are square, and made of cane hurdles. The floor is covered with mats, and serves both for the purposes of bed and table. When they remove, they load their oxen with their wives, children and houses, the latter of which are taken to pieces for that purpose. They are very disagreeable to look at, having small eyes, dark complexions, wide mouths, black hair, and ferocious aspects: nevertheless they are very stout and nimble, and, while children, usually go naked, which renders them very hardy.

Chereshoul, the capital of Curdestan, is situated in 36 deg. north latitude, and 45 deg. east longitude, and is about 150 miles north of Bagdad. The houses are all hewn out of a rock on the side of a hill, which extends a mile in length, and there is an ascent to them of about twenty steps. The bashaw, or governor of the province, resides here, and hath several sangiacs under him.

Abela is celebrated in history for the famous battle fought in a plain near it, between Alexander the Great and Darius: it is in 35 deg. north latitude, and 77 deg. 20 min. east longitude, and situated between the Caprus and Lycus, or the two Zabs, as some writers term those rivers. The natives shew a mountain in the neighbourhood, where the ruins of a castle are yet to be seen, in which, tradition says, Darius stood to see the success of the battle. The mountain itself was named Nicatorius by Alexander, in commemoration of the above victory.

Betlis is situated in 37 deg. 55 min. north latitude, and 43 deg. 30 min. east longitude, and is the residence of a prince of the Curdes, who is independent both of Turks and Persians, and so powerful, that he can raise a body of 25,000 horse, besides a considerable number of foot, among the shepherds of the mountains, who are trained to arms: so that though his dominions are surrounded by Turks and Persians, they are both obliged to keep fair with him from motives of policy, because it is at all times in his power to stop and plunder the caravans that go between Aleppo and Taurus, the road from the former being within a day's journey from the town, cut in several places out of the rocks between two mountains, and only broad enough for one camel to pass. Both the town and castle are so strongly situated, that the only pass may be defended by ten men against a thousand: so that this prince is really formidable, and cannot be robbed of his independency. The city is built between two high mountains, distant from each other about a cannon-shot. The castle is situated upon a hill that resembles a sugar-loaf; and there is no coming at it but by a winding path cut in a rock, which is exceedingly steep, rugged, and difficult to ascend. Before the castle can be entered, three draw-bridges must be passed, and afterwards three courts, previous to the approach to the palace. The city extends on each side of the other two mountains, from the top to the bottom, containing many houses, and two caravan-seras.

Harpel is situated on the river Caprus, and is surrounded by a mud wall. The houses are miserably built. It is, however, a large town, and the residence of a sangiac.

Holwan, in 35 deg. north latitude, and 47 deg. 10 min. east longitude, is situated between the mountains that divide the Persian, Irack, Curdestan, and Chaldaea. The Mahometans, who believe that Elijah is still alive, affirm that he lives in one of the mountains near this town.

## SECTION X.

## ASIA MINOR, ANATOLIA, OR THE LEVANT.

**A**NATOLIA, or, as it is corruptly called, Natio-  
lia, is a large peninsula, and has been denomi-  
nated Asia Minor, to distinguish it from the main  
Asiatic continent. It was called Anatolia and the Le-  
vant, by which it is still known, on account of its  
eastern



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eastern situation with respect to Europe. On the north it is bounded by the Euxine Sea; on the north-west by the Archipelago, the Hellespont, the Propontis, or Sea of Marmora, and the Thracian Bosphorus, or Strait of Constantinople; on the south by the Levant Sea, Syria, and the Euphrates; and on the east by the Mediterranean. It lies between 37 and 41 deg. 30 min. north latitude, and 27 and 40 deg. east longitude, extending in length about 600 miles from east to west, and in breadth about 320 from north to south. It is divided by modern geographers into Anatolia, properly so called, Amasia, Aladulia, and Caramania. These provinces anciently included Galatia, Paphlagonia, Pontus, Bithynia, Mysia, Phrygia, Lydia, Moenia, Ionia, Æolis, Caria, Doris, Pamphylia, Pisidia, Cappadocia, Lycia, Lycaonia, and Cilicia. Anatolia is under the government of a viceroy or beglerberg, to whom several bashaws, and a great number of sangiacs, are subordinate.

Asia Minor naturally is, and always has been, deemed one of the finest countries in the universe: yet such is the miserable policy of the Turkish government, and the indolence of the people, that it has been suffered to become a mere wilderness; and though uncommonly rich, fertile, and well watered, they have permitted it to be over-run with weeds, briars, and brambles. The air is exceedingly serene and temperate, and would, doubtless, become still more salubrious, if the lands were properly cultivated. The inhabitants are not incommoded by excessive heats, nor chilled by intense frosts: all is moderate, delightful, and salubrious. The few cultivated parts, though the land is prepared in a very imperfect manner, produce, with little labour, great plenty of various sorts of corn, exquisite grapes, of which admirable wines are made, oranges, lemons, citrons, olives, figs, dates, &c. &c. besides abundance of coffee, rhubarb, opium, balsam, galls, and many other valuable drugs, gums, &c.

Anatolia is excellently well watered. The principal rivers are those known by the name of Xanthus, Cydnus, Meander, Granicus, Scamander, Cayster, Hermus, Pactolus, and Caicus, which discharge themselves into the Mediterranean and Euxine Seas, the Archipelago, and the Euphrates. It hath some lakes, the principal of which, Guol-Bug-Shaw, is fifty miles in length, and twenty-two in breadth.

## SECTION XI.

## ANATOLIA PROPER.

**A**NATOLIA Proper is the nearest province to Europe, and the largest of the four provinces into which Asia Minor is divided. It extends from 26 to 35 deg. of east longitude, and from 37 to 41 deg. of north latitude, being bounded by the Archipelago and Propontis to the west, by the Euxine Sea to the north, by Caramania on the south, and by Amasia and Aladulia on the east.

This province is governed by a beglerberg, who has five sangiacs subordinate to him, 245 zaims, and 7740 timars. The number of troops are 60,000. The annual revenue of the beglerberg is 1,000,000 of aspers.

Anatolia Proper contains the provinces of Bithynia, Mysia, Phrygia, Æolis, Ionia, Caria, Doris, Lydia, Galatia, and Paphlagonia.

Bithynia, now called by the Turks Beccangil, is separated from Europe only by the Thracian Bosphorus. The soil is naturally rich, but, like many other fine parts of the Turkish empire, is very much neglected.

Brusa, or Bursa, as the Turks term it, is the capital of Bithynia, and was the metropolis of the whole Ottoman empire, before the Turks possessed themselves of Constantinople. It lies in 40 deg. 16 min. north latitude, and 29 deg. 35 min. east longitude, and is situated at the foot of mount Olympus, twenty miles from the Sea of Marmora, and 58 south of Constantinople. It is exceedingly well built, and deemed one of the best

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paved cities in all the Turkish empire. The streets are spacious, the caravanseras noble and convenient, and the mosques magnificent. The latter are adorned with cupolas and minarets, covered with lead, and computed at about 300 in number. In one of the mosques the tombs of many of the ancient Turkish sovereigns are to be seen. Though the seat of empire has been translated to Constantinople, this city still preserves a share of its ancient grandeur, beauty, and opulence. It is likewise a place of considerable traffick, as a caravan goes every two months from hence into Persia; and several others pass through it from Aleppo, Constantinople, &c. to Ispahan. In the bezzestine all kinds of commodities of home manufactory, and others from the Levant, are exposed to sale. It is a large edifice, well-built, and contains many excellent shops and warehouses. The workmen of this city manufacture the best silks, hangings, carpets, tapestries, &c. in Turkey. The city is about three miles in circumference, but the walls are falling to decay. It is computed to contain 40,000 Turks. The suburbs, which are more spacious and handsome than the city itself, are inhabited by 4000 Jews, 500 Armenian, and 300 Greek families, independent of many foreigners who are settled here. The fine orchards, gardens, plantations of mulberry, plantain, and other trees, &c. afford some of the most delightful, pleasant, and shady walks that imagination can conceive. All the necessaries, and even the luxuries of life, are excellent in their kinds, very plentiful, and quite reasonable. The wine, in particular, is exquisite, and the fish delicious.

On a hill in the middle of the city there is a castle, which was once the palace of the sultans, but is now running to decay. The seraglio, built by Mahomet IV. is a noble edifice. The city is governed by a bashaw, a cady or moula, and a janissary aga, who has about 230 janissaries under him. In the suburbs the Greeks have three handsome churches, the Armenians one, and the Jews four synagogues. In the city are some excellent hot baths, and about a mile from it the baths of Calypso, which are handsome structures covered with domes, and much frequented on account of the great reputation the waters have obtained for their uncommon medicinal virtues.

Nice, or, as the Turks call it, Nickor, stands about thirty miles from Constantinople, in 40 deg. 32 min. north latitude, and 29 deg. 40 min. east longitude, being situated near a gulph of the Sea of Marmora, called Alcanio, or Ascu. Though its ancient splendour is much diminished, it is still a considerable place, and contains about 10,000 inhabitants, Turks, Greeks, Armenians, and Jews, whose commerce is very great in corn, fruit, tapestries, fine cloths, and other merchandize brought from the Levant. There is a seraglio in the highest part of the town. The streets are large, and the houses well built. This city was celebrated for being the seat of the first general council convened by Constantine against the Arians, A. D. 325, and since known by the name of the Council of Nice.

Nicomedia received its name from Nicomedes, king of Bithynia, who made it his metropolis, resided in it, enlarged and embellished it. The appellation which the Turks give it is Ismia, or Ismiginid. It is large, handsome, and populous; and is situated at the end of a gulph of its own name, forty miles north-east from Bursa. In point of situation, it exceeds all the cities in the Turkish territories, Constantinople excepted. The inhabitants, composed of Turks, Greeks, Armenians, and Jews, are supposed to amount to about 30,000, who carry on a considerable traffick in silks, cotton, woollen and linen cloths, earthen-ware, and glass; besides which, it is the principal place belonging to the Turks for ship-building.

In many parts of the city curious ancient inscriptions, in Greek and Latin, are still visible. To the westward is a fountain of mineral water, much admired for its medicinal qualities; and a little beyond there is a mole,

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supposed



supposed to have been formerly made for the security of the shipping in the harbour, which is about a quarter of a league long, and twelve yards broad. The gulph, which receives its name from this city, is only about a mile and a half broad, but is very long and deep.

Chalcedon, once an opulent city, is now an inconsiderable village, with a few remains of its ancient splendour. Its situation is on the isthmus of a peninsula, about seventeen miles to the eastward of Constantinople, on the opposite shore of the Bosphorus. This town anciently had in it a temple of Venus, and an oracle of Apollo. It has a tolerable harbour, and the river Chalcedon flows to the eastward of it.

Between Nicomedia and Chalcedon stood the once opulent city of Lybyssa, which has been famous for the death of Hannibal. It is now dwindled to a very poor and mean village.

Myfia and the Lesser Phrygia are usually described by geographers together, as the exact limits are not ascertained. In conjunction they are bounded on the north by the Propontis, on the south by Lydia and the Archipelago, on the east by Phrygia Major, and on the west by the Hellespont. In this country the famed mount Olympus is situated, or rather the double chain of mountains so denominated. They are thought to be the highest mountains in the eastern part of the universe, particularly the central part, or the celebrated mount Ida of the ancients. These mountains are continually covered with snow, and the sides abound with pine and other trees, with wild thyme, and other shrubs, more particularly the *laudanum cistus*, with broad leaves. About the beginning of the dog-days the air of mount Ida is so serene, that not a single breath of wind appears stirring; and at night the sun's rays appear to dart all round the horizon, which make it seem as if on fire.

The principal rivers in this part of the country are the Granicus and Æsophus, which discharge themselves into the Sea of Marmora; and the Simois and Xanthus, which empty themselves into the Hellespont. The Caicus, with the Pergamos and Cayster, flow through Myfia, which contains the following places, viz. Cyzicus or Cyzicum, which is now Chizico, and Spiga, though anciently a magnificent city, is at present but an inconsiderable town, situated about thirty miles westward of Bursa, on the south-east coast of the Sea of Marmora. Opposite to this town, on the Propontis, are several small islands, which are called the Marble Islands, from the great number of marble quarries in them. They likewise abound in corn, fruits, cattle, cotton, wine, &c.

Lampacus, or Lampaco, as it is now denominated, has lost much of its ancient splendour. It is but a small city at present, thinly inhabited by a few Greeks and Turks: but its port is convenient. It is situated at the mouth of the Hellespont, opposite to Gallipoli in Europe. The neighbouring country is exceedingly fruitful in vines and pomegranates. The former even the indolent Turks themselves cultivate, and make excellent wine and brandy to mix with their sherbet.

Abydos, now called Avido, or Avio, was formerly esteemed the key of Asia. It was here that Xerxes began his famous bridge, which was so well completed in a week, that 170,000 foot, and 80,000 horse, exclusive of carriages and camels, marched over it. About 1235 years before Christ a mine of gold was found near this city, which enabled Priam, king of Troy, to carry on many useful and magnificent public works. Philip of Macedon laid siege to this city, and took it by storm; but the citizens, sooner than be carried into slavery by the conqueror, set fire to the city, and then murdered their wives, children, and themselves. Abydos was an episcopal see, Hermias, the bishop thereof, having assisted at the Council of Chalcedon. In A. D. 1330, it was betrayed to the Turks by the treachery of the governor's daughter; and Avido is at present one of their castles upon the Dardanelles. It stands in 40 deg. 16 min. north latitude, and 27 deg. 16 min. east longitude, upon the straits that divides Asia from Europe, which is three miles over.

The principal places in the Lesser Phrygia are, Affos, formerly a considerable sea-port town on the south coast, now an inconsiderable village.

Antandros, now called St. Demetri, is situated farther east of the foot of mount Ida. Though it was anciently a place of importance, it now scarce deserves mentioning.

Adramyttum, or Endromit, as the Turks call it, stands at the mouth of the gulph to which it gives name, opposite to the Island of Lesbos. At present, like the last mentioned places, it is not of the least importance, though formerly it was a place of note, and is mentioned in the Acts of the Apostles.

Pergamus, which was formerly the metropolis of a kingdom, is now dwindled to a small village.

The decay of great cities, of which the vestiges scarce remain, and the ruins of ancient splendour, give the best moral lessons to the speculative mind.

In the instability of human glory, and the mouldering remains of the strongest and most magnificent structures, we may perceive, and be taught to reflect on, our own approaching mortality, and the general dissolution which must await all sublunary things. These melancholy reflections, however, are not only instructive, but admit of being blended with the most sublime and pleasing ideas. Well may we exclaim with Webster,

———— ‘ I love these ancient ruins.  
‘ We never tread upon them, but we set  
‘ Our foot upon some reverend history;  
‘ And, questionless, here, in this open court,  
‘ Which now lies naked to the injuries  
‘ Of stormy weather, some may be interr'd  
‘ Who lov'd the church so well, and gave so largely to it,  
‘ They thought it should have canopy'd their bones  
‘ Till dooms-day. But all things have their end.  
‘ Churches and cities, which have diseases like to men,  
‘ Must have like death that we have.’

Pergamus, or Pergamos, as the Turks call it, is situated sixty miles north of Smyrna, on the banks of the Caicus. Here stood one of the seven churches mentioned in the Revelations. Here also the celebrated physician Galen was born, and parchment invented, the word itself being only a corruption of Pergamum, from Pergamos. Some affirm that tapestry was likewise first invented at this place. A stately temple of Æsculapius once embellished this town. The Turks have here a mosque, and the Greeks a church.

Troas Alexandria, to the southward of Troy, was formerly the capital of the province, but is now totally in ruins.

It is not positively agreed among the learned, whether the supposed ruins of Troy really belonged to that celebrated city, or to the above-mentioned Troas Alexandria. We shall, however, speak of Troy from the best authorities. It is said to have been situated on a rising ground near mount Ida, and about five miles from the shore of the Ægean Sea, on the river Scamander, or Xanthus. The ancient geographers place it in 39 deg. 58 min. north latitude, and 27 deg. 56 min. east longitude. Strabo informs us, that there was scarce any remains of it even in his time.

The best account of the Trojan war is given by Homer. The narrative, stripped of the poetical fictions, appears to be genuine, from the concurrent testimonies of the most credible historians of antiquity, and of the Arundelian marbles. The number of ships employed to transport the troops, according to Homer, was 1186: but Thucydides exceeds even the poet, and makes them 1200 sail. The Boetian ships were the largest, and carried 120 men in each. The ships of Philoetæ were the smallest, and only carried 50 men in each. Troy, however, held out ten years against the formidable army of the Greeks, who, when they took that devoted city, set it on fire, and put most of the inhabitants, who did not escape, to the sword. Æneas, in relating to queen Dido the circumstances of the



the fatal night in which Troy was taken and destroyed, says,

‘ Pantheus, Apollo’s priest, a sacred name,  
‘ Had ’scap’d the Grecian swords, and past the flame;  
‘ With relics laden, to my door he fled,  
‘ And by his hand his tender grandson led.  
‘ What help! Oh, Pantheus! whither can we run?  
‘ Where make a stand? or what may yet be done?  
‘ Scarce had I said, when Pantheus, with a groan,  
‘ Troy is no more, and Ilium was a town:  
‘ The fatal times, th’ appointed hour is come,  
‘ When wrathful Jove’s irrevocable doom  
‘ Transfers the Trojan state to Grecian hands:  
‘ The fire consumes the town, the foe commands.’

According to the most authentic records, Troy was taken the 24th of April, 1184 years before Christ; and its capture put an end to the kingdom of Troy, after having stood 296 years, from Teucer to Priam.

We cannot here forbear transcribing the following passage from the ingenious Marquis D’Argens’s Jewish Spy. “The ruins of the cities in the Archipelago have, for many years, engaged the curiosity of travellers, yet the Turks lessen them every day, and carry away vast quantities of the marble. How much, therefore, must there have been of it at first! The mosque of the Sultan Achmet was built only of the stones fetched from the ruins of Troy: the columns which form the perystil of that temple, and which are not less than 130 in number, were all found entire near that city. For a great number of years the Turks made use of no other bullets for the cannon of the Dardanelles, than Corinthian chapiters and columns, which they broke to pieces, and cut to serve that purpose.”

Æolis is bounded on the north by the Lesser Phrygia, on the west by the Ægean Sea, on the east by Lydia, and on the south by Ionia. The cities were formerly Myrina, Cuma, Elæa, and Phonea. Myrina is called by the Turks Marham, and Phonea is called Foggia, or Toggia. At present they are all of so little importance, that, were they united, they would make but a very inconsiderable village.

Ionia lies contiguous to Æolis, and contains, among others, some places of importance, the principal of which is Smyrna, which the Turks call Ismyr, or Ismir. It lies in 38 deg. 15 min. north latitude, and 27 deg. 10 min. east longitude, is the best sea-port town in the Levant, and the most populous and opulent city of Asia Minor. From Constantinople it is eight days journey by land, and about 133 leagues by water.

In the time of the Romans Smyrna was looked upon as the most beautiful of the Ionian cities, and was called the *Ornament of Asia*. A Turkish rebel, named Tzachas, in 1084, thought proper to assume the title of king, and having seized upon Smyrna made it his capital. At the beginning of the 13th century it all lay in ruins except the fortrefs. In 1424 it was finally subdued by the Turks, having been previously rebuilt at various periods.

The port, which is shut up, reached once to the foot of the castle, but is now dry, except after a few heavy showers, when it is replenished from the sluices.

The public edifices have, in general, been erected by the Turks, with the materials of the ancient city. The bezzeling, or market, and the tizir-khan, were both raised with the white marble of the theatre. The commodious harbour, and advantageous situation, have rendered it one of the most opulent cities in Turkey. The haven is defended by a strong castle, and sheltered from all winds, except the westerly, by high mountains. There is an astonishing conflux of people in Smyrna, of several nations, who differ in manners, dress, language, religion, &c. The Turks occupy the greatest part of the town. The Protestants and Roman Catholics have their chapels, and the Jews a synagogue or two. The Armenians have a large handsome church, with a contiguous burying-ground. Doctor

Chandler says, “The Greeks, before the fire, had two churches. They applied, by their bishop at Constantinople, to rebuild that which was destroyed, but the sum demanded was too exorbitant to be given. By this policy the Turks have attempted to reduce the number of the professors of Christianity.”

The mosques, baths, market, and khans, are the principal buildings, and some of them are very noble. The streets in general are narrow, inconvenient, and intricate: but the most disagreeable circumstance to those who live here is the great heats, which commence in June, and continue till September. During this season the ground is burnt up, and has large chafms, which, it is imagined, give vent to bituminous vapours, that, if confined, would occasion earthquakes. Few years pass without a shock or two; but, in general, they are less hurtful than alarming. They usually happen when the weather is calm in spring and autumn, at which times the sea withdraws a considerable way from the beach, and the water is exceedingly low. A terrible one happened in 1688, which overthrew a great part of the city.

Smyrna is likewise annually visited by the plague. When it rages violently, the consuls, factors, merchants, &c. retire into the country; and many people abandon their dwellings to live abroad under tents. The islanders return home; and the grass is seen to grow in the streets of the quarter belonging to the Franks, which is exceedingly populous at other times.

The Turks bury without the town, and place either grave stones or pillars at the head and feet of the graves, which, in general, are shaded with cypress trees. In their cemeteries, as well as in those of the Christians and Jews, many antiquities in architecture are found. The burying ground belonging to the English is walled in, and contains some curious monuments, the sculpture of which is admirable. They were not, however, executed at Smyrna, but brought from Italy. One in particular is to the memory of Mr. Bouverie, (the companion of Messrs. Wood and Dawkins in their journey to Palmyra) who died at Magnæsia.

Smyrna is plentifully supplied with provisions. The tails of some of the sheep weigh ten pounds, and are deemed a great dainty. The fish taken in they bay are excellent. Wild hogs, hares, and all other kinds of game, fowls, &c. may be had in abundance. The wine, olives, fruits, &c. are all admirable. The musquitoes, as well as a much smaller fly, of which the name is not known, are extremely troublesome, but more so to strangers than natives. Lemon juice is the best remedy for the fiery tumours which ensue. In the harbour of Smyrna are always ships of almost all nations, and all burthens. The town is supposed to contain about 15,000 Turks, 10,000 Greeks, and 2000 Jews, exclusive of Armenians, Franks, &c. The quarter of the Franks is better built, and better paved, than any other. The European merchants bring hither a great variety of goods from Europe, the East and West Indies, &c. export fine and coarse wool, silk, cotton, mohair, wax, rhubarb, gall-nuts, opium, aloes, scammony, tutty, galbanum, tacamahac, gum-tragacanth, ammoniac, and Arabic, myrrh, frankincense, zedoar, &c. The Jews here, as well as in most parts of Turkey, generally manage all commercial affairs; or at least the principal part of them goes, either directly or indirectly, through their hands. The whole town, in fact, is one continued bazar or fair. The consuls from England, France, and Holland, have very handsome houses by the sea-side.

This city is one of the seven that contended for the honour of being the birth-place of Homer, to whose memory a temple was erected. It is likewise the seat of one of the seven Asiatic churches, mentioned in the Apocalypse. In the environs Roman medals have been frequently found, and near it are the remains of an ancient Roman circus, theatre, &c. In the neighbourhood a kind of earth is found, which being boiled with oil makes excellent soap.

Clazomene



Clazomene is situated on the Ionian peninsula, about twenty-eight miles to the south-west of Smyrna. It was one of the twelve ancient cities of Asia, and famed as the birth-place of Anaxagoras. It is now called Urla, or Vourla. It was a city of importance in the time of the Romans, but is now a despicable village, and better known in the historian's page for what it was, than for any thing worth noticing in its present situation.

- When rust shall eat her brass; when Time's strong hand
- Shall bruise to dust her marble palaces,
- Triumphal arches, pillars, obelisks;
- When Julius' temple, Claudius' aqueducts,
- Agrippa's baths, and Pompey's theatre,
- Nay Rome itself, shall not be found at all,
- Historians books shall live.'

Ærythræa, like the last mentioned place, was formerly a considerable city, but, by the same kind of fatality, is now dwindled to an inconsiderable village. It is on the Ionian coast, between Teos and Clazomene.

Teos, the birth-place of Anacreon, was anciently a good sea-port, but is now scarce the shadow of what it formerly was.

Lebidus, or Lebidos, is now a poor sea-port, near the isthmus of the peninsula; though it was formerly one of the twelve capital cities of Asia, and was famed for the games of Bacchus, which were celebrated there.

About thirty miles south of Smyrna is the city of Colophon, one of those which laid claim to the birth of Homer. It had a temple and an oracle, but at present is very inconsiderable.

Ephesus is in 38 deg. 16 min. north latitude, and 27 deg. 3 min. east longitude. It lies about fifty miles south of Smyrna, twenty-three from Miletus, and sixty-three from Laodicea, and was anciently the metropolis of all Asia; Ephesus and Smyrna having been termed the eyes of Asia Minor: but of this once splendid, opulent, and magnificent city, nothing remains but about thirty houses, inhabited by Greek families, who are miserably poor, and so exceedingly ignorant, that none of them are able to read the admirable epistle with which St. Paul honoured them. Its first bishop was Timothy, whom St. Paul appointed to that ministration. St. John the Evangelist was buried here. The Greeks call this city Efeso, and the Turks have given it the name of Ajatalouch. There are many noble ruins, particularly of an aqueduct, a theatre, and a circus. The celebrated painter Parrhasius, and the weeping philosopher Heraclitus, were natives of this place. The principal ornament of Ephesus was the celebrated temple of Diana, one of the wonders of the world. It was built at the foot of a mountain, and the head of a marsh, which situation was chosen, as Pliny informs us, because less subject to earthquakes. Four hundred years were spent in building this wonderful temple. It was 405 feet in length, and 200 in breadth, supported by 117 pillars, 70 feet in height, of which 27 were most curiously carved, and the rest admirably polished. The temple of Diana was burnt by Erostratus, through no other motive, as he himself confessed upon the rack, than to eternize his name. This remarkable transaction happened the very day on which Alexander the Great was born, in the year of the world 3648, and 356 before the birth of Christ. There is yet standing a church dedicated to St. John, which was erected by the primitive Christians, but is at present converted into a Turkish mosque.

We shall conclude this article with a quotation from an ingenious modern traveller. "The Ephesians are now a few Greek peasants, living in extreme wretchedness, dependance and insensibility: the representatives of an illustrious people, and inhabiting the wreck of their greatness; some the substractions of the glorious edifices which they raised, some beneath the vaults of the stadium, once the crowded scene of their diversions, and some by the abrupt precipices in the sepul-

chres, which received their ashes. We employed two of them to pile stones, to serve instead of a ladder, at the arch of the stadium, and to clear a pedestal of the portico by the theatre from rubbish. We had occasion for another to dig at the Corinthian temple, and sending to the stadium, the whole tribe followed, one playing all the way before them on a rude lyre, and at times striking the sounding board with the fingers of his left hand, in concert with the strings; one of them had on a pair of sandals of goat-skin, laced with thongs, and not uncommon; after gratifying their curiosity they returned back as they came, with their musician in front. Such are the present citizens of Ephesus, and such is the condition to which that renowned city has been gradually reduced. It was a ruinous place when the emperor Justinian filled Constantinople with its statues, and raised its church of St. Sophia on its columns. Since then it has been almost exhausted." And again, the same author says, "the glorious pomp of its heathen worship is no longer remembered, and Christianity, which was there nursed by apostles, and fostered by general councils, until it encreased to fulness of stature, barely lingers on in an existence hardly visible."

Caria is bounded by the Icarian sea on the south and west; by Ionia and the river Meander on the north; and by Phrygia and Lycia on the east: the principal place is Miletus or Miletum, which stands on the south side of the Meander, near the sea coast.

There are scarce any vestiges left of the ancient cities of Heraclea, Lathium, Beryglia, Mylaffa, Amyzon, Stratonice and Alinda.

Halicarnassus was formerly the metropolis of Caria, and has been celebrated in history for the mausoleum, or tomb, built by queen Artemisia, in honour of her husband king Mausoleus, which was so noble a structure that the ancients deemed it one of the wonders of the world. Hence all tombs, which are remarkable, are called mausoleums.

The inhabitants of the country of Caria have been characterised by historians and other writers, ancient and modern, as propense to war, from whence it has been inferred they were naturally led to invent and perfect some of its appendages. By them were introduced the straps of bucklers, the plumes of helms, and the small boats which the ancients called Oceres. The passion for plunder appears to have been the only motive that induced them to abandon their country in order to sell their blood and their valour.

The modern Carians retain the character of their ancestors, and the country they still inhabit furnishes a great number of soldiers. Part of them enter into the pay of the pashas of Asia Minor: the others are employed by those agas, whose ambition ever renders their services necessary, and who, in the precarious independency they usurp, are compelled to admit as partners in their extortions the ferocious bands that secure them the means of continuing them. They often change their masters, and even boast of never consulting any interest but their own. The chiefs, of whose greatness they are such indispensable supporters, are obliged to make an adequate acknowledgment of their services, and never did one of these usurpers form the idea of selling the supporters of his authority, or of speculating on the blood of his subjects, and reveling in the pleasures that were paid for by their slaughter in another hemisphere.

The Carian soldiers wear a black turban, the shape and colour of which form the distinctions of rank. The women wear a long robe with a sash. Their head dress and hair are ornamented with a kind of beads, as are also their necks, from which they wear beads pendant below the sash.

Mindus is a sea-port on the Jasic bay, about twelve miles from Halicarnassus. The Turks call it Mentis. It is at present the chief town in these parts, and the residence of a Turkish sangiac. Anciently it was but a small town; yet the gates being uncommonly sumptuous and large, Diogenes, in ridicule of the vanity of the



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the inhabitants, told them to take care that their little city did not run away through its own gates.

Lydia, or Mæonia, is bounded on the east by Phrygia, on the west by the Archipelago, on the north by Mysia, and on the south by Caria. It was anciently called Mæonia, and was once the kingdom of the celebrated Cræsus. It is a fine fertile country, being watered by the Caicus, Heymen, Cayster, Meander, and the Pactolus, so celebrated by the ancient poets for its land of gold. Tmolus, famed for its wines and saffron, is the principal mountain in this country. At present the indolent Turks suffer this fine country to be over-run with brambles, and to lie entirely uncultivated. The chief places are,

Sardis, formerly the metropolis of Lydia, and the seat of the rich king Cræsus, is now a very inconsiderable village, seated on the banks of the Pactolus, at the foot of mount Tmolus. It is about forty-eight miles east of Smyrna, and only inhabited by shepherds. It, however, contains a large caravanserai for the accommodation of travellers and caravans, who pass through it from Smyrna and Aleppo in their way to Persia. The magnificent ruins that are still visible give, however, an idea of its ancient splendour to the beholder. It had one of the seven Asiatic churches.

Philadelphia had another of the seven churches, was formerly a very populous city, and is still a tolerable town, containing about 7000 inhabitants, who are principally Greeks. It is filled with the ruins of many superb edifices. Here are four churches; and as the neighbouring country is very fertile, provisions are pretty plenty. The Turks call it Alla-Scheur, or the City of God.

Thyatira, or, as the Turks call it, Akishar, had another of the seven churches. It stands upon the banks of the Hermus, on the confines of Mysia, about twenty-six miles north from Sardis, and fifty-six north-east of Smyrna. The houses are low and mean, being built with mud and turf. It contains about 500 inhabitants, who are chiefly Turks. The only manufacture is that of cotton. The neighbouring plains are full of cotton trees and tamarisks.

Magnesia, or Siphylum, as it has been called to distinguish it from that in Ionia, or Suzletassar, as the Turks name it, was anciently a city of great opulence and importance, pleasantly situated at the foot of mount Siphylus, about seventy miles south-east of Smyrna. The walls are in tolerable preservation. The inhabitants are composed of Turks and Jews, the latter having three synagogues. It is now but a small trading town, having a manufacture of cotton yarn.

Tripoli is situated on the frontiers of this province towards Caria, and the river Meander. It has fallen from its ancient splendour. The Turks call it Koenikoi.

Dingshilly is a handsome trading town, well peopled with Turks, situated at about seventy miles distance from the mouth of the Meander.

With respect to the ancient cities of Tralles, or Trallis, Hiero-Cæsarea, Narrasa, Ægria, Jovis-Tanum, and Laodicea, there are scarce any vestiges left except of the latter, which was a noble city, and had one of the seven churches. The ruins that are visible are of a circus, and three theatres of white marble, which are almost entire. The place is, however, uninhabited.

Phrygia Major is bounded on the north by Bithynia, on the south by Pamphylia, on the west by Mysia, and on the east by Galatia. It is watered by the rivers Hermus, Meander, Marsias, and Sangarius, and would, with proper cultivation, be exceedingly fruitful. The Turks call this country German. The remarkable places are,

Cotyæum, or Kutahia, as the Turks call it, which stands on the river Sangar, about seventy-three miles south-east of Bursa. It was anciently a very considerable city, and is still a very flourishing populous town. It is at present the seat of a beglerberg, and was formerly the place of residence of the Turkish sovereigns, prior to the taking of Constantinople.

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Mideum, or Midæum, was anciently the regal seat of the celebrated king Midas, of whom it is recorded, that when he was a child, a swarm of ants were observed very busy one day, while he was asleep, in conveying their stores of wheat into his mouth, whereupon the oracle being consulted, returned answer, that immense riches were presaged by that omen. The prediction was fulfilled, for he was accounted by ancient authors one of the richest princes that ever reigned. Strabo tells us that he drew immense sums from the mines of mount Bermius. The fable of Midas's having asses ears originated from his being of a very suspicious temper, and employing many spies in different parts of his dominions, by which means scarce any transactions could be concealed from his knowledge. This induced his subjects to say metaphorically that he had long ears; and as asses are said to be endued with the sense of hearing in a greater degree of perfection than any other animals, they likewise said he had asses ears: but what was spoken metaphorically came at last to be vulgarly imagined a fact. His wish to be able to change every thing he touched into gold, the grant of that wish, and the consequent punishment, which was that even his food became gold, and he was in danger of being starved, by having the completion of his wish, are all likewise metaphors, and alluded to his avaricious temper, which was never to be gratified with the heaps of riches he possessed, but always craving for more, and aiming to turn all he could into money. We may well say with the poet,

‘Fond men, by passions wilfully betray’d,  
‘Adore those idols which their fancy made:  
‘Purchasing riches with our time and care,  
‘We lose our freedom in a gilded snare;  
‘And having all, all to ourselves refuse;  
‘Oppress’d with blessings which we fear to lose.  
‘In vain our fields and flocks increase our store,  
‘If our abundance makes us wish for more.’

The ancient geographers placed Mideum near the north-east limits of Phrygia, on the river Sangarius; but there are no vestiges of it to be seen.

Gordium was once the residence of Gordius, king of Phrygia, celebrated for having tied the famous knot in the temple of Apollo, which was known by the name of the Gordian Knot. Alexander the Great afterwards, not being able to untie it, cut it with his sword.

Colosse, Colossus, or Chonos, was situated on the south-side of the river Meander. St. Paul's epistle to the Colossians was addressed to the inhabitants of this city.

Of the three last mentioned cities, as well as Hierapolis, Smyrada, Eucarpia, Prymnesia, Tiberiopolis, Hippos, &c. scarce any traces are now to be found, except the hot spring, and the superb ruins of Hierapolis.

Apamea was once one of the most considerable cities of Asia, but is now quite run to decay. It was situated on the river Meander, a little above where the Marcias falls into it, and arose out of the ruins of the ancient Celene, whose inhabitants were transplanted into it by Seleucus, who named it after his wife Apamea.

Galatia, called by the Turks Chiagare at present, is bounded on the north by Paphlagonia, on the south by Pamphilia, on the east by Cappadocia, and on the west by Phrygia Major. It received its name from a colony of Gauls, who passed through Greece into Asia, and settled in it. A great number of Greeks afterwards mingled with them, whence it was called Gallo-Græcia. It was always a fine fertile country, and formerly it was well cultivated, but at present lies neglected like other places, through Turkish indolence. The inhabitants were among the primitive Christians, as appears by St. Paul's epistle to them.

Ancyra, or, as the Turks call it, Angouri, or Angora, is in 40 deg. north latitude, and 32 deg. 58 min. east longitude, 250 miles east of Smyrna. It is the residence

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dence of a sangiac, and a very populous trading place. The inhabitants are estimated 40,000 Turks, 5000 Armenians, and 1000 Greeks. The chief manufacture is camblets. The evidences of its primitive grandeur are innumerable, the streets, piazzas, &c. being full of stately remains, columns, &c. of the finest marble, porphyry, red jasper, and other beautiful stones, elegantly wrought. The modern buildings, however, are mean, low, and formed only of mud and turf. A great variety of inscriptions, in several languages, appear upon the gates. In the castle is an ancient Armenian church, built 1200 years ago. It has only one window, which has its vacancy filled by a transparent marble, through which the light penetrates into the church, but receives a reddish tinge from the nature of the stone. This city was once an archbishop's see. The sheep bred here are some of the finest, and the goats the most beautiful in the universe; the hair of the latter being of a dazzling whiteness, and as fine as silk. It is curled naturally into locks of eight or nine inches long, which make the finest camblets. This hair is spun in the country, and manufactured at Angora. These goats are only to be seen within a few miles of the city, as the breed degenerates if they are carried further.

Bolli is the metropolis of the province, and the residence of one of the fifteen sangiacs under the beglerberg of Anatolia Proper. The other places are Andres, situated a little to the east of Ancyra: Thenna, so called from its hot baths: Germaste, formerly Germania, on the Sangarius: Ophium, a dirty ill built town, which receives its name from the opium made in and about it, its environs being covered with poppies, from which the Turks extract their opium.

The ancient cities of Tabia, Cinna, Aspona, Reganalia, Pisinus, Heliopolis, Regemnerus, Marecium, Pelinesus, Clancas, Æorium, Regetnocade, Myracium, Eudoxias, and Amorium, are either totally in ruins, or dwindled to such trifling villages as scarce to deserve mentioning.

Pontus and Paphlagonia are contiguous, both lying to the north of Galatia, and being divided from Cappadocia on the east by the river Halys, and on the west by Metapontus.

Paphlagonia was anciently inhabited by the Heneti, or Veneti, from whom the Venetians are descended. The Turks call this country Pender; the principal places of which are,

Heraclea Ponti, which, like many of the before-mentioned cities in the Turkish dominions, was formerly a very important, but at present a very inconsiderable place. It stands on the Euxine Sea, on the ruins of the ancient Heraclea. It was once celebrated for being the residence of the Commeni family, the founders of the Trebizonde empire. The houses are small, mean and ill built; but the gates, towers, walls, &c. contain many fragments of the grandeur of the ancient city. The Turks call it Penderachi.

Claudianopolis, about thirty-five miles south of Heraclea, is a very small town, though once it was an episcopal see.

Amastris, situated at the mouth of the river Parthenius, called by the Turks Amastro, is now a very obscure mean town, though anciently an important seaport.

Teuthramia, now Tripoli, is still a good town, on a bay of the Euxine Sea: but it must be observed, that there is a town of the same name in Anatolia, situated on the Meander (exclusive of Tripoli in Barbary.)

The following cities, though formerly considerable, are now either totally deserted, or nearly in ruins; and in their present decayed state, are too insignificant to have any thing said about them, except the bare mention of their names, which are Amasus, now Amid; Gangara, now Zagyra; Junopolis, now Cinopolis; and Pompeiopolis, or Cimolis.

The most considerable city in this part is Sinope, which was anciently the metropolis of the kingdom of

Pontus, and the birth and burial place of the celebrated king Mithridates. It is at present a good trading town, being in 41 deg. 14 min. north latitude, and 34 deg. 52 min. east longitude. In Strabo's time most of the stately walls, edifices, and the castle were standing. The walls which now surround it were built by the Greek emperors. They have double ramparts, and are flanked with pentagonal and triangular towers. On the land side, however, it is commanded by eminences which would greatly expose it to an enemy: but by sea it would require two fleets to besiege it. The castle is now run to ruin; and there are but few janissaries in it; yet the Turks are so jealous of it, that they suffer no Jews to live in it, and confine the Greeks to a certain suburb. Here is a profitable fishery, and a great deal of trade carried on. Many magnificent antique remains are to be seen; and the new buildings are intermixed with innumerable noble fragments of the old. The water is excellent, and the country fertile, abounding with walnut, olive, and maple trees, and a fine sort of wormwood. Diogenes, the celebrated cynic philosopher, was a native of this place.

The honourable J. Ægidius Van Egmont, envoy extraordinary from the United Provinces to the court of Naples, in reciting his travels through Anatolia, says, "In the country are great numbers of storks, which afford the inhabitants an odd kind of diversion. They place hen eggs in the stork's nest; and when the young are hatched, the male, on seeing them of a different form from its own species, makes a hideous noise, which calls together a crowd of other storks hovering about the nest, and who, to revenge the disgrace that the female has in appearance brought on her nest, destroy her, by pecking her to death; the male in the mean time making the heaviest lamentation, as if bewailing his misfortune, which obliged him to have recourse to such disgraceable severities.

"Here I also saw the creature called Cameleon. It was found among the ruins of old Smyrna castle. The creature was pretty large, and I saw it change its colour three several times, becoming black, white, and green. It was placed on a piece of red cloth, and often turned, but never assumed that hue. Whether the creature was too large, and the smaller only imitate this colour, or from any other reasons, is beyond my philosophy to determine. With regard to its food during the eight days it lived with us, I did not observe it to eat any thing except small flies, which it caught in the air with its tongue."

## SECTION XII.

### A M A S I A.

**T**HIS province of the Turkish empire is bounded on the north by the Euxine Sea, on the south by Carmania and Aladulia, on the east by Armenia, and on the west by Anatolia Proper. It is governed by a beglerberg.

The capital of the province, and the residence of the beglerberg, is the city of Amasia, which the Turks call Amasfan. It is about sixty miles from the Euxine Sea, and forty east of Tocat, situated on the river Iris, or Cafalmach, as it is now called. Though the city itself is large, the commerce is inconsiderable. The river, however, is navigable for ships of great burthen, up to the town itself. On a mountain to the east there is a strong castle, and a wooden bridge over the river. Selim the first, emperor of the Turks, and Strabo, the celebrated ancient philosopher, were born here. There are only two caravanseras at present in the city. The magnificent fragments of antiquity, which are found in and about this city, evidently prove that it was formerly a place of great beauty and importance.

Lerio, or, as it was anciently called, Themiseyia, was one of the strongest and most important cities of Pontus, though at present but a trifling place. It is situated on the sea-coast, near the mouth of the river Thermodan,



Thermodan, about 60 miles to the north-east of Amasia.

Comana, or Pontica, was formerly a great city, but is now only a mean straggling village. It is about forty miles from Amasia, situated upon the Iris, or Casmach.

Silvas, which authors imagine to be the antient Sebaste, is a small scattered village, situated about fifty-five miles south of Tocat, and seventy-five south-east of Amasia; yet mean as it is, a bassa, superior to that of Tocat, resides here, and an aga with a few janissaries under his command.

Phamacia is about forty-four miles west of Trebizonde, and situated near the coast of the Euxine Sea: the Turks call it Kerisan. It is a large populous town, but its harbour is only fit to receive those small vessels called saics. It is generally imagined to be the antient Cerasunta, and is supposed to have been so denominated on account of the great number of cherry trees which grow in its environs.

Trebizonde, Trapezonde, Trabezonde, or, as the Turks call it, Tarabozan, is situated in the antient Pontus Cappadocia, on the eastern parts of Amasia, at the foot of a hill. It is a kind of peninsula running into the Euxine Sea. It lies in 41 deg. 5 min. north lat. and 39 deg. 22 min. east long. at about 18 miles distance from Tocat. This city was antiently very important from being the metropolis of the Trebizonde empire. It is still a place of great trade, and is said to have contained 20,000 inhabitants prior to the year 1617, when it was burnt by the Russians: since that period it hath been but thinly peopled, though a Turkish bassa and a Greek archbishop reside in it. The houses are mean, and ill built. The castle is large and built on a rock, out of which the surrounding ditches are cut. The harbour is in a very bad condition, and will only admit small Turkish barks. The city is in the form of an oblong square, and derived its name from Trapezus, a table, from whence we likewise have the word Trapezium, a geometrical term for an oblong square, whose angles and sides are consequently unequal. The walls are high and strong, defended by towers, battlements, &c. It is celebrated in history for having been the birth-place of many eminent men, and more so on account of the martyrdom of 40 Christian soldiers, who were thrown into a frozen lake in the neighbourhood, by order of Licinus. The environs, though little cultivated, are very fertile; the neighbouring mountains are covered with stately woods of various trees, such as oaks, elms, beech, &c. which are of an astonishing height, and the whole face of the country forms an agreeable landscape. The finest forest lies about 25 miles south of the city, in the midst of which stands the famous convent of St. John, all built of wood, upon a high rock, and surrounded by one of the most romantic wildernesses in the universe. A great deal of rock-honey is found in the neighbourhood of this city, which is so very luscious as to render eating much of it dangerous. Tournefort ascribes this rich quality to the nature of the flowers from which the bees extract it. In the city the gardens and groves are as numerous as the houses; but the suburbs, which are inhabited by Greeks and Armenians, are both extensive and more populous than the city itself.

The empire of Trebizonde was founded much about the time of that of Nice, by David and Alexius Comneni, who were the grandsons of the tyrant Andronicus. Having escaped from Constantinople, they seized upon the eastern parts of Pontus, Galatia and Cappadocia, and erected the whole into an empire, which was founded in 1204, and continued about 258 years. But in 1462 Mahomet, surnamed the Great, conquered the whole, and having put to death all the remains of the Comneni family, added it to the Turkish empire. Thus states rise and fall, their greatness being only the preface of their dissolution.

When empire in its childhood first appears,  
A watchful fate o'ersees its tender years;

Till grown more strong, it thrusts and stretches out,  
And elbows all the kingdoms round about;  
The place thus made for its first breathing free,  
It moves again for ease and luxury;  
Till, swelling by degrees, it has possess'd  
The greater space, and now crowds up the rest;  
When, from behind, there starts some petty state,  
And pushes on its now unwieldy fate;  
Then down the precipice of time it goes,  
And sinks in minutes, which in ages rose.

Tocat, or Neocæsarea, was antiently the metropolis of Pontus Polemoniacus. It lies in 39 deg. 48 min. north lat. and 30 deg. 58 min. east long. and, besides being the residence of the beglerberg of the province, is a considerable thoroughfare for the caravans to Smyrna. It stands partly at the foot, and partly on the sides of two very high hills, on the river Tosanlu, which is supposed to be the Lupus of Pliny, that falls into the Iris some miles below Tocat: both rivers frequently swell and overflow the country. The town is large, strong and well built, in the form of an amphitheatre: on the tops of two marble rocks are two old castles. Every house has a fountain of fresh water in it, as the rocks abound with fine springs. Yet, though water is so plentiful, the town was destroyed by fire in the beginning of the present century, and many eminent merchants were thereby totally ruined. It soon, however, recovered through the excellency of its situation, and is now deemed the center of Asiatic commerce: the caravans come from Diarbec in 18 days; those of Tocat go to Sinope in six days, and to Prusa in 20; but such as go directly to Smyrna, without passing through Prusa or Angora, take up about forty days with camels, or twenty-seven with mules. The environs are very fertile, some excellent plants are produced, and curious fossils found, particularly many subterraneous vegetations of admirable beauty. Like our flints they are enclosed in matrices, which, when broken, display some of the finest crystallizations imaginable; some are like petrified mother-of-pearl, and others appear like candied lemon and orange-peel. This city is governed by a cadi, a vayvode and a janissary aga. The garrison consists of about 1000 janissaries and spahis, and the city and suburbs are supposed to contain 20,000 Turkish, 4000 Armenian, and about 500 Greek families. It has twelve mosques with minarets, and many without; seven Armenian churches, and one Greek chapel. Previous to the before-mentioned fire it contained twelve Christian churches, one of which was archiepiscopal. Here were likewise two monasteries and two nunneries. The manufactures are silk, leather, red linen, and copper worked into a variety of utensils. About two miles from the town are two small rooms cut out of the solid rock, and held in great veneration by the Christians, who suppose it to have been the retreat of St. Chrysostom, during the time of his exile.

It may not be improper to observe, that Amasia contains the whole or the principal part of the antient provinces of Pontus Cappadocia, Pontus Polemoniacus, and Pontus Galaticus.

### SECTION XIII.

#### A L A D U L I A.

**T**HIS division of Asia Minor is a country unfit for the purposes of agriculture, being rough and hilly; but it abounds in excellent pastures, and produces abundance of admirable fruit, wines and cattle; particularly horses and camels, besides vast herds of goats and sheep, venison, all kinds of game, &c. The mountains contain silver, copper, iron, allum, &c.

The province is divided into four sangiacships, which are again subdivided into zarinets and timariots. The plundering banditti, or free-booters, are very troublesome in this country. The principal places are,

Caesar,



Caifar, the antient Cæsarea: it is a large town on the banks of the Milas, near mount Argæus, and near 70 miles west of Secias. The walls are strong, and flanked with towers, and the castle is in the center of the city. The bezar is handsome, and well furnished with all sorts of merchandize: the houses in its neighbourhood are built either in the form of a tower with a cupola, or they resemble a sugar-loaf. The city is well supplied with water from the river; and their principal trade is in cotton.

Malathiah, at the confluence of the Euphrates and Arfu, was antiently called Melitene. It is in 38 deg. 22 min. north lat. and 38 deg. 56 min. east long. It was formerly the seat of the Ottoman princes, and now of a Greek archbishop. It is still a considerable town, and well inhabited.

Mars, or Marasch, is a large well built city in the south-east boundaries of the province. It is situated on a small river, which falls into the Euphrates about 180 miles to the southward of Trebizonde: it is a place of some commerce, and the residence of a bassâ.

Anciently there were many fine cities in this country, such as Tyana, Nyssa, Nazianzum, &c. which at present are either heaps of ruins, or such mean villages as not to merit the least mention. Among the eminent men who were born in this province, the foremost upon the list are Pausanias the Greek historian, the two Gregories of Nagianzen, St. Basil, and St. George the patron of England, of whom we shall speak a few words. St. George was born in the latter end of the third century, of Christian parents. He served in the army of the emperor Dioclesian with great reputation for some time, when that monarch resolving on a persecution of the Christians, and being unable to win over St. George to Paganism, he ordered him to be put to the torture, which not shaking his constancy, he was beheaded by the command of that tyrant, on the 23d of April, A.D. 290. St. George being represented on horseback, and tilting at a dragon, is only an emblematical figure, implying, that he conquered the devil by his faith and Christian fortitude. Several churches have been dedicated to this saint. The noble order of the garter was founded in honour of him; and the 23d of April is still observed in commemoration of his martyrdom; his blameless life, and unmerited death, having secured to him a glorious name.

- ‘ Glory by few is rightly understood:
- ‘ What’s truly glorious must be greatly good.’

#### SECTION XIV.

#### CARAMANIA.

**T**HE province of Caramania extends itself along the Mediterranean coast from north to south, comprising the ancient Lycia, Pamphilia, Pisidia, Lycaonia, and Cilicia, with part of Isauria, Phrygia, Pactiana, Galatia, Salutaris, and Cappadocia. It reaches from the neighbourhood of Alexandretta, to the Gulph of Macri, at the mouth of which lies the Island of Rhodes. This country is called by the Turks Caramanli, and is divided into the Greater and Lesser; the latter lying along the sea-coast, and the former to the north of mount Taurus. It is governed by a beglerberg, whose revenue is exceedingly large, and subordinate to whom are seven sangiacs, with many zamins and timars. The principal places are,

Myra or Myrra, which the Turks call Strumita, was once a considerable city, but is now dwindled almost to nothing. It is about twenty-two miles north-east of Patora, situated near the mouth of the Limyrus.

Patora was once the metropolis of Lycia, but is now a very inconsiderable village, near the mouth of the Xanthus, between the Gulphs of Macri and Satalia.

Satalia, the ancient Attalia, is called by the Turks Sataliah. It was formerly an important city in Pam-

philia, at the bottom of the gulph of its name, in 36 deg. 45 min. north latitude, and 31 deg. 20 min. east longitude. It is the strongest place the Turks have upon this coast. The harbour would be commodious, if the entrance was not difficult and dangerous. It is one of the most singular places in the universe, being divided into three distinct towns, each of which is separated from the others by its own strong walls; and the gates are shut up precisely at noon every Friday till one o’clock, from a pretended prophecy, that on such an hour the Christians are to surprize it. The whole is about six miles in circumference. The buildings are good, the place populous, and the trade considerable. The summers are so hot, that those who can afford it retire towards the mountains, where there is more air and shade. The castle, which commands the place, is a very good one. The Christians had formerly a fine church in one of the towns, but it is at present converted into a Turkish mosque. The neighbouring country is very fertile and delightful, being covered with citron and orange groves, which afford an exquisite fragrantcy.

Sagalassus, though anciently a tolerable town, does not at present merit the name of a village. The same may be said of Antiochia Pisidiæ, or Cæsarea, which stands at the foot of mount Taurus, and was once the metropolis of the province. Such are the vicissitudes of sublunary things!

Iconium, now Cogni, or Kogni, is the metropolis of the beglerbergate. It stands in the ancient Lycaonia, in a fertile pleasant plain, near a fine large lake of fresh water, which was anciently called Paulus Trogilis. It is about 110 miles from the Mediterranean Sea. It is surrounded by strong walls, adorned with towers, and a broad ditch. The Turks only inhabit the city. The Greeks, Armenians, and Jews, inhabit the suburbs, which are spacious. The city is commanded by a small castle, and adorned with several mosques, a seraglio, and some spacious caravanferas, for the accommodation of the caravans and travellers which pass through the town. The mutton here is exquisite, the wool of the sheep admirable, and their tails so large, that sledges are fastened to the animal, upon which they are drawn.

Tarsus, the birth-place of the great apostle Paul, was antiently the capital of Cilicia, and one of the best towns of the Lesser Asia, but at present is quite decayed. It is situated on the Cydnus, about six miles from its mouth. The Turks call this town Tarsou, Tarissu and Hom. If we may venture to judge by the ruins of the old wall, it appears to have been near twelve miles in circumference. At the mouth of the river is a good commodious harbour, and about a mile below the town is the lake Rhegma, through which the Cydnus runs.

Adam is a considerable town on the river Choquen, to the eastward of Tarsus, about 35 miles on the road to Aleppo, and about 18 miles from the Mediterranean. This town contains a great number of beautiful fountains supplied with water by aqueducts, and over the river is a superb bridge of 15 arches. The adjacent country is pleasant, and the soil fertile.

Ajazzo, or Lajazzo, which was formerly called Issus, is situated on a gulph of the Mediterranean, to which it gives name. It was anciently a place of very great importance, and is at present a neat, strong, opulent sea-port town.

The following cities and towns, which were known to the antients, but of which the moderns have but very imperfect accounts, are now so reduced to poor, mean, little hamlets, or so totally ruined and deserted, as not to merit any particular description, viz. Azar, Ainzarba, Telencissus, Xanthus, Pheselis, Pigua, Olbia, Magydus, Side, Perga, Sitnum, Arpendus, Termessus, Olbaza, Lysira, &c.

The principal rivers in Caramania are the Xanthus, Lamus, Cestrus, Eurymedon, Cydnus, Sarus, or Smarus, Pyramus, Limyrus, Latamao, &c. Caramania contains



tains many celebrated mountains, most of which are branches of mount Taurus, viz. Olympus, of which name there are many mountains in Asia; Cragus, the etymon of which Bochart derives from the Arabic word Crac, which signifies a rock, from whence, it is probable, the English word Crag originated; and Anti-gragus; all in Lycia. In Cilicia the most remarkable is Amanus. The great chain, called mount Taurus, begins in Lycia, and runs eastward. But we must not omit to mention the celebrated Lycian volcano mountain, called by the ancients Chimæra. Its bottom was infested with serpents, the middle parts afforded pasture for goats, and the top was infested by lions.

The Lycians built the city of Hephestiæ, near this mountain, in honour to Vulcan, on account of its volcano, which is mentioned by Virgil in the 6th book of his *Æneid*.

## SECTION XV.

## S Y R I A.

*General Description of Syria, Divisions, Subdivisions, Situation, Extent, Climate, Soil, Fertility, Produce, Inhabitants, &c.*

**T**HIS country, in the most extensive sense, includes Syria properly so called, Phœnicia or Phenice, and Judea or Palestine. It extends from north to south about 400 miles, and about 200 from east to west, being bounded on the north by mount Amanus, and a branch of mount Taurus, which separates it from Armenia Minor and Cilicia; on the east by the Euphrates, which divides it from Mesopotamia or Diarbec; and on the west by Arabia the Desert.

The principal mountains are Libanus, Anti-Libanus, Gilead, Tabor, Carmel, Cassius, Amanus, and Alsfaurus, with some smaller in Judea, viz. Sion, Hermon, Ebal, Olivet, Calvary, Gerizzim, and Moriah. Of these mounts the Libanus and Anti-Libanus, which are situated in Cœlo-Syria, are of an astonishing height and extent.

- ‘ His proud head the airy mountain hides
- ‘ Among the clouds; his shoulders and his sides
- ‘ A shady mantle cloaths; his curling brows
- ‘ Turn on the gentle stream which calmly flows;
- ‘ While winds and storms his lofty forehead beat;
- ‘ The common fate of all that’s high and great.’

These mountains were formerly celebrated for their lofty cedars, which, at present, are reduced to a very small number: they are green all the year, and bear leaves resembling those of the juniper-tree, the smell of which is delightfully fragrant. The smaller species bear a kind of apple, as large as a pine-apple, but smoother, and of a browner colour: they contain a transparent balm, which falls from them by drops at certain seasons. These apples always grow in clusters at the extremity of the branches. The incorruptibility of the cedar tree is owing to the bitterness of the wood, which is so great that no worm will harbour in it.

The highest parts of these mountains, and those of Amanus, are covered with snow the greatest part of the year; and in some hollow places, whither the sun-beams cannot penetrate, it remains undissolved the whole year. Many of the cavities abound with petrifications which are exceedingly curious.

The rivers are the Euphrates, Jordan, Cassineer, Licomes, Chryssorroas, Orontes, Odonis, Chericus, with others less considerable, particularly the Coik, or river of Aleppo.

The Jordan receives its name from the brooks Jor and Dan, which form it by uniting their streams. It formerly overflowed its banks, as both sacred and profane writers inform us. It does not, however, do so at present, but flows with great regularity.

Syria is blessed with the most serene, temperate, and

healthful air imaginable. During the hot months of June, July, and August, it is agreeably refreshed by cooling breezes from the Mediterranean. The face of the country is delightful and level, and the soil rich and fertile. It abounds with not only all the necessaries of life, but with all the delicacies which can gratify the most luxurious appetite; and is superior, in point of climate and produce, to all other countries that even lie under the same parallel of latitude.

- ‘ Here summer reigns with one eternal smile;
- ‘ Succeeding harvests bless the happy soil:
- ‘ Fair fertile fields, to whom indulgent heav’n
- ‘ Has ev’ry charm of ev’ry season giv’n.
- ‘ No killing cold deforms the beauteous year,
- ‘ The springing flowers no coming winter fear;
- ‘ But as the parent rose decays and dies,
- ‘ The infant buds with brighter colours rise,
- ‘ And with their sweets the mother’s scent supplies.
- ‘ Near them the violet grows with odours blest,
- ‘ And blooms in more than Tyrian purple drest.
- ‘ The rich jonquils their golden beams display,
- ‘ And shine in glories emulating day.
- ‘ The peaceful groves their verdant leaves retain,
- ‘ The streams still murmur, undefil’d by rain,
- ‘ And tow’ring greens adorn the fruitful plain.
- ‘ The warbling kind uninterrupted sing,
- ‘ Warm’d with enjoyment of perpetual spring.’

LADY M. W. MONTAGUE.

This charming country produces spontaneously a superabundance of all that is necessary for the profit or delight of man, for the indolent Turks are too lazy to cultivate it. The only people who take the least pains with the soil are the Armenians and Franks, who are settled in the country. From what has been said, it may naturally be inferred, that the inhabitants are plentifully supplied with corn, wine, oil, figs, lemons, oranges, melons, canes, dates, cotton, honey, aromatic and medicinal herbs, &c. They likewise breed great numbers of buffaloes and other oxen, camels, dromedaries, swine, deer of all sorts, hares, rabbits, and other game. They have a breed of goats whose hair is long, and of a colour exceedingly beautiful. The sheep are some of the best in the universe: their wool is exceeding fine; and their tails are so large that, to prevent their receiving any injury from trailing in the dirt, they are placed upon sledges, as in some other parts of Asia. Besides a variety of excellent fish, this country abounds in wild fowl, such as partridges, quails, pheasants, turtle-doves, &c. The plains are so tender, fat, and humid, that the soil is turned up with wooden coulter. In short, though Syria contains some rocky mountains, it would be the finest and most desirable country in the universe, was it not under such a despotic government; but the Turkish tyranny is such, that it prevents the inhabitants from ever tasting the sweets of that most essential necessary to human happiness, viz. LIBERTY.

- ‘ O Liberty, thou goddess heav’nly bright,
- ‘ Profuse of bliss, and pregnant with delight,
- ‘ Eternal pleasures in thy presence reign,
- ‘ And smiling plenty leads thy wanton train.
- ‘ Eas’d of her load, subjection grows more light;
- ‘ And poverty looks cheerful in thy sight.
- ‘ Thou mak’st the gloomy face of nature gay;
- ‘ Giv’st beauty to the sun, and splendor to the day.’

Besides Mahometans and Jews, many Christians of different sects inhabit Syria, viz. Greeks, Latins, Armenians, Malchites, Maronites, and Jacobites.

The Armenians differ but little from the Greeks, and have a patriarch, whose place of residence is Damascus. The Maronites of mount Libanus hold some of the Greek, and some of the Eutychian tenets. They give the sacrament in both kinds, and use the Syriac liturgy. Their patriarch is always styled Peter, and



looked upon as the only true successor of that apostle.

The Jews are here the principal brokers in the mercantile, and their wives the chief agents in the intriguing way; for, under the pretence of vending jewels, laces, perfumes, cosmetics, &c. they get admittance not only into the houses, but harems of the Turks, and can slip a billet-doux, eluding at the same time the penetrating eye of Asiatic suspicion, with as much dexterity as a Neapolitan valet can deceive a jealous Italian husband.

The language spoken by the Syrians is a corrupt kind of Arabic or Moreasco. But most of the inhabitants of the trading and maritime towns use the *Lingua-Franca*.

Each of the grand divisions of Syria, viz. Syria Proper, Cœlo-Syria, Phœnicia, and Palestine, is governed by a beglerberg, subordinate to whom are many sangiaks, zaims, timars, cadies, &c.

## SECTION XVI.

### SYRIA PROPER.

**S**YRIA Proper is bounded on the south by the Deserts of Arabia and Phœnicia, on the north by Armenia Minor, on the east by Mesopotamia, and on the west by the Mediterranean. Syria Proper had anciently three subdivisions, viz. Cœlo-Syria, or Syria the Hollow; Syria-Antiochene, or Seleucis; and Syria Comagene.

The principal places in that subdivision, called Comagene, are,

Samosata, which the Turks now call Scempfal, and was once the capital of Comagene, but at present is only a wretched village, surrounded by heaps of ruins. It stands on the Euphrates, on the confines of Armenia Major, 22 miles from Edissa. The celebrated satirical poet Lucian was born here.

Dolice, called by the Turks Doliche, once an episcopal see, but at present a mean ill-built town, thinly peopled, and of little consideration. It is situated on the river Marfyas, which disembogues itself into the Euphrates.

Nothing now remains but the names, and a little rubbish, of the ancient cities of Germanica, Singia, Antiochia-ad-Taurum, Catamana, Deba, Chaomia, and Chelinadura.

In that subdivision of Syria called Seleucis, or Antiochene, which is bounded on the north by Comagene, on the south by Cœlo-Syria and Phœnicia, on the west by the Mediterranean, and on the east by Mesopotamia, the principal places are,

Scanderoon, which was anciently called Alexandretta, or Little Alexandria, to distinguish it from Alexandria in Egypt. It lies in 36 deg. 34 min. north latitude, and 40 deg. 40 min. east long. at the distance of about 60 miles to the westward of Aleppo, to which it is the port town, and stands near the sea on the Gulf of Ajazzo, but its marshy situation renders the town so unhealthy, that it only contains, at present, a confused and straggling heap of mean wretched houses, built of wood, or huts formed of the boughs of trees, interwoven and covered with mud, inhabited principally by Greeks, who accommodate common travellers and sailors that resort hither; as people of a superior rank usually lodge with the consuls of their respective nations, who have handsome houses at a considerable distance from the town. During the hot months the natives themselves retire to a village called Beylan, which is situated on a high hill, at about two leagues distance, and abounds in excellent water, and admirable fruits. If strangers happen to arrive during this sultry season, they seldom escape with their lives. The above-mentioned mountain yields a thoroughfare to the north-east wind by means of an opening; and whenever it blows hard, the ships in the harbour all put to sea

with the utmost expedition, to avoid being dashed to pieces.

Some assert that this city was built by Alexander the Great, in commemoration of a victory obtained over Darius in its vicinity. It is defended only by an old decayed castle, and a few soldiers, under the command of the governor. But we must not omit to mention this singular circumstance, that the correspondence between Scanderoon and Aleppo, was formerly carried on by means of pigeons, that were taught to fly backwards and forwards with letters fastened about their necks. This custom, however, has been long since discontinued. The adjacent country is, in general, level, rich, and fertile.

About twenty-two miles from Scanderoon is the ancient city of Antioch, or at least its remains. It was formerly the capital of all Syria, and one of the most noble metropolitan cities in the universe, but is at present reduced to a poor mean hamlet, containing only a few scattered houses. It is situated in a fine plain of 18 miles in extent, on the river Hasi, or Orante. The Turks call it Antackia. The vast number of plantain, poplars, sycamores, fruit-trees, &c. in the gardens of the town, make it look like a forest at a distance. It has a castle which commands the town and river, and some considerable remains of ancient temples, walls, churches, &c. together with an extensive canal. The disciples of Christ first obtained the name of Christians in this city. St. Paul and St. Barnabas preached a twelvemonth in this place. St. Luke the Evangelist, and St. Ignatius the martyr, were born here.

Selucia, or Selucia Piera, which latter denomination was given to distinguish it from another town of the same name on the Tigris, was anciently a considerable sea-port town, though at present but a trifling village, situated on the Mediterranean, at the mouth of the Orontes, about 60 miles from Scanderoon. The Franks call it the port of St. Simeon: but its Turkish name is Seluki-Jelber.

Tertaso, which was formerly called Orthosia, was once a famous sea-port, and an episcopal see; but at present it is a very inconsiderable place, and inhabited only by poor fishermen.

Latakia, or Ladhikiya, the ancient Laodicea, was founded by Seleucus Nicanor, or the Victorious, and called by him after his sister's name. It is the most northern city of Syria, situated upon a rising ground, with a full prospect of the sea, in 35 deg. 30 min. north latitude. It is a considerable maritime town.

This city contains many antique remains, particularly several rows of columns of granite and porphyry, with part of an aqueduct, which Josephus affirms was built by king Herod. The structure is spacious, but not arched. Here is a mosque formed of a magnificent ancient triumphal arch, supported by Corinthian pillars: the architrave is embellished with a variety of warlike trophies. Many Greek and Latin inscriptions are found among the ruins, but they are in general so much defaced, as to be unintelligible. To the west of the city are the remains of a harbour, big enough to hold the largest navy in the universe. The mouth, which is about forty feet wide, is defended by a castle, and the whole is in an amphitheatrical form. It is so choaked up at present, as to admit only of a few small vessels.

The remarkable catacombs which are a little to the northward of the city, excite the attention of travellers. They contain large stone coffins, embellished with emblematic figures, shells, &c. The covers of some are supported by pilasters, generally of the Corinthian, but sometimes of the Ionic order. These coffins are deposited in cells on the side of a number of chambers hollowed deep into the rock, being each from ten to thirty feet square. The most respected of the sepulchral chambers is that called St. Teckla, which is dedicated to that first virgin martyr. In the midst is a spring, to which many miraculous effects have been ascribed.



## ASIA.]

The whole of the adjacent country is extremely romantic, from the intermixture of rocks, woods, sepulchres, plains, grottos, fountains, cascades, &c. A few miles from the place called the Serpent Fountain are the spindles, or maguzzels, a name which is given to several painted cylindrical buildings, that are erected over a number of sepulchres.

The ruins of the ancient city of Arka are delightfully situated opposite the northern extremity of mount Libanus. To the eastward a romantic chain of mountains appear. A fine extensive plain, interspersed with castles, villages, ponds, rivers, &c. opens to the north, and the sea is seen to the west. The city was erected on the summit of a hill of a conical form, which appears to have been a work of art. A fine stream waters the valley below the city. Nevertheless, the inhabitants were supplied with water from mount Libanus, by means of a magnificent aqueduct.

## SECTION XVII.

## COELO-SYRIA.

THIS division of Syria comprehends the following places: Apamea, founded by Seleucas Nicanor, and so named in honour of his mother, as Antioch was after his father, Laodicea after his sister, and Seleucia from himself. It is greatly fallen from its former splendor, but still remains a considerable town, standing on a spot of ground which is almost surrounded by a lake formed by the river Orontes, about sixty miles to the southward of Aleppo; so that it has no communication with the land, but by an isthmus or small neck. The Turks and Greeks call it Hama. It is the residence of a beglerberg, whose government is very extensive. The adjacent territory is exceedingly rich and fertile. The city is well watered, retains many marks of its ancient magnificence, and was very early an episcopal see. It lies in 35 deg. 6 min. north latitude, and 37 deg. 18 min. east longitude. Near this city Seleucus constantly fed 500 large elephants.

Between Antioch and Tortosa, near mount Lifa, there is a little mean village called Margat, which was anciently a considerable place, named Marathos.

Emesa, Emiffa, or Emisa, is situated between Apamea and Laodicea, on the river Orontes. The mad emperor Heliogabalus was born here, and on that account took the whim into his head to be made one of the priests of its temple. The Turks at present call it Haman, or Aman. It is under the jurisdiction of the beglerberg of Damascus, who governs it by means of a deputy. It still makes a considerable figure, notwithstanding what it has suffered by earthquakes, and the various changes it has undergone. It is surrounded by good stone walls, with six superb gates, and several magnificent towers at proper distances. The walls are environed by a spacious ditch; and on an eminence there is a castle, which commands and defends the town. Here are some fine churches, the greatest part of which are converted into mosques. The cathedral is a magnificent structure, supported by 34 marble columns, adorned with basso-relievos and Greek inscriptions. The Christians are permitted to pray in it at certain times; besides which they have some churches appropriated entirely to their own use. The bezars, kans, caravanferas, &c. are, in general, very handsome structures. The inhabitants trade in silks, and a fine kind of needlework of silk, gold, and silver, curiously intermingled together. The adjacent country is very rich and fertile, and the gardens in the environs exceedingly delightful, abounding in a great variety of excellent plants, and delicious fruits. In all the gardens innumerable mulberry trees are planted in regular rows, and well watered, as the demand for mulberry leaves to feed their silk worms is very great.

Aleppo, the finest and most opulent city in all Syria, lies in 36 deg. 30 min. north latitude, and 37 deg. 50 min. east longitude, about sixty miles to the eastward of

Scanderoon. It is built on eight eminences or hills, one of which in the center of the city is higher than the rest, and on its top there is a strong castle.

Aleppo, including the suburbs, is about seven miles in circumference. In extent, riches, and population, it is inferior to Constantinople and Grand Cairo, but exceeds them both in the elegance of its buildings. The surrounding wall is old and decayed, and the ditch converted into gardens. The houses are of stone, built in a quadrangular form, consisting of a ground floor and an attic story; the roofs are flat, and either spread with plaster or paved with stone; the ceilings, pannels, doors, windows, &c. are neatly gilded and painted, and adorned with inscriptions from the Koran, or the best Asiatic poets; so that their very embellishments are subservient to the purposes of morality, and their chambers are rendered tacit advisers to prudence and precaution. Of these inscriptions the following specimens may be entertaining to the reader.

The Mahometans are exceedingly fond of the two following passages from the Koran or Alcoran, which are therefore frequently found about their rooms written in letters of gold.

The first, which is deemed one of the best adages in the Koran, is, "Forgive easily, do good to all, and dispute not with the ignorant." The other, which relates to the Almighty's stopping the deluge, is, "Earth swallow down thy waters, sky drink up those thou hast poured forth. The waters were immediately gone; the commands of God were executed. The ark rested on the mountain, and these words were heard, *Woe to the wicked.*"

We shall add the following six inscriptions from the Koran, as they are concise and significant, and frequently used:

'Four things should never flatter us; the familiarity of princes, the caresses of women, the smiles of our enemies, nor a warm day in winter; for none of these are of long duration.'

'One pound of food is sufficient in one day to support you: if you eat more it is a load, and you must support in your turn *that*.'

'We are the bow, and shoot but in the dark:

'Tis God directs the arrow to its mark.'

'He that wishes to content his desires by the possession of what he wishes for, is like him who endeavours to put out fire with straw.'

'To obtain knowledge you must have

'The vigilance of a crow, the greediness of a hog,

'The caresses of a cat, and the patience of a dog.'

'I have cleaned my mirror, and fixing my eyes on it, I perceived so many defects in myself, that I easily forget those of others.'

But to return to our description of Aleppo: the streets have a dull appearance on account of being shielded from the view by dead walls. If pallisadoes were used instead of walls, it would render the streets admirably pleasant, as the court-yards are all prettily paved, and have a fountain in the center environed with a little verdure.

The best houses have usually on the ground floor a hall covered with a dome, with a fountain in the middle to cool it. Among the numerous mosques of this city some are very magnificent and agreeable. There is a fountain of ablution, and sometimes a little garden in the area of each. In every garden you are sure to find cypresses. The kans are spacious and elegant, but the shops are small. The buyer stands always without, none being admitted within a shop but the master and his clerk. They usually shut them about an hour and a half after sun-set. There is great singularity to be observed in the houses of Aleppo; the doors are strongly cased with iron, but the locks are only slightly made of wood.

The streets, though narrow, are extremely clean, and always well paved. All offensive manufactures and disagreeable trades are confined to the suburbs; in which, among others, there is a glass manufactory.

Every



Every house has a well, but the waters being brackish, are not used in dressing provisions, or to drink; the water for these purposes being brought from some fine springs by means of an aqueduct, and properly distributed by some communicating pipes.

The house fuel is wood and charcoal; but the bagnios are heated with dung, the parings of fruit, &c. the gathering of which gives employment to many poor people.

Aleppo is situated in a vast plain. The environs of the city are stony and uneven; but, at a few miles distant, the circumadjacent country is level and fertile. Nevertheless, the whole has the name of the desert. The western part of the city is washed by a stream called Coic, which, with the wells in the city, and the water brought by the aqueduct, is all the water that is to be found for the space of thirty miles round. The neighbouring villages have none but rain water, which they save in large cisterns.

The air is so pure and free from damps, that the inhabitants sleep on the house-tops without the least inconvenience. The only winter is from December 12 to January 20; but even then the sun has great power in the middle of the day. The snow never lies more than a day upon the ground; and the ice is seldom or ever strong enough to bear the weight of a man. From May to the middle of December, the air is excessive hot: but the most malignant heat continues only about five days, during which the inhabitants keep within doors as much as possible, and defend themselves from the pernicious winds by shutting close their windows and doors. The harvest commences in the beginning of May, and usually lasts about twenty days. The horses are fed with barley, as oats do not grow nearer than Antioch. Near the city, but more particularly in the neighbouring country, from Shogre to Letachia, are a great number of tobacco plantations, a considerable trade being carried on in that article with Egypt. The adjacent country yields a few olives, red and white grapes, and several kinds of fruit, which are but indifferent. At some distance from the city a species of fuller's earth is found, which is an excellent substitute for soap. Black cattle are scarce: the larger sort are kept for labour, the smaller have short horns, and the buffaloes are valued on account of their milk. It is to be observed, that the Turks and Jews seldom or ever eat beef, their favourite food being mutton, of which they have plenty at Aleppo. There are two sorts of sheep, the one much like the English sheep, and the other of the species with large tails, which they drag after them on sledges, as already mentioned. The goats have long ears, and give excellent milk, which is sold about the streets from April to September.

The butter and cheese are made either from the milk of cows, buffaloes, sheep, or goats. The people are very fond of *leban*, or coagulated milk. Here are plenty of hares and antelopes: the latter are of two sorts, viz. the antelope of the mountain, and the antelope of the plain: the former is the most beautiful, the back and neck being of a dark brown; the latter, though its colour is brighter, is neither so swift or so well made. Tame rabbits are kept in the city, and some few wild stags are found in the country, as well as porcupines. The Franks of the Romish persuasion often eat land turtles and frogs. The camels of this country are good and serviceable, but the horses are very indifferent. Hyænas are found among the rocks, which seldom attack the human race, but commit great ravages among the flocks, and even plunder the sepulchres. In the city of Aleppo are vast numbers of dogs; and the environs are infested with wolves. Serpents are innumerable, particularly a white snake, which is found in houses, but whose bite is not venomous. The scorpion and scorpion often sting the natives, but a few hours pain is the only consequence. Besides the above, here are locusts, lizards, bees, silk-worms, all kinds of fowls, &c.

Hawking and hunting are favourite amusements.

The sportsmen have a very beautiful species of the grey hound. Shooting is exercised only for a subsistence.

Aleppo, by computation, is inhabited by 200,000 Turks, 30,000 Christians, and 5000 Jews. The Christians are Greeks, Armenians, Syrians, and Maronites. They have each a church in the suburb Judide, where they all reside. The common language is vulgar Arabic. The better sort of Turks speak the Turkish; the Jews speak Hebrew; the Armenians their native tongue; and some of the Syrians understand the Syriac; but the Greeks know little or nothing of either the ancient or modern Greek language.

In general, the people are well made, of a middle stature, inclining to lean, but inactive and languid. The citizens are usually fair; but the peasants, who are exposed to the sun, swarthy. Both have black hair, and black eyes. They are tolerably handsome when young, but seem to appear old by thirty. The females marry about the age of fourteen. It is very singular that the men gird themselves very tight about the waist in order to make themselves look slender, and the women do all they can to render themselves plump, as they deem a slender waist a great deformity.

The people in general are polite, but guilty of dissimulation, and affectedly grave. They often quarrel, but never fight. The coffee-houses are frequented only by the vulgar. The amusements within doors are chess, backgammon, drafts, and the game of the ring, which only consists of guessing under what coffee-cup the ring is put: the winner blacks the face of the loser, and puts a fool's cap on his head. Though Christians are fond of playing for money, the Turks only play for amusement, or sometimes for a feast to entertain their friends. Dancing is despised, and only practised by buffoons, who, as well as wrestlers, are attendants at all entertainments.

The common bread is made of wheat, badly fermented, and badly baked. People of fashion have, however, a better sort. Besides these, they have biscuits and rusks strewed with fennel flower.

Those who pay visits are entertained with a pipe of tobacco, wet sweetmeats, and coffee, without sugar or milk. When particular respect is intended, sherbet and a sprinkling of rose-water are added. But as soon as the host begins to wish his visitor gone, the wood of aloes is produced, which implies, that the visit has been sufficiently long. Men and women here smoke to excess. The tube of the pipe is made of the wood of the rose-tree, but the bowl is of clay. Opium is in little esteem at Aleppo; and those who take it to excess are looked upon as debauchees. Here are no coaches; the better sort of people ride on horseback, with a number of servants on foot parading before them. Women of rank are carried in litters, and the lower class in covered cradles on mules.

They go to bed early, and sleep in the principal part of their cloaths. Their bed consists of a mattress, and over it a sheet, in summer; and a carpet, with a sheet sewed to it, in winter. The men are either lulled to rest by music, smoke themselves to sleep, or talked to sleep by their women, who are taught to tell innumerable stories for that purpose. The people are, in general, grossly ignorant; few even of the better sort can read. The clergy are not only divines, but lawyers and physicians. They have many colleges, but little or nothing is taught in them. The government does not permit of the practice of anatomy; their physicians and surgeons, therefore, can know but little of the structure of the human body.

The old men colour their beards black to conceal their age; and the old women dye their hair red with henna, to render it graceful. They likewise dye their hands and feet with the forms of roses and other flowers, which appears very disagreeable to an European. The women in the villages, and all the Chinganas and Arabs, wear gold or silver rings through their right nostrils. The Turks breakfast on honey, *leban* cheese, fried eggs, &c. They dine about eleven o'clock. They



use a table here, which is round as well as the dishes : both are made of copper tinned, or silver. The table is placed upon a stool about fourteen inches high, beneath which a piece of red cloth is spread, to prevent the divan from being spoiled. There is no table cloth, but their knees are covered with long silk napkins. The dishes are placed in the middle of the table, being brought in one by one, and changed as soon as every one has tasted a little. The leban in basons ; bread, fallads, pickles, spoons, &c. are disposed in order round the edges. The spoons are made of wood, horn, tortoiseshell, &c. They use neither knives or forks. The first dish is broth, and the last pilaw. The intermediate dishes are mutton roasted and stewed with herbs, and cut to pieces ; stewed pigeons, fowls, &c. stuffed with rice and spices ; but the most favourite dish is a whole lamb stuffed with rice, almonds, raisins, pistachios, &c. They have likewise a desert of sweet starch, and a thin syrup with it, with currants, raisins, dried apricots, slices of pears, pistachios, apples, &c. swimming in it, of which each eats a spoonful, and then the repast is concluded.

They drink water at meals, and coffee after dinner : sup about five in the winter, and six in the summer. The licentious drink wine and spirits publicly, but the hypocritical part of the people in private ; and when they once begin, they generally drink to excess.

They have a few black slaves in Aleppo, which are brought from Ethiopia by way of Cairo, but the slaves are, in general, white, being Georgians. Criminals are here hanged, impaled, or beheaded, at the option of the judge ; but the janissaries are strangled by a cord twisted twice round the neck, and drawn tight with a piece of stick.

The Christians of Aleppo eat much in the same manner as the Turks, only the latter use oil, and the former butter.

There is but little difference in the customs and ceremonies of the Greek, Syrian, Armenian, and Maronite Christians. A Maronite nuptial ceremony is thus conducted : The bridegroom's relations are invited to the house of the bride to an entertainment : after supper they return to the bridegroom's house, who has not hitherto appeared ; for he is obliged to hide himself, and not to be found without a pretended search. At length he is brought out in his worst cloaths, but soon after the bridemen conduct him to a chamber, which contains the wedding garments, where he is left to dress himself. About midnight the company, preceded by a band of music, and each carrying a lighted candle, go to the bride's house and demand her. Admittance is refused, and a mock fight ensues. The bride is taken prisoner, and, being closely veiled, is conducted to the bridegroom's house. The night is spent in feasting and mirth ; but the bride must not speak the whole time. The bishop, or priest, comes the next morning to perform the ceremony, in which he puts crowns on their heads, and joins the hands of the bride and bridegroom, who each have a ring to put on the finger. A few ridiculous, uninteresting and riotous ceremonies ensue ; and the bridegroom is not left to himself till twelve o'clock at night, when he is permitted to retire to the bride. All the bride's female acquaintance send flowers to her as presents for some days after her marriage ; but she is not allowed to speak for the space of a month, even to her husband.

The Franks here are principally French and English. The English have a consul, chaplain, chancellor, and chian. The French have their consul, drugumen, and other officers, and are more numerous than the English. No Dutchman resides here except the consul. A few Venetian merchants, and Italian Jews, are, however, settled in the place.

The plague is the most dreaded thing at Aleppo : it begins to rage in June, and decreases in July ; and usually visits the inhabitants every ten years, when it commits vast devastations. To avoid the infection the following circumstances are to be observed. Never go

abroad fasting : drink plentifully of acids : live regularly, but not abstemiously : avoid excess and passion : breathe through a handkerchief, or sponge, wetted with vinegar, or an infusion of rue : swallow not the spittle : wash your mouth, face, and hands, often with vinegar : air your cloaths well, change them often, and smother them with sulphur.

## SECTION XVIII.

## PHOENICIA, or PHENICE.

**PHOENICIA**, taken in its largest extent, is bounded by the Mediterranean on the west, by Cœlo-Syria and Batanea on the east, by Palestine on the south, and Syria Proper on the north.

In ancient times this country made a very considerable figure in history, on account of the ingenuity of its inhabitants, its manufactures, commerce, colonies, &c. To the Phœnicians are attributed the invention of letters, the art of navigation, glass-making, &c.

This country is a narrow slip of land, running along the sea-coast from north to south. Anciently it was divided into Syro-Phœnicia, and Maritime Phœnicia, and contained many fine cities and sea-ports. In the sacred writings it is distinguished by the name of Canaan. The principal places are,

Tripoli, or Tripoli of Syria, so called to distinguish it from other places of the same name. It stands in the Levant Sea, in 34 deg. 30 min. north latitude, and 36 deg. 15 min. east longitude, at the foot of mount Libanus. It had its name from its forming three cities, each of them a stage's distance from the other ; one of which belonged to the Arabians, another to the Sidonians, and a third to the Tyrians. All, however, are at present united, and it is still a flourishing city, being divided into what is called Upper and Lower Town. It is extensive, strong, populous, and opulent, adorned with fine gardens and orchards, plantations of mulberry trees, &c. The walls are strong, and fortified with seven towers. The castle is the residence of the beglerberg, and garrisoned by 200 janissaries. It is a strong fortress, situated on an eminence, and well stored with cannon. On account of its importance, it is deemed the metropolis of Phœnicia. The city is commodious, and watered by a little river. The harbour is very open, but is rather defended by two small islands at about two leagues from it. There are six square towers or castles along the shore, well fortified with artillery. The town contains 8000 houses, and 60,000 inhabitants, who consist of Turks, Jews, and Christians. The river has a good stone bridge over it, and turns several mills. The gardens have all cascades or fountains ; and even the chambers have water conveyed to them. In the gardens the people spend most of their summer, being busied in their silk-worm manufactory. The air is clear and healthy, the country rich and fertile, and the town plentifully supplied with all kinds of provisions. Here is a large handsome mosque, which was once a Christian church. The Jesuits have a handsome college, and the Christians in general some monasteries and chapels.

Botrys, or Botrus, was once a considerable place, but is now a poor village inhabited by fishermen, standing on the coast to the south of Tripoli, and called by the Turks Patron, or Elpatron.

Byblus, or Byblos, formerly a fine city, but now a mean village, denominated Gebail, is situated on the coast, about 20 miles south of Tripoli. The river Adonis, descending from mount Libanus, runs thro' the town. This river is subject to swell to an immoderate degree by the melting of snow, or falling of rains ; and at certain times the waters appear bloody, which the superstitious inhabitants used to impute to the death of Adonis, who is thus alluded to in scripture, under the name of Tammuz, or Thammuz, Ezekiel viii. 14. " Then he brought me to the door of the gate of the



Lord's house, which was towards the north, and behold there sat women weeping for Tammuz."

The natural cause of this pretended bloodiness is only a kind of minium or red earth, which is brought away by the waters when they swell to an unusual height, and give the river a crimson tinge.

The poetical fable of Adonis is, that having neglected the good advice given him by Venus, relative to hunting, he was devoured by a wild boar, and afterwards transformed by that goddess into the flower called *anemone*.

In this town there is a deputy governor, subordinate to the beglerberg of Syria, and a small garrison. There is, however, but little trade, the harbour being almost choked up.

Berytus was once a flourishing city, but is now upon the decline. The streets are narrow, dirty, and dark. It is, however, a trading place, and a stage for the caravans that go to Grand Cairo. It is situated on the sea-coast, in a country that is fertile and delightful, about forty miles from Tripoli. About the town some stately ruins are visible, particularly of the palace and gardens of Taccardine, the fourth emir or prince of the old Drusians; and of an old amphitheatre, supposed to have been built by Agrippa. The trade consists of fine tapestry, camlets, silks, cinnamon, nutmegs, ginger, cassia, pepper, rhubarb, cochineal, &c. Along the coast mulberry and other trees, gourds, colocynth, &c. abound.

Sarepta, Serphant, or Serphanda, a city anciently celebrated for the abode which the prophet Elias made in it with a poor widow, is at present but an indifferent village, about a mile from the sea, and situated on a hill.

Sidon, or Sayd, as the Turks call it, a city celebrated both in sacred and prophane history, more particularly for its extensive trade, is now a small town, and contains about 6000 inhabitants. Here are many mosques, two kans, a public bagnio, and a fine square building, called the cotton market. The exports consist of Turkey leather, pistachios, senna, buffalo skins, cotton, blue silks, rice, soap from Egypt, ashes, oil, raisins, &c. There are the ruins of a fine port on the north side of the town. The city is governed by a bashaw, and an aga, who has under his command about 300 soldiers, quartered in the castle and the town. The harbour is large, but not safe, on which account the ships ride at anchor about a mile from the town, under a ridge of rocks. The gardens in the suburbs contain groves of mulberry, olive, tamarind, sycamore, and other trees. The French consul resides in a very pleasant house near the before-mentioned rocks where the ships lie at anchor. The city, it is said, had its name from the eldest son of Canaan.

Tyre, Tyrus, or Sor, as it was anciently called, was situated upon a rock, which its name implies. It was usually named the daughter of Sidon, being about two hundred furlongs distant from that city. Tyre had two havens, one towards Sidon, and the other towards Egypt, and was divided into three cities, viz. Pale-Tyre, that is, Tyre on the Continent, or Old Tyre; Tyre on the Island; and Tyre on the Peninsula. The houses of the city were very lofty, which was owing to the scarcity of ground. The buildings in general were magnificent, particularly the superb temple erected by its king Hiram, and dedicated to Jupiter, Hercules, and Astarte; the walls of which were 150 feet high, proportionably broad, firmly built of huge blocks of stone, and cemented together with a strong white mortar.

This once powerful city, the capital of Phœnicia, the emporium of commerce, and mistress of the sea, equally famed for its trade, beauty, and opulence, and for many ages deemed impregnable, both from its almost inaccessible situation, and the strength of its fortifications made by art, is now a mere desert. Its present inhabitants are only a few poor wretches who dwell in caverns, and subsist by fishing: such is the comple-

tion of Ezekiel's prophecies concerning it, of which we shall transcribe the words: "Thus saith the LORD God, behold I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up, and they shall destroy the walls of Tyrus, and break down her towers. I will also scrape her dust from her, and make her like the top of a rock: it shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord, and it shall become a spoil to the nations." Ezek. chap. xxvi. 3, 4, and 5. It is uncertain what kings reigned before Abidale, or Abeimal, who was contemporary with, and an enemy to, king David. His son Hiram, who succeeded him 1012 years before Christ, seems, however, to have been of a different disposition; for he not only maintained a strict friendship and alliance with David, but sent presents of cedar, and skilful workmen, to the royal psalmist; and on his demise transmitted to his son Solomon, by embassy, letters of condolence, which, with the answers, were extant in the time of Josephus, as that admirable Jewish writer informs us. Hiram likewise not only furnished workmen and the principal materials for building the Temple of Solomon, but advanced 120 talents of gold to forward that great work. Tyre was besieged thirteen years together by Nebuchadnezzar, who at length subdued it 572 years before Christ, when he put all the inhabitants he could find to the sword, and destroyed the ancient Tyre. But many of the people had, in time, prudently retired with the chief of their effects, to an island at some distance from the shore, where they built New Tyre, or Tyre on the Island. The city, however, at length submitted to Nebuchadnezzar, who appointed Baal subordinate king thereof, under his own supreme authority. In the reign of Azelmic, and 332 years before Christ, Tyre was besieged by Alexander the Great, and taken by storm, after holding out seven months. He put to death the greatest part of the inhabitants, either during the capture, or afterwards in cold blood. Such are the horrors of insatiate war!

' The wand'ring babes from mothers breasts are rent,  
' And suffer ills they neither fear'd nor meant.  
' No silver reverence guards the stooping age,  
' Nor rule, nor method, tie the boundless rage:  
' Nothing but fire and slaughter meet the eyes,  
' Nothing the ear but groans and dismal cries.'

Alexander, after destroying the place, and murdering the inhabitants, was very sorry for his rashness; and, like other worthies of the same precipitate disposition, who become wise too late, determined to repair one evil by committing another; in consequence of which resolution, he seized most of the artificers in the neighbouring countries, and having compelled them to rebuild the city, he obliged them to reside in it, lest he should have a great city without any inhabitants. Such was the humanity and wisdom of many of the great heroes of antiquity, who fought for fighting sake, did injuries instead of redressing them, and quarrelled with every body to avoid being idle.

Having thus rebuilt and repopled this ancient city, he thought proper to stile himself the Founder of Tyre, in order, we suppose, to prevent the people from recollecting that he had been the destroyer of Tyre. The city recovered its beauty and opulence in time, became confederate with the Romans, and was invested with the privileges of a Roman city on account of its great fidelity. In the primitive times of Christianity, it was made the metropolitan see for the province of Phœnicia. In 636 it was conquered by the Saracens, but in 1124 recovered by the Christians. In 1280 it was finally subdued by the Turks, in whose hands it has continued ever since. Those infidels took it soon after the reduction of Acre, or Acre, where they committed such unheard-of cruelties, that the Tyrians, terrified with the report thereof, betook themselves to their ships at midnight,



midnight, and abandoned the city to their fury. They entered it the next day, and reduced it to the deplorable situation of which the dismal ruins are still a monument. We must not omit to observe, that the Tyrians were particularly celebrated for dying purple, which was first found out by them from an accident, viz. a dog's lips being finely tinged by eating of the fish called *conchilis*. This fish is a *buccinum*, a name given by the ancients to all fishes whose shells bear any resemblance to an hunting horn; and it appears from Pliny that the famed Tyrian purple was obtained from it. This dye was so much valued in the time of the Roman emperors, on account of its being the imperial colour, that one pound of it cost a thousand Roman *denarii*, or above thirty pounds sterling.

Acca, or, as the Franks call it, Acra, or Acre, was antiently called Ace, or Accho, then Ptolemais, and afterwards St. John D'Acre, while it was in the possession of the knights of St. John of Jerusalem. It is about 28 miles from Tyre, in 32 deg. 55 min. north lat. and 35 deg. 47 min. east long. and on the Levant Sea; but is at this time a very inconsiderable place. It was for some time a subject of contention between the infidels and Christians, during the crusades, or holy wars. In the year 1191 Richard I. king of England, conquered it, and gave it to the beforementioned knights, who held it 100 years with great bravery. The Turks, however, invested it with an army of 150,000 men, and took it May 19, 1291. Many of the inhabitants had previously retired to the island of Cyprus; those who remained behind were massacred by the infidels, who razed the fortifications, destroyed its noble edifices, and reduced it to the most deplorable state. The following singular circumstance is recorded on this occasion: a noble abbess, fearing that herself and her nuns might suffer violation from the brutality of the conquerors, proposed to her flock to cut and mangle their faces, that by the destruction of their beauty they might preserve their purity. To this she not only excited them by words, but her own example, which they immediately imitated. The Turks, finding them such spectacles of horror, instead of the beauties they expected, cruelly put them to the sword: thus fell these heroic ladies by the means they laudably used to preserve their chastity. It is proper to observe, that when the Danes invaded England, the abbess of Coldingham acted in the same manner: we may therefore suppose, from the similarity of the expedient, that the lady of Acre copied the example of the English lady.

It was in this city that Edward I. then prince of Wales, received a wound with a poisoned arrow; but such was the conjugal fidelity of his princess, that she sucked the poison from the wound, and by that means he was cured: such is the force of real love.

There is in love a power,  
There is a soft divinity that draws transport  
Even from distress, that gives the heart  
A certain pang, excelling far the joys  
Of gross, unfeeling life.

The city has an excellent situation with respect both to sea and land, yet has never been able to recover its pristine splendor. It has two walls well fortified by towers and bulwarks, which are much decayed: among the magnificent ruins, with the walls, are the remains of the cathedral dedicated to St. Andrew, near the sea side, the church of St. John, the titular saint of the city, the convent of the knights hospitallers, the palace of the grand master of the order, and the remains of a large church belonging to the nunnery. Thevenot asserts, that when he saw the place, the remains of 30 churches were still visible.

Paneas, or Casarea Philippi, a celebrated place antiently, but now nothing more than a poor village, at the foot of mount Panis, is situated near the source of the Jordan.

Damascus, a city much famed in ancient history,

originally for the residence of the first Syrian kings. It afterwards for being a regal seat of the caliphs or the Saracens, is situated in 33 deg. 37 min. north latitude, and 37 deg. 4 min. east long. With respect to its antiquity it is the most venerable in the whole universe; it is generally agreed to have been built by Uz, son of Abraham, and grandson of Shem, the son of Noah, and was the birth-place of Eliezar the steward of Abraham. It was possessed by the Mamalukes till 1506, when the Turks conquered it, and have kept it ever since. It is washed by the river Barady, formerly called the Chrysorrhoas, or Golden River; the form is an oblong square, about two miles in length: at a distance it appears like a city in a wood, from the great number of towers, domes, minarets, &c. interspersed with gardens and orchards. The water of the river is conveyed not only to all parts of the city, but into the neighbouring plain. The mosques, bagnios, bezars, khans, &c. are magnificent, but the private houses are low and mean, being erected either with sun-burnt bricks or mud; yet, though the houses are despicable, they are in general accommodated with stately apartments, square court yards, marble fountains and marble portals: one coffee-house in the town will contain 500 people: it is divided into two parts, one for summer, and the other for winter.

In a large field called the Meidan, near the city, is an hospital for pilgrims and strangers of all religions, who are maintained at the Grand Seignior's expence. The grand mosque is a magnificent edifice, and was formerly a Christian church, built by the emperor Heraclius in honour of Zechariah, the father of John the Baptist; but at present it is death for any one to enter it but a Mussulman. About the middle of the city is a castle of an oval form, with strong walls 14 feet thick, flanked with square towers, mounted with cannon, and well furnished with arms, water, &c. It is garrisoned by 15000 janissaries, viz. 5000 to guard the city, 5000 to attend the sultan when he goes to Bagdad, and 5000 to escort the Mecca caravan. There is a large bake-house where biscuits are made for the pilgrims that are going to Mecca, as the Grand Seignior allows them 200 camels load of biscuit, and the same quantity of water.

The manufactures of Damascus are scymeters, knives, sword blades, bridle bits, and many other iron and steel wares, in which about 20,000 of the inhabitants are employed. Caravans bring hither the merchandizes of Turkey, Arabia and India; and caravans are continually going to and returning from Bagdad, Aleppo, Mecca, &c. The city hath eight gates and strong walls. The principal streets both in the city and suburbs are arched to keep off the sun and rain. The neighbouring territory is pleasant and fertile; and the grapes are remarkably fine, some of the bunches weighing from 30 to 40 pounds; and the sheep, which are very large, and their flesh delicious eating, have tails that weigh in general 60 pounds. Near the city alabaster is found in great quantities, and a red earth, efficacious as a remedy against the bite of venomous creatures. The corn is not here thrashed as in most other countries, but the straw is cut off with iron pincers, fastened to wooden rollers, drawn over the corn by a horse. Here the Jews have some handsome synagogues, and Christians of all denominations have their churches of worship according to their own communion. This is at present called by the Turks Scan or Schan. The emperor Julian formerly stiled it the City of Jupiter, the Eye of the East, and the Seat of Magnificence. Mahomet, beholding it from a neighbouring mountain, was so delighted with the appearance of the city and its environs, that he refused to enter, or even approach any nearer to it, saying, "I am sure there is but one paradise designed for man, and I will not enjoy mine in this world."

The following singular circumstances are, by many authors, said to have happened during the siege of this city by the Arabians, A D. 634. One night some of the



centinels, who were upon duty, heard the neighing of a horse, which was coming out of one of the city gates. They kept silent till it approached, when they took the rider prisoner. Immediately after there came out of the same gate another person on horseback, who called the man that was taken prisoner by his name. The Saracens commanded the prisoner to answer him, when the captive cried out aloud in Greek, "The bird is taken." The person to whom these words were spoken, comprehending their meaning, galloped back again to the city; though the Saracens knew not what the prisoner had said, as none of them happened to understand the Greek language; yet they were sensible that by this means they had lost a prisoner. They therefore carried him before Khaled, their general, who demanded what he was. "I am (replied he) a nobleman, and have married a lady who is dearer to me than life; but, when I sent for her home, her parents made a slighting answer, and said they had other business to mind. Having found an opportunity to get to the speech of her, we agreed to leave the city in the evening, and for that purpose to give a considerable sum of money to the person who should be on guard at night. I leaving the city first was surprised by that man, and to prevent my beloved wife from falling into his hands, I cried, The bird is taken. The dear creature understanding my meaning, returned with her two servants into the city: and who can blame me for shewing such tenderness." Said the general, "Then what think you of the Mahometan religion? Embrace it, and your wife shall be restored to you when we take the city. Refuse, and you are a dead man."

The poor wretch being terrified, renounced the Christian faith in these words; "I testify that there is but one God; that he has no partner; and Mahomet is his prophet:" then devoting himself to the Infidels, he distinguished himself in fighting against the Christians. Damascus being taken, Jonas, for that was his name, ran in search of his beloved, and was informed that she had immured herself in a nunnery, thinking that she should never see him any more. He flew to the convent, discovered himself to the lady, and at the same time informed her of his having changed his religion. This information induced her to treat him with the utmost contempt, and to conclude, that as he had renounced the Christian religion, it was her duty to renounce him. Agreeable to this resolution she left the city with the Christians, who were permitted to depart. Jonas, in the utmost distraction, applied to the general, and entreated him to detain her by force; but Khaled replied, "that he could not do any such thing; but, as the Christians had voluntarily surrendered, he should suffer them to depart according to the articles of capitulation."

Soon after, however, the Saracen chief repenting that he had favoured them with such mild terms, and suffered them to carry away so much wealth, determined to pursue and plunder them. Jonas strongly urged the Infidel to execute his resolution speedily, and offered to be his guide. They therefore left the city at the head of 400 horse, being all disguised like Christian Arabs. They soon came up with the Christians, when a sharp contest ensued, but the Saracens proved victorious. During the engagement, Jonas got among the women in search of his wife. Raphi Ebn Omeirah passing that way, saw him scuffling with his lady, whom he had thrown down upon the ground with some violence: and Raphi himself seized upon the daughter of the emperor Heraclius, and the beautiful widow of Thomas, a Christian chief, who had been killed in the engagement. Having secured his captives, he returned to the place where he had left Jonas, when he found him bathed in tears, and his wife weltering in her blood. Enquiring the occasion, Jonas wrung his hands, and cried, "Alas! I am the most miserable creature existing. I came to this woman, whom I prized above all things, and would fain have persuaded her to return with me. She was, however, deaf to my

entreaties, because I had changed my religion, and vowed she would retire to a cloister to end her days. Not being able to persuade by tender entreaties, I determined to employ force, and therefore threw her down, and took her prisoner; when she suddenly drew out a knife, stabbed herself in the breast, fell down at my feet, and instantly expired." Raphi could not refrain from tears at this mournful relation. At length he said to comfort him, "Heaven did not intend that you should live with her, and has therefore provided better for you." "What do you mean?" said Jonas. "I'll shew you (replied Raphi) a lady that I have taken of admirable beauty, and in the richest attire. I'll make you a present of her to compensate your loss." Jonas being brought to the princess conversed with her in Greek, and received her as a present from Raphi.

After the carnage had ceased, the general, hearing that the emperor's daughter was taken, demanded her of Jonas, who freely resigned her, and received a present which Khaled thought proper to make. Jonas continued ever after afflicted with a deep melancholy, a just punishment for his apostacy, for which he was finally rewarded at the battle of Yermuk, being shot through the breast.

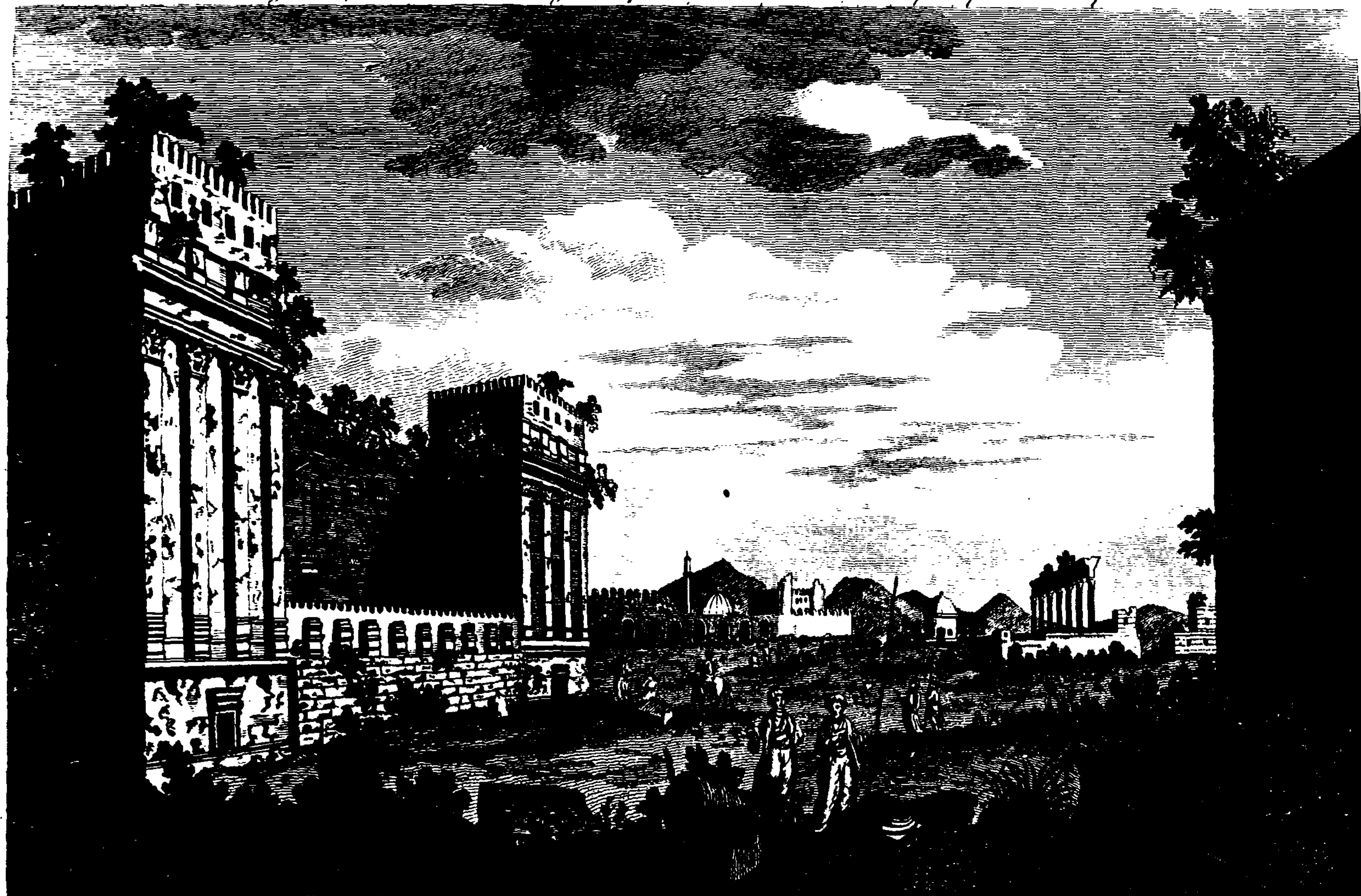
We shall conclude this digression, which we flatter ourselves will not be deemed uninteresting, by informing our readers, that the above story furnished the ingenious John Hughes, Esq. with the plot of his excellent tragedy, called *The Siege of Damascus*.

Balbec was called by the Greeks Heliopolis, or the City of the Sun. Its venerable ruins evince that it was once one of the most magnificent cities in the universe. At present it is not above a mile and a half in circumference, and the poor inhabitants live in mean houses, no ways answerable to the grand ideas which the surrounding ruins give us of the dwellings of their ancestors.

The honourable Van Egmont says, "Balbec, now called Baalbec, is probably the ancient Heliopolis, or City of the Sun; and its new name seems to correspond with the ancient Baal in the Phœnician language, signifying an idol, particularly that of the sun. And what seems to confirm me in my opinion that Balbec is the ancient Heliopolis, or City of the Sun, was a medal of Philippus Cæsar, which I found here. He is on one side represented as a youth without beard or crown; and on the reverse are two eagles with the ends of their beaks joined, and between them these two words, COL. HÆL. whence it is plain that this city was at that time a Roman colony." It is situated in one of the most delightful plains in the world, at the foot of mount Anti-Libanus, towards the westward. It is about thirty miles north of Damascus, and the same east from the sea-coast, in 33 deg. north latitude, and 37 deg. 30 min. east longitude. This place was called by the Arabians the Wonder of Syria: and the magnificent ruins are certainly the admiration of all travellers who behold them. A superb palace, a noble temple, and some other ruins, stand at the south-west of the town; and having been patched and pieced in later times, are converted into a castle, as it is called. In approaching these venerable edifices, a rotunda, or round pile, attracts the view, encircled with pillars of the Corinthian order, which support a cornice that runs all round the structure. The whole, though greatly decayed, exhibit marks of astonishing elegance and grandeur, being built of marble, circular without, and octangular within. The Greeks, by whom it hath been converted into a church, have taken infinite pains to spoil its beauty, by daubing it with plaister. There is a superb lofty building contiguous to the rotunda, which leads to a noble arched portico of 150 paces in length, that conducts you to a temple of astonishing magnificence, which, to a miracle, has withstood the injuries of time. It is an oblong square, of 192 feet in length on the outside, and 120 within. The breadth is 96 feet on the outside, and 60 within. The whole is surrounded by a noble portico, supported by pillars of the Corinthian order,



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*Ruins of BALBEC a famous City of Phoenicia in ASIA.*



order, each of which consists only of three stones, tho' the height is 54 feet; and the diameter 6 feet 3 inches. They are nine feet distant from each other, and from the wall of the temple. Their number on each side of the temple is 14, and at each end 8. The architrave and cornice are exquisitely carved and embellished. Round the temple, between the wall and the pillars, is an arcade of large stones hollowed out archwise, in the center of each of which is a god, goddess, or hero, executed with such animation as is scarce conceivable. Round the foot of the temple wall is a double border of marble, whose lower parts are filled with basso relievo miniatures, expressive of heathen ceremonials and mysteries. The entrance of the temple is the most august imaginable, the ascent being by 30 steps, bounded by a wall on each side that leads to a pedestal, on which a statue formerly stood. The front is composed of eight Corinthian pillars, fluted like those that go round the temple, and a nobly proportioned triangular pediment. In the midst of these pillars, at six feet distance, are four others resembling the former, and two more with three faces each. All these form a portico 60 feet broad, and 24 deep, before the door of the temple. Under the vault of the portico the entrance of the temple appears through these pillars in admirable proportion. The portal is square, and of marble, 40 feet high, and 28 wide, the aperture being about 20. From this portal the bottom of the lintel is seen, embellished by a piece of sculpture not to be paralleled in the universe: it represents a prodigious large eagle in basso relievo: his wings are expanded, and he carries a caduceus in his pounces: on either side a cupid appears holding the one end of a festoon by a ribbon, as the eagle himself holds the other in his beak, in a manner inimitably fine. The temple is divided into three isles or aisles, two narrow on the sides, and one broad in the middle, by three rows of fluted Corinthian pillars, of near 4 feet in diameter, and about 36 feet in height, including the pedestal. The pillars are 12 in number, 6 of a side, at eighteen feet distance from each other, and twelve from the walls. The walls themselves are decorated by two rows of pilasters, one above the other, and between each two of the lowermost is a niche 15 feet high: the bottoms of the niches are upon a level with the bases of the pillars; and the wall, to that height, is wrought in the proportion of a Corinthian pedestal: the niches themselves are Corinthian, and executed with inimitable delicacy. Over the round niches are a row of square ones between the pilasters of the upper order: the ornaments are marble, and the pediment triangular. At the west end of the middle aisle, you ascend to a choir by 13 steps: the choir is distinguished from the rest of the fabrick by two large square columns adorned with pilasters, which form a superb entrance. The profusion of admirable sculpture here is astonishing; but the architecture is the same as in the body of the temple, except that the niches stand upon the pavement, and the pillars are without pedestals. The principal deity formerly worshipped here stood in a vast niche at the bottom of the choir. The choir is open towards the middle. The whole pile stands upon vaults of such excellent architecture, and so bold in their construction, that it is imagined they were designed for something more than merely to support the superincumbent building. The temple was anciently accompanied by some other magnificent buildings, as is evident from four ascents to it, one upon each angle, with marble steps, long enough for ten people to go up a-breast.

The palace, which is in what the Turks call the castle, must have been one of the most superb structures that imagination can conceive, but it is much more decayed than the temple. It ought to be observed, that the old wall which encloses both these structures is composed of such prodigious blocks of stone as almost transcends belief; three in particular that lie close to each other in a line, extend 183 feet, one being 63 feet in length, and the other two 60 feet each. A dark arched vault, containing many busts,

No. 17.

leads to an hexagonal building, which forms a spacious theatre: the end opens to a terrace which is ascended by marble steps: you then enter a square court, surrounded by magnificent buildings: on each hand are double rows of pillars, which form galleries of 66 fathoms in length, and 8 in breadth. The bottom of this court is occupied by a building amazingly sumptuous, which appears to have been the body of the palace: the columns are as large as those of the Hippodrome at Constantinople: nine of them are standing, and a good piece of the entablature. But it is surprising that each of these large columns is made of one entire block only. All the buildings in this castle front the east; and the Corinthian order prevails throughout the whole. There is no place where such precious remains of architecture and sculpture are to be found, as the fine taste of Greece, and the magnificence of Rome, seem to be blended: the ornaments are at once innumerable and exquisite. Beneath the whole are vaults, in which vast flights of marble stairs, of 200 steps in a flight, are frequently found. The turn and elevation of these vaults are bold and surprising: they contain many noble halls, and superb apartments, admirably decorated. Some of these vaults are dark; others receive light from large windows which stand on the level of the ground above. But the most singular circumstance is, that all these astonishing edifices are built with such enormous stones as those before-mentioned, without any visible signs of mortar, or any kind of cement whatever. The present city is surrounded with a wall of square stones, and some towers in good condition. The gardens in the environs are pleasant, fruitful, and well watered. Many houses, which contain various apartments, are cut out of the solid rocks. It is inhabited by about thirty or forty Christian families, a few Jews, and near 800 Turks.

## SECTION XIX.

### PALESTINE, JUDÆA, THE LAND OF CANAAN, OR THE HOLY LAND.

THE ancient kingdom of Judæa, or Judea, or Palestine, forms the third grand division of Syria. The former of these names it received from Judah, whose tribe was the most considerable of the twelve; and the latter from the Palestines, or Philistines, as they are termed in scripture, who possessed the greatest part of it. It had likewise a variety of other names, such as the Land of Canaan, the Land of Israel, the Land of God, the Land of the Hebrews, &c. but the most pre-eminent appellation by which it has ever been distinguished, is, *The Holy Land*. The name of Canaan it received from the descendants of Canaan, the son of Cham, or Ham, who being expelled by the Israelites, it was thence called the Land of Israel. Both Jews and Christians call it the Holy Land, for these distinct reasons: The former give it that epithet, because it was solely appropriated to the service of God under their immediate dispensation; and the latter so call it, because Christ was born here, and it became the scene of all that was wrought or suffered for the SALVATION of MANKIND. It was figuratively called the Land of Promise, as having been promised by God himself to the chosen people of Israel; and the land flowing with milk and honey, from its wonderful fertility. Under the general name of Canaan, Judea, or Palestine, some include the whole of the land possessed by the twelve tribes, though it peculiarly belongs to no more than the country west of the river Jordan, which Moses himself particularly points out, Deut. ii. 29, in this expression, "Until I shall pass over Jordan unto the land which the Lord our God giveth us." Judea, in the general extent of it, must, therefore be divided into Lesser and Greater. The Greater Judea extended from the Mediterranean to the Euphrates. This division was never peaceably possessed by the Jews, though they in some measure sub-

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verted most of the Syrian powers. The Lesser was confined to the Land possessed by nations particularly marked out for expulsion and extermination. This is evident from the commands of God himself: for when the armies of the Israelites marched against any of the cities in the former, they were ordered to make offers of peace; but in the latter no conditions were to be proposed, but the inhabitants totally destroyed and rooted out.

The exact extent of Canaan seems to have been accurately pointed out by Moses, in Gen. x. 19, in these words: "The border of the Canaanites was from Sidon, as thou comest to Gerar unto Gaza, as thou goest unto Sodom and Gomorrah, and Admah and Zeboim, even unto Lashah."

Palestine, or Judea, is situated between 31 deg. 30 min. and 32 deg. 20 min. north latitude; and from 34 deg. 50 min. to 37 deg. 15 min. east longitude; being bounded by the Mediterranean Sea on the west, Syria and Phœnicia on the north, Arabia Deserta on the east, and Arabia Petræa on the south. It is, therefore, near 200 miles in length, and about 80 in breadth towards the middle, but increases or diminishes 12 or 15 miles in other places. The longest day is about 14 hours 15 minutes.

The air of Judea is the most salubrious and pleasant imaginable. Neither heat or cold are felt in the extreme, but an agreeable serenity diffuses itself throughout the year, which puts the stranger in mind of the golden age:

- The flowers unsown in fields and meadows reign'd,
- And western winds immortal spring maintain'd.

Though the climate of this country is at present the most admirable in the universe, we have no doubt but in the early ages of the world, when the pastoral life was the most honourable, and agriculture the most respected employ, it even exceeded its present excellency, by means of the general cultivation of the country. Of the richness and fertility of its soil we have the most authentic testimonies; in particular that it abounded in corn, wine, oil, honey, pomegranates, dates, figs, citrons, oranges, apples of Paradise, sugar-canes, cotton, hemp, flax, cedars, cypresses, and a great variety of other stately, fragrant, and fruitful trees, balm of Gilead, and other precious drugs, &c. cattle, fowls, fish, game, and other delicacies, as well as necessaries of life. Indeed, whoever considers the very small extent of Judea, will be sensible that nothing but such astonishing fertility could enable it to maintain such a number of inhabitants as resided in it in the time of king David, since they amounted to 6,000,000. The produce of the land not only subsisted this prodigious multitude, but there was a sufficient superfluity to send to Tyre, and other places, for exportation. Yet the soil was only cultivated six years in seven, as the septennial year was always a time of rest from the affairs of agriculture. It is to be observed, that the whole of the country was cultivated, and that woods, parks, waste grounds, &c. were unknown. It is now unhappily inhabited by some of the most indolent people existing: yet a traveller informs us, that, with proper cultivation, it would yield as much as it did in the days of king David and king Solomon.

The principal mountain of Palestine is the famous chain that goes under the name of Libanus and Anti-Libanus, and divides Syria from Palestine. The whole is about 100 leagues in compass, and consists of four ridges, one above another, two of which are fertile, and two barren, viz. the lower is rich in grain and fruit; the next rocky and barren; the third abounds in gardens and orchards, though higher than the preceding; and the summit is sterile and uninhabitable, by reason of the excessive coldness on its airy brow. The Maronites inhabit its lower regions, and Arabs all the other parts except the top. In this mountain several considerable, or rather celebrated, rivers have

their source, viz. the rivers Rocham, Nahur-Rossan, Naha-Codicha, and Abouali, the first only of which runs through Palestine. Of these mountains the western part alone is properly called Libanus; the eastern being named Anti-Libanus, and the intervening part Cælo-Syria. The whole chain, however, formerly was, and is still looked upon as, a retreat for robbers.

Mount Hermon, like Libanus, is very high, and capped with snow the greatest part of the year.

Mount Tabor, anciently called Mons Alabyrius, and Ilabyrium, from a city of that name which stood upon it, is admirable with respect to its constant verdure, beauty, fertility, and regularity, as well as for its situation, which is in the middle of a large plain, at a distance from any other hill. A winding ascent, of about two miles, leads up to it; and the plain on its top is half a mile in length, and a quarter of a mile in breadth. This mountain was the scene of our Saviour's transfiguration, and consequently is held in great veneration, and has been much resorted to by Christians of all ages.

Mount Carmel, situated on the sea-shore, is the most remarkable head-land on that coast. The prophet Elijah is supposed to have resided here in a cave, which is still shewn, previous to his being taken up to heaven. The cave is 18 feet in length, and 11 in breadth.

Mount Olivet, or the Mountain of Olives, is only about a mile from Jerusalem, being separated therefrom by the brook Kidron, and the valley of Jehoshaphat. It is of a considerable height, and there is a fine prospect of Jerusalem from its summit. It runs in a ridge, and has three or four heads higher than the rest. From one of the principal Christ ascended into heaven; and the impression of a foot in a hard rock, shewn there at this day, is said to have been made by him.

Mount Calvary, or Golgotha, the place where our Saviour was crucified, is a rocky hill on the west side of Jerusalem, and was anciently used as a general charnel-house to that city, from whence it derived its name of Golgotha, that Hebrew word signifying the place or repository of a skull, of which Calvary is the Latin translation. This mountain, according to the authority of the ancient fathers, is the same on which Abraham went to offer up his son Isaac. It was formerly the place where criminals were executed; but, since the crucifixion of Christ, it has been so revered and resorted to by Christians of all denominations, that, if we may be allowed the expression, it has drawn the city round about it, for it now stands in the midst of Jerusalem. Constantine the Great enclosed it within the new walls, and even left out some part of Mount Sion, that none of Calvary should be excluded.

Mount Moriah is the eminence on which the temple of Solomon was built.

Mount Gihon stands about a quarter of a mile from Jerusalem, and on it the pool is still to be seen from whence Hezekiah brought water by an aqueduct into the city.

A few other mountains are found in Palestine less considerable than the former, yet worth mentioning on account of many singular circumstances which are particularly noticed in the Holy Scriptures, concerning them. Of these we shall begin first with Mount Ebal. Moses had enjoined, that when the children of Israel had passed over Jordan, they should set great stones upon Mount Ebal, and, having covered them with plaister, should write the law upon them: Deut. xxvii. 2, 3, 4. And they were to build an altar there unto the Lord their God, and to offer burnt-offerings, and peace-offerings, and to celebrate a feast unto the Lord: vide ver. 5, 6, 7, of the same chapter. And they were to divide the people, and to place six of the tribes of the people on Mount Gerizim, opposite to Mount Ebal, and six on Mount Ebal: and then the Levites were to read, with a loud voice, the curses set down by Moses for the transgressors of the law, unto each of which the people were to answer, Amen. [See the succeeding verses of the same chapter.] Joshua afterwards performed the whole of the above injunction.

Mount



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Mount Engadi is near the Lake of Sodom: Mount Amaleck and Gahash, in the tribe of Ephraim: Pifgah and Nebo on the other side Jordan, whence Moses was permitted to view the Land of Promise: the Mountains of Gilboa, famed for the defeat of Saul and Jonathan, and the chain of hills called the Mountains of Gilead, extend from north to south beyond Jordan, and are celebrated for their excellent resin or balm.

The principal inland seas, or rather lakes, are, the Dead Sea, or Lake of Sodom; the Sea of Galilee, or Lake of Tiberias; and the Samachonite Sea, Sea of Jezar, or Lake of Samachon.

The Dead Sea, Lake of Sodom, Asphaltite Lake, or Salt Sea, received its latter name from the quantity of bitumen in and about it. Formerly it was imagined that great quantities of this combustible were thrown up by this sea: that, however, is not the case, for it is the mountains on both sides that produce it. It resembles pitch, and is only to be distinguished from it by the sulphurousness of its taste and scent. For the bitumen itself some have mistaken a black pebble found on the shores of the lake, which being held in the flame of a candle presently takes fire, and burns with an intolerable stench. Besides the above quality, these pebbles have this singular property, that by burning, their weight only, and not their bulk, is diminished. It is termed the Dead Sea, because it is supposed that no living creature can exist in it, on account of the excessive saltiness of its waters. Maundrell, however, insists that it contains fish, and likewise gives testimony against another received opinion, which is, that if any birds attempted to fly over it they were sure to drop down dead; but he declares that he saw many fly over it. Why it was called the Salt Sea is obvious, and it is imagined that no collection of waters in the universe have so great a degree of saltiness.

The great physician Galen observes, that the exceeding saltiness of the water is tinged with an unpleasant bitterness; and that, with respect to specific gravity, it as much exceeds other sea waters as they do river waters. It is about 24 leagues in length, and between six and seven in breadth. It is bounded on the east and west by exceeding high mountains, and on the north by the plains of Jericho.

The Sea of Galilee, or Lake of Tiberias, is much smaller than that of Sodom, but abounds in fish, and is highly commended for the excellency of its waters. It was on this Sea that St. Peter, Andrew, John and James, followed their employ as fishermen. The river Jordan passes through it.

The Lake of Samachon is an hundred furlongs north of that of Tiberias, near the source of the river Jordan: it is between seven and eight miles in length, but not above half a mile in breadth where broadest.

There are two other small lakes in Judea named Phiala and Jazar; but they are too inconsiderable to merit any description.

Jordan is the only considerable river in this country. It takes its source at the lake of Phiala, enters the Samachonite lake, proceeding from whence it divides the Sea of Galilee, and at length discharges itself into the Dead Sea. After rising at Phiala, it runs under ground for the space of fifteen miles, then appearing again at Panoum, it passes the before-mentioned Samachonite Lake, flows for fifteen miles more, enters the Sea of Tiberias, and having passed it, streams through a desert till it disembogues itself into the Asphaltite Lake. Contrary to the general nature of rivers it is fullest in summer time: its banks are so covered with tall reeds, willows, tamarisks, &c. that they harbour innumerable animals and various wild beasts. Its stream is so rapid and strong that a man cannot stem it in swimming. The breadth where it is widest does not exceed sixty feet: the waters are salubrious and incorruptible, but turbid or muddy, the natural consequence of its rapidity.

The other rivers, or rather rivulets, are Annon-Jabok, Cherith, Sorec, Kishon, Bosor, Belus, Nahar-al-farat, and Jezreel.

The principal vallies and plains mentioned in scripture, and by profane writers, are,

Berakhap, or the Valley of Blessing, on the west side of the Lake of Sodom: the Vale of Siddim, which contains the Asphaltite Lake: the Valley of Shaveh, or Royal Vale: the Valley of Salt: the Valley of Jezreel: the Vale of Mambre: the Vale of Rephaim: the Valley of Jehoshaphat: the Valley of the children of Hinnom: the Vale of Zeboim: the Vale of Achor near Jericho: the Vale of Bochim, and the Valley of Elah, where David slew the giant Goliath.

Among the plains are those called the Great Plain, through which the river Jordan flows: the Plain or Valley of Jezreel: the Plains of Sharon and Sephelah, and the Plain of Jericho.

The whole country at present is a mere wilderness, through the want of cultivation: anciently, when in its most flourishing state, it was said to contain some deserts or wildernesses; but this is to be understood of such tracks as produced no corn, wine, oil, &c. but were set apart for feeding cattle, flocks of sheep, goats, &c. There was not a sterile spot throughout the whole country; the people, therefore, had no conception of barrenness. Happy land! where rich pastures and the most beautiful meadows were termed deserts, through the absence of real barrenness; where the peoples ideas of fertility were confined only to spots productive of a profusion of luxuries.

Many natural curiosities are found in this country, particularly stones, which exactly resemble citrons, melons, olives, peaches, bunches of grapes, and even many kinds of fish; they are found principally about mount Carmel: those that resemble olives are the Lapidés Judaici, which has always been deemed an excellent remedy for the stone and gravel. Near Bethlehem is found a stone of the slate kind, which exhibits in every flake the representation of a great variety of fishes. We may include among the natural curiosities many hot and mineral waters. Near the Dead Sea are a number of hillocks resembling places where there have been lime kilns, and abundance of saline efflorescences.

A thorny bush grows in the plains of Jericho, which bears a fruit that has some similitude to an unripe walnut. From this fruit the Arabs extract an excellent oil, which is a sovereign remedy for bruises, when internally applied, and for wounds when used externally. Its reputation is so great, that it is preferred even to the balm of Gilead.

Two more natural curiosities abound in this plain of Jericho, viz. the wood-olive, the outward coat of which is green like the common olive, but being taken off, a nut of a woody substance appears: it is of about the thickness of an almond shell, and ribbed long ways.

Also the caroub, or locust tree, which bears a fruit like a bean, wherein are some small seeds: the shell, when dried, is eaten, and has a very agreeable taste. St. John sojourned here, whence it is called St. John's Deserts; and these are thought to be the locusts on which he fed, and not the animal of that name as many have supposed.

Judea was peopled by the descendants of Amor Cham, who came hither with his eleven sons after the confusion of tongues at Babel, five of whom settled in Syria and Phœnicia, viz. Heth, Jebus, Emor, Gargashi, and Heve; who were the founders of so many nations, and these were afterwards increased by the descendants of Abraham; that patriarch having been called out of Mesopotamia to sojourn here.

We shall now particularize the districts allotted to the several tribes, beginning with the two tribes and a half who settled beyond Jordan, and then proceeding to the opposite side, take in the other tribes as they lie from north to south.

The lot of Reuben extended along the banks of the river Jordan from the north-east coast of the Dead Sea, and was bounded on the east by the country of the Moabites and Ammonites, on the south by the river Arnon, which separated it from the country inhabited by the Midianites,



Midianites, and on the north by a small river, which parted it from the lot of Gad. It formerly contained many good cities, of which there are no particular ancient descriptions known, nor any traces of the towns themselves at present remaining.

The lot of Gad had half the tribe of Manasseh on the north, Ruben on the south, the Ammonites on the east, and Jordan on the west. Though naturally a country of infinite richness and fertility, it at present appears like a wilderness. Neither any modern built towns appear in this track, or the remains of the ancient.

The lot of the half tribe of Manasseh had Gad to the south, mount Lebanon to the north, Jordan and the Samachonite lake to the west, and the hills of Bashan and Hermon to the east. This district, with respect to cultivation or cities, is in the same predicament as the two former.

The lot of the tribe of Asher, on this side Jordan, was bounded on the north by Phœnicia, on the south by Zebulun, on the east by Naphtali, and on the west by the Mediterranean. Of all the cities and towns belonging to the descendants of Asher, none are now remaining except Acre, which we have already described. Saphat, a town near Acre, was destroyed in the year 1759, by an earthquake, which did a great deal of damage all over Syria, but more particularly about Damascus.

The tribe of Naphtali extended along the western banks of the Jordan, from Lebanon to the Sea of Galilee. No vestiges of any of the ancient cities are now in being; and the very few villages are so poor and inconsiderable, that travellers scarce mention them. We shall, nevertheless, notice some particulars relative to two of its ancient cities, viz. Capernaum and Dan, tho' they no longer exist.

Capernaum, Dr. Wells takes notice, is not mentioned in the Old Testament: it was, therefore, most probably one of the towns built by the Jews after their return from the Babylonish captivity, on the sea-coast, that is, on the coast of the Sea of Galilee, on the borders of Zebulun and Naphtali, and consequently towards the upper part of that coast. It took its name from an adjoining spring, famed for the excellence of its chrystaline waters. Our Saviour chose this as the place of his residence, in preference to Nazareth, where the stubbornness and incredulity of the people had obstructed the propagation of his doctrines. It was more particularly the place of his abode during the last three years of his life, and where he wrought a great number of miracles. Christ, however, informed the inhabitants, that though their city was then *exalted unto heaven*, it should shortly *be brought down to hell*; that is, to the most deplorable situation; (Matthew xi. 23.) which prediction was verified in the Jewish wars, when it was totally destroyed: so that there is not at present the least trace of it left, unless a few poor fishermen's cottages may be so termed.

Dan was built by the Danites, who being too straitened in their own tribe, and seeking for a new habitation, those of Zerah and Ashtael armed 600 men, who seized the rich town of Laish, destroyed its inhabitants, burnt the city, and then rebuilt it, and called it Dan, after the name of their progenitor. It was probably the same as Lasha, mentioned Genesis x. 19, as one on the borders of the land of Canaan. It was situated at the head of Jordan, and, after having received its new name, was deemed the northern boundary of the land of Egypt, as Beersheba was the southern. Hence the proverbial scripture expression, *From Dan to Beersheba*. It was here that Rehoboam placed one of his golden calves. Dan was given by Augustus to Herod the Great, who bequeathed it to his younger son Philip, (together with the Tetrarchy of Ituria and Trachonites,) who made it his capital, and called it Cæsarea Philippi.

The tribe of Zebulun had the Mediterranean on the west, the Sea of Galilee on the east, Issachar, from which it was parted by the brook Kishon on the south, and Naphtali and Asher on the north. The principal

town of this district is Nazareth, where our Saviour was brought up. It is now a very inconsiderable village, though once a fine city, situated in a kind of concave valley, on the top of a hill. A convent is here built over the place of the annunciation. The monks shew a house, which they insist was the house of Joseph, in which Christ resided.

Bethsaida is frequently mentioned in the New Testament. St. John, chap. i. ver. 44, expressly tells us, that St. Peter, Andrew, and Philip, were of this city. The name in Hebrew implies a fishing place. It is not mentioned in the Old Testament, nor is that indeed astonishing, since it was but a trifling village, as Josephus informs us, till Philip the Tetrarch rendered it a magnificent, rich, and populous city. At present it only consists of a few poor cottages.

Joppa, or Jaffa, as it is at present called, is situated on the Mediterranean coast. It was anciently the principal sea-port town to Jerusalem and all Judea, and the place where the cedars of Lebanon, brought in floats from Tyre for building the temple, were landed. It was pleasantly situated on a rock in a beautiful plain, in 30 deg. 20 min. north latitude, and 35 deg. 3 min. east longitude. Jonas here embarked for Nineveh; and, from the history of his miraculous voyage, the story of Andromeda was fabricated by the heathen poets; for their sea monster was no other than the leviathan of the sacred writings, and the whale of the moderns.

We cannot help adding the sublime description given by Job of this tremendous creature, which the ancients so terribly dreaded, and which the moderns have found the means not only to subdue, but to render subservient to many uses.

His bulk is charg'd with such a furious soul,  
That clouds of smok from his spread nostrils roll  
As from a furnace; and, when rous'd his ire,  
Fate issues from his jaws in streams of fire.  
The rage of tempest, and the roar of seas,  
This great superior of the ocean please:  
Strength on his ample shoulders sits in state,  
His well-join'd limbs are dreadfully compleat;  
His flakes of solid flesh are slow to part,  
As steel his nerves, as adamant his heart:  
Large is his front, and when his burnish'd eyes  
Lift their broad lids, the morning seems to rise.  
His pastimes, like a cauldron, boil the flood,  
And blacken ocean with the rising mud;  
The billows feel him as he works his way,  
His hoary footsteps shine along the sea.

Dr. Young's Job.

It was in Joppa that St. Peter raised Dorcas to life, and received the messengers of Cornelius. Though it was antiently a very magnificent town, and a great commercial mart, yet the harbour was never commodious, on account of several rocks, which render the passage into it dangerous. It lay for many ages in ruins, but of late has been much improved, though it still falls beneath its original splendor. The lower ground towards the sea is covered with good houses, chiefly of stone. The principal commodities are, Ramah and Jerusalem soap: rice and other articles are brought from Egypt, and exported from hence to various parts, which yields the bassa of Gaza a considerable annual income. The inhabitants are supplied with water from an excellent spring on the west side of the town. The Christians have no church, except one almost in ruins, and uncovered; but they have several handsome houses appropriated to their use, and for the entertainment of pilgrims.

Canā of Galilee, so called to distinguish it from a town of the same name, which lay near Sidon, is not far from Nazareth. Here Christ shewed his first miracle, by changing the water into wine at the marriage feast.



The before-mentioned miracle brings to our mind the following circumstance: A young gentleman of great genius, who was placed in a certain seminary of learning for education, a few years since, having the Miracle of Cana given him as a theme, neglected to prepare it for the inspection of the master till within a few minutes of the time when it was proper to produce it: fearful of being punished for his remissness, he sat down and comprised the whole in the following admirable line:

The modest water saw the Lord and blush'd.

The master was so charmed with the energy of this sentence, that he easily pardoned the young pupil for not rendering his theme more prolix.

Cana was the native, or at least dwelling-place, of the apostle Nathaniel, or Bartholomew: for he is expressly stiled Nathaniel of Cana in Galilee; vide John xxi. 2.

The lot of the tribe of Issachar was bounded on the north by Zebulun, on the south by the other half of Manasseh, on the east by Jordan, and on the west by the Mediterranean. It contained the mounts Carmel and Gilboa, the valley of Jezreel, and plain of Galilee, now called Saba. Though its fertility is astonishing, it contains only a few miserable inhabitants, who reside in scattered huts, and has scarce any remaining traces of the cities, towns, villages, which it might formerly contain: but as some of the places, in their ancient state, were remarkable, we shall mention them on account of some curious circumstances with which they were connected.

Shunem, or Shunen, was a city situated on the borders of the tribe of Issachar, and was famous as the place of residence of the hospitable Shunamite, who was so kind to the prophet Elisha.

Endor, mentioned in 1 Sam. xxviii. as a place of residence of a witch, or woman who had a familiar spirit, to whom Saul applied to raise the spirit of Samuel, was situated on the west of the river Jordan.

The circumstances of Samuel's appearance to Saul was certainly supernatural, and permitted by God for the wisest purposes, and upon a most singular occasion. Nevertheless, we should be cautious of straining so remarkable a text, to favour the superstitious notion of the power of witches, wizards, &c. and of the frequent appearance of apparitions upon the most trivial occasions.

A learned divine, on occasion of repealing the act of parliament relative to witches, witchcraft, &c. in the year 1736, preached a sermon on the text in 1 Sam. xxviii. 6, 7, in which he very humanely and justly observes, that the vulgar notions concerning witchcraft, and the affair of the witch of Endor, essentially differ, and continues thus: "A magician, in its best sense, is a wise man, or wise woman; and this is also the proper meaning of witch, and wizard, or rather wisard, that is, wit-ch and wis-ard, in our language, being both derived from the old verb to wit or wist, that is, to know or understand; and do therefore imply no more than a knowing or understanding person; consequently witchcraft is the hidden art, or mysterious practice, of such a person; and these words, I believe, were never used in a bad signification, till they were appropriated to such persons as pretend to know more than they really do, and by that means imposed upon the ignorance and weakness of others for the sake of gain: this men did by various arts, which were therefore called magical; that is, crafty, subtil, mysterious contrivances, in order to amaze the people, and to make them believe strange things of them, as if they could work wonders, and predict strange things; sometimes by the stars, and then they were called astrologers; sometimes by consulting the entrails of sanctified beasts, and the flying or feeding of birds, and then they were called augurs or soothsayers; sometimes by charms, that is, by verses, spells, or love potions, and then they were called enchanters; sometimes by throwing of dice, drawing lots,

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or sleight of hand tricks, and then they were called forcerers; and sometimes by pretending to raise the dead, and converse with them, and then they were called necromancers: but magician was a common name to all these; and so seems the scripture witch or wizard to have been, which are of the same import. But witchcraft now is seldom or ever ascribed to wise or knowing people, but to poor, despicable, ignorant creatures, who have not sense enough to defend themselves, nor cunning to impose on others. It is not so much as pretended that they foretel any thing, or ever make themselves famous, or grow rich and great by the art of magic. The poet Shakespear, speaking of their ridiculous pretensions, says,

But see they're gone.

The earth has bubbles as the waters have,  
And these are some of them: they vanish'd  
Into the air, and what seem'd corporal  
Melted as breath into the wind.

"It is not poverty and nastiness that makes a witch, nor age, nor wrinkles, nor yet a revengeful eye or malicious tongue; but it is craft, and cunning, and imposture, set on foot to make a profit of, and practised to the detriment of truth and religion."

Indeed, so far back as the reign of Queen Elizabeth, the frauds and impostures of pretended fortune-tellers and diviners were so well known, that an act of parliament was passed concerning them, which contained the following words, "Further it is enacted, that if any person, by witchcraft or divination, pretends to discover any hidden treasures of gold or silver, or to tell where things lost or stolen may be found, to excite any unlawful affection, or to prejudice any body in person or goods, he shall suffer a year's imprisonment, and stand once a quarter in the pillory, for the first offence; and for the second forfeit all his goods and chattels, and suffer imprisonment during life." Vide 5 Queen Eliz. cap. 16.

A polite modern writer hath observed, that it is remarkable how much the belief of apparitions has lost ground within the last fifty years; which he very justly ascribes to the general increase of knowledge, and consequent decay of superstition. "A belief of this kind (says he) might spread in the days of popish infatuation; a belief as much supported by ignorance, as the ghosts themselves were indebted to night." One of the principal arguments that hath been urged in favour of visionary appearances, is, "That if there had been no real, there could have been no counterfeit shillings." But this, the same author observes, is a piece of sophistry; for the simile of the true shilling must allude to the living person, and the counterfeit resemblance of the posthumous figure of him that either strikes our senses or our imagination.

There is another cause which, in our opinion, has kept up the infatuation, since the time of the reformation. As our thoughts upon the subjects are novel, they may be agreeable; and as they are founded upon experience, we hope they are just: we mean the number of apparitions and phantasms raised by dramatic writers: for the principal ideas of the vulgar, relative to ghosts and apparitions, are drawn from what they have seen or heard in the play-house; and the brilliant effusions of a poet's fancy have often worked upon a weak mind so far as to make it imagine an ideal subject a real object. We have no doubt but the following lines have raised innumerable visionary fears:

Be thou a spirit of health, or goblin damn'd?  
Bring with thee airs from heaven, or blasts from hell?  
Be thy intents wicked or charitable?  
Thou comest in such a questionable shape,  
That I will speak to thee. Oh! answer me:  
Let me not burst in ignorance, but tell  
Why thy canoniz'd bones, hears'd in earth,  
Have burst their cearments? Why the sepulchre,  
B b b Wherein



Wherein we saw thee quietly interr'd,  
 Has op'd its ponderous and marble jaws,  
 To give thee up again? What may this mean,  
 That thou, dear corse, again in complete steel,  
 Revisit'st thus the glimpses of the moon,  
 Making night hideous, and us fools of nature  
 So horribly to shake our disposition  
 With thoughts beyond the reaches of our souls?

SHAKESPEARE'S HAMLET.

The poets have, however, made ample amends for what they may have contributed towards the continuance of a belief of the frequent appearance of apparitions, by the ridicule they have so pointedly and justly thrown upon astrologers and fortune-tellers. Sir Samuel Garth, in describing one of these pests of society, says,

An inner room receives the num'rous shoals  
 Of such as pay to be reputed fools:  
 The sage in velvet chair here lolls at ease,  
 To promise future health for present fees;  
 Then, as from Tripod, solemn shams reveals,  
 And what the stars know nothing of fortels.

But, perhaps, the most pointed and humorous picture of these impostors is painted by the ingenious author of *Hudibras*, in the following lines:

They'll search a planet's house to know  
 Who broke and robb'd a house below;  
 Examine Venus and the moon,  
 Who stole a thimble, who a spoon;  
 And though they nothing will confess,  
 Yet by their very looks can guess,  
 And tell what guilty aspect bodes,  
 Who stole, and who receiv'd the goods.  
 They feel the pulses of the stars,  
 To find out agues, coughs, catarrhs;  
 What gains or loses, hangs or saves;  
 What makes men great, what fools, what knaves,  
 But not what wise, for but of those  
 The stars, they say, cannot dispose.

The other half tribe of Manasseh had Issachar on the north, Ephraim on the south, the Mediterranean on the west, and the Jordan on the east. It was a beautiful country, finely diversified with mountains, vallies, lawns, springs, &c. The most considerable place was Bethsan, or Bethshan, situated on the west of Jordan, and the south coast of the Sea of Galilee. It was considerable in the time of St. Jerome and Eusebius. The Jews call it Bethsan, and the Greeks Scythopolis, as it is likewise named in the scriptures. The Turks, however, call it Elbyzan.

Another remarkable place is Salem, or Solyma, as Josephus calls it, and which is likewise called so by Mr. Pope, who, in his invocation at the beginning of that beautiful poem the *Messiah*, says,

Ye nymphs of Solyma begin the song,  
 To heav'nly themes sublimer strains belong.

No traces of any of the other towns are left at present; and nothing worth relating is recorded of their ancient situation.

The lot of the tribe of Ephraim, afterwards known by the name of Samaria, had the Jordan on the east, the Mediterranean on the west, the tribe of Benjamin on the south, and the half tribe of Manasseh on the north. It was here that the rupture between the kingdoms of Israel and Judah originated. The principal places were,

Sichem, or Shechem, since Neopolis, once considerable, being a city of refuge, and, after the destruction of Samaria, the capital of the revolted kingdom. On the place where it stood, there is at present a town known by the name of Naplosa, or Naplouse, between the mounts Ebal and Gerizim. It is the seat of a Turkish

sangiac, and capital of a territory consisting of 100 villages. Mr. Maundrell informs us it is in a poor condition, compared with what its ancient ruins shew it to have been, consisting of only two streets, lying parallel under Gerizim, but well built, and full of people.

Arimathea, or Ramah, in Hebrew, which signifies an high place, was the place of the prophet Samuel's nativity.

Samaria, anciently Someron, from the mountains on which it was built, but now Sebasté, was the capital of the revolted kingdom, and raised by its monarchs to great splendour. It was destroyed by the Assyrians; but Herod rebuilt it, and embellished it with many magnificent edifices, of which there are still some remains, particularly a large square piazza, encompassed with marble pillars, some standing, others lying; the fragments of some strong walls; and the church built by the empress Helena, over the place where John the Baptist was beheaded, or, as some say, buried. The remains of this church are divided into two parts, one of which belongs to the Christians, and one to the Turks. The latter division is paved with marble, and has a chapel under ground, to which there are twenty-three steps to descend. There are three tombs in it, where, it is affirmed, the Baptist, Elisha, and Obadiah, were buried. The Turks likewise say, that it was in this chapel St. John was imprisoned and beheaded. For a trifle of money they let the Christians down to see the tombs, or rather to peep at them through some openings in the wall. Not far from these ruins Jacob's Well is shewn, where Christ held the conference with the Samaritan woman. It is covered by a stone vault; and those who are desirous of seeing it, are obliged to be let down through a narrow hole, when they may discover the mouth of it. It is hewn out of the solid rock, is three yards in diameter, and thirty-five in depth, five of which are filled with water.

Shiloh, or Sio, was celebrated for the tabernacle in which the ark was kept, till just before the death of Eli, 1 Sam. iv. 3, &c. At present there is nothing remaining of it.

Judea, properly so called, contained the tribes of Benjamin, Judah, Dan, and Simeon, and lay to the southward of the whole country.

The lot of the tribe of Benjamin had Samaria on the north, Jordan on the east, and Dan on the west. The principal places are,

The justly famed city of Jerusalem, the capital of Judea, the regal seat of the Jewish monarchs, and the center of the Jewish religion. In its most flourishing state this city was divided into four distinct parts, each being enclosed by its own walls, viz. The old city of Jebus, which stood on Mount Zion, or Sion, where the prophets dwelt, and where king David built a superb palace, which became the residence both of himself and his successors, on which account it was called the CITY OF DAVID. 2. The Lower city, or the Daughter of Zion, so called on account of its having been built subsequent to the other. In this division stood the two magnificent palaces which Solomon built for himself and his queen; the fine palace of the Maccabean princes; the noble amphitheatre erected by Herod, which was said to be capable of containing 80,000 spectators; the citadel built by Antiochus, which was destroyed by Simon the Maccabee; and the second citadel called Antonia, which was erected by Herod upon a craggy rock. 3. The New City, principally inhabited by merchants, artificers, mechanics, &c. 4. Mount Moriah, on which the temple of Solomon was built, of which an ample description is given in the 6th and 7th chapters of the first book of Kings.

Jerusalem is about three miles in circumference at present, and lies in 31 deg. 50 min. north latitude, and 36 deg. east longitude, being situated on a rocky mountain. Dr. Shaw says, "The hills which stand about Jerusalem make it appear to be situated, as it were, in an amphitheatre, whose arena inclineth to the eastward. We have no where, as I know of, any distinct



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ting view of it. That from the Mount of Olives, which is the least, and perhaps the farthest, is, notwithstanding, at so small a distance, that when our Saviour standing, at so small a distance, that when our Saviour was there, he might be said, almost in a literal sense, 'to have wept over it.' There are very few remains of the city, either as it was in our Saviour's time, or as it was afterwards rebuilt by Adrian, scarce one stone being left upon another. Even the very situation is altered; for Mount Sion, the most eminent part of the Old Jerusalem, is now excluded, and its ditches filled up; whilst the places adjoining to Mount Calvary, where Christ suffered on the cross without the gate, are now almost in the center of the city." With respect to its present state, the Turks call it Cudsembaric. It is thinly inhabited. The walls are weak, and without bastions; the ditch inconsiderable. The gates are six in number, viz. Damascus, St. Stephen's, Herod's, Sterquilina, Bethlehem, and Mount Sion Gate; beside the Golden Gate, which is shut up, on account of a prophecy which the Turks have among them, that by that gate the Christians are to take Jerusalem. The streets are narrow, and the houses mean. Pilgrims and travellers, who flock from all parts, either through devotion, or out of curiosity, are the principal support of the city. A Turkish bashaw resides here, to keep good order, collect the Grand Seignior's revenues, and protect the pilgrims from the insults of the Arabs.

No European Christian is permitted to enter the city till the requisite duties are discharged: nor can a stranger safely stay here, without being upon good terms with the Latin fathers.

The principal object of the pilgrims is the church of the Holy Sepulchre, situated upon Mount Calvary. It is 100 paces in length, and 60 in breadth. The workmen were obliged to reduce the hill to a plain area, in order to lay the foundation; but great precaution was used not to alter any part of it where our Saviour's Passion was concerned. The place of the Crucifixion is left entire, being about 12 yards square, and stands at this day so much higher than the floor of the church, that it is ascended to by 21 steps. The Holy Sepulchre, which was originally a cave hewn out in the bottom of the rock, may now be compared to a grotto standing above ground, and having the rock cut away, and levelled all round. The walls of the church of the Holy Sepulchre are of stone, and the roof of cedar. The east end encloses Mount Calvary, and the west the Holy Sepulchre. The former is covered with a superb cupola, supported by 16 large columns, and open at top. Over the altar there is another fine dome. The nave constitutes the choir; and the sides of the church contain the most remarkable places where the circumstances of our Saviour's Passion were transacted, together with the tombs of Godfrey and Baldwin, the two first Christian kings of Jerusalem. In the church of the Crucifixion, the hole is shewn in which it is said the cross was fixed. The altar has three crosses on it richly adorned, particularly with four lamps of immense value, which are kept constantly burning. The cloister round the Sepulchre is divided into sundry chapels. The Latins, who take care of the church, have apartments on the north-west side; but they are never suffered to go out, the Turks keeping the keys, and furnishing them with provisions through a wicket. Some grand ceremonies are performed at Easter, representing Christ's Passion, Crucifixion, Death, and Resurrection, of which take the following authentic account:

At dusk the pilgrims and monks meet in the chapel of the apparition; the lights are extinguished, and a sermon preached by one of the Latin priests: then each being furnished with a lighted taper, all walk in procession round the church. They stop first at the Pillar of Flagellation, where a hymn is sung, and a sermon preached. Thence they proceed to the Chapel of the Prison, to hear another hymn, and another sermon. At the Chapel of the Division of the Garment, to which they go next, a hymn is sung, but no sermon preached. They then proceed to the Chapel of Descent, the al-

tar of which is supported by two pillars, and underneath is a piece of greyish marble, on which they say the soldiers placed Christ, when they crowned him with thorns, and mocked him, saying, "Hail, king of the Jews!" Here a sermon is preached, and a fourth hymn sung. They next enter another chapel, parted from the former only by a curtain, and advancing to the east end, come to the very spot on which our Redeemer was crucified. This chapel is covered all over with Mosaic work, and in the middle of the pavement are some marble stones of several colours, designed to shew the very place where our Lord's blood fell, when his hands and feet were pierced. It is adorned with 13 lamps, and a candlestick with 12 branches. An hymn is here sung, and a sermon preached on some text relative to the passion. Then two friars, who personate Joseph of Arimathea and Nicodemus, come with great solemnity to the cross, and take down the image that resembles Christ, which they put into a winding sheet, carry it to the stone of unction, and sing an hymn over it. A sermon is then preached in Arabic; and thus the ceremonials conclude.

On Mount Moriah, in the south part of the city, stands the edifice called Solomon's Temple, which is situated upon the same spot as the ancient temple stood; but it is uncertain by whom it was erected. The middle part, where the Jewish Sanctum Sanctorum was supposed to have stood, is converted into a Turkish mosque.

It is to be observed, that the Turkish sangiac who governs this city resides in the very house where Pontius Pilate is supposed to have formerly lived. The principal part of the churches have been converted into mosques. The priests, and other Christians, are kept miserably poor, by the tyranny of the government, and have scarce any subsistence but what they procure by accommodating strangers with food and lodging, and selling them relics.

In the neighbourhood of Jerusalem, the most remarkable antiquities are,

The pools of Bethesda and Gihon. The former is 120 paces long, 40 broad, and 8 deep. It is at present dry, and the arches dammed up. But Gihon, which is about a quarter of a mile from Bethlehem gate, is a magnificent relick, 106 paces long, 60 broad, lined with a wall and plaister, and still stored with water.

The tomb of the Virgin Mary, in the valley of Jehoshaphat, has a descent to it by a flight of 47 magnificent steps. On the right hand is the sepulchre of St. Anne, the mother of the Blessed Virgin; and on the left hand is that of Joseph her husband. The whole is cut in the solid rock.

Abfalom's pillar or place, which it is said was erected by that prince, in order to perpetuate his memory, as he had no male issue, resembles a sepulchre, though it is not known that he was buried there. There is a great heap of stones about it, which are always increasing; for all Jews and Turks who pass by it make a point of throwing a stone each upon the heap, as a token of abhorrence to Abfalom for his unnatural rebellion against his father. The structure itself is 20 cubits square, and 60 high, adorned below with four columns of the Ionic order. From the height of 20 to 40 cubits it grows less, and is plain, a small fillet at the upper end excepted: from thence to the top it is circular, and runs up spirally to a point; the whole being cut out of a solid rock. There is a room within considerably higher than the level of the ground without, on the sides of which are niches, probably to receive coffins.

To the eastward of the above is the tomb of Zechariah, the son of Barachiah, whom the Jews slew between the temple and the altar, as it is commonly supposed. It is cut out of the rock 18 feet high, as many square, and adorned with Ionic columns on each front, cut out of the same rock, and supporting a cornice. The whole ends in a pointed top like a diamond.



The royal sepulchres without the walls of Jerusalem are some of the most elaborate, curious, and magnificent antique remains that imagination can conceive. By whom they were built is uncertain, but they consist of a great number of apartments, most of which are spacious, and all cut out of the marble rock.

Near Jerusalem is a spot of ground, 30 yards long, and 50 broad, which is now the burial place of the Armenians. It was formerly the *Aceldama*, *field of blood*, or *potter's field*, purchased with the price of Judas's treason, as a place of interment for strangers. It is walled round, to prevent the Turks from abusing the bones of the Christians: but one half of it is occupied by a charnel-house.

At Bethany, which stood in the road between Jerusalem and Jericho, the remains of an old castle are shewn, which, it is affirmed belonged formerly to Lazarus. There is a descent of 25 steps to the room where he was laid, and the tomb out of which he was raised.

Jericho is reduced from a magnificent city to a little mean village, without any vestiges of its former splendour, except some grand arches of an old conduit. It is about twenty-three miles from Jerusalem, and was remarkable for being the first city invaded by the Israelites after their passage over Jordan, when it was taken by the singular fall of its walls.

The lot of the tribe of Judah was bounded on the south by the mountains of Edom, on the north by Benjamin, on the east by the Dead Sea, and on the west by the Mediterranean. This was the most fertile, populous, and largest of all the twelve lots; but at present there are no remains of any places which it might formerly contain, except

Bethlehem, the place of JESUS CHRIST's nativity, and therefore the most worthy to be held in esteem by all mankind, or the blessings brought by the Redeemer, agreeable to the prophecy of Isaiah, which prophecy is thus paraphrased by Mr. Pope:

Wrapt into future times, the bard begun:  
A virgin shall conceive, a virgin bear a son.  
From Jesse's root behold a branch arise,  
Whose sacred flower with fragrance fills the skies:  
Th' ethereal spirit o'er the leaves shall move,  
And on its top descend the mystic dove.  
Ye Heavens from high the dewy nectar pour,  
And in soft silence shed the kindly show'r.  
The sick and weak the healing plant shall aid;  
From storms a shelter, and from heat a shade:  
Truth o'er the world her olive branch extend,  
And white-rob'd innocence from heav'n descend.  
Swift fly the years, and rise the expected morn!  
O spring to light! auspicious babe be born!  
Hark, a glad voice the lonely desert cheers:  
Prepare the way; a God, a God appears!  
A God, a God, the vocal hills reply:  
The rocks proclaim th' approaching Deity.  
Lo! earth receives him from the bending skies!  
Sink down ye mountains, and ye vallies rise.  
With heads reclin'd, ye cedars, homage pay:  
Be smooth, ye rocks; ye rapid floods give way:  
The Saviour comes, by ancient bards foretold!  
Hear him ye deaf, and all ye blind behold.  
He from thick films shall purge the visual ray,  
And on the sightless eye-balls pour the day.  
'Tis he th' obstructed paths of sound shall clear,  
And bid new music charm the unfolding ear.  
The dumb shall sing; the lame his crutch forego,  
And leap exulting like the bounding roe.  
No sigh, no murmur, the sad world shall hear;  
From ev'ry eye he wipes off ev'ry tear.  
In adamant chains shall death be bound,  
And hell's grim tyrant feel th' eternal wound.

This city is distant between six and seven miles from Jerusalem, to the south-west, in the way to Hebron. It lies in 31 deg. 35 min. north latitude; and in 65 deg. 50 min. east longitude. Anciently it was called the

City of David, having been the birth-place of the Royal Psalmist. It was otherwise called Ephrath, or Ephratah; Gen. xxxv. 19: It was originally built by the Jebusites; and both Jerom and Eusebius assure us, that the monument of Jesse, the father of David, was here shewn in their time. Bethlehem is seated on a pleasant hill, in a fine fertile plain, and enjoys a most excellent air. It contains a convent of the Latins, another of the Greeks, and another of the Armenians, and is annually resorted to by a great number of pilgrims and travellers. All the convents have doors which open into the Chapel of the Holy Manger: for the place where the blessed Redeemer was born, and the manger in which he was laid, are shewn to this day. The manger is adorned with three pillars, one in the middle, and the others at the ends: in the angle, a step lower, are two other small pillars of an equal bigness, between which there is a marble manger, big enough to hold a new born infant: and opposite to it is a stone, whereon the blessed Virgin sat when the wise men came to adore the heavenly infant. The whole is become entirely black through time.

At the distance of about forty yards from one of the convents, there is a grot hollowed in a chalky rock, where, tradition says, the blessed Virgin hid herself and her divine babe, from the malice of Herod, some time previous to her departure into Egypt. Eastward, at the distance of about half a mile, the pilgrims are shewn the field where the shepherds were watching their flocks, when they received the glad tidings of the birth of a blessed Redeemer. The magnificent church built over the grot where the divine infant was born, is one of the most superb in the east, being divided into five aisles, formed by four rows of elegant marble pillars, to the amount of 40 in number, that is, ten in a row. Besides these, 10 more support the whole choir, which is enclosed by a wall. The pavement is beautiful, and the cedar roof proportionably high. The noble portico by which you enter the church is supported by 16 handsome marble pillars. The choir, which is covered by a noble cupola, terminates in a semicircle that contains the altar: not far from which are two marble staircases, consisting of 13 steps each: by one of these the pilgrims descend to the Chapel of the Nativity, where there is an altar under a concave, with a representation of the nativity; the whole being illuminated by lamps continually kept burning.

This magnificent edifice was built by the pious empress Helena, in commemoration of the birth of Christ. At a small distance to the southward of Bethlehem, the famous fountains, pools, and gardens of Solomon are shewn. The pools are three in number, lying in a row, and so disposed, that the waters of the uppermost fall into the second, and those of the second into the third. They are of a quadrangular figure, equal in breadth, but differing in length; the breadth of each being 450 feet; but the length of the first is 800 feet, of the second 1000 feet, and of the third 1100 feet. They are very deep, and lined with a plaistered wall. Close to the pools is a pleasant castle of a modern structure: and at about the distance of 700 feet is a fountain, from which they receive their waters. On the eastward of the city the well of David is shewn, for the waters of which that monarch so passionately longed, according to the inspired writer. 2 Sam. xxiii. 14, &c. "And David was then in the hold, and the garrison of the Philistines was then in Bethlehem; and David longed, and said, O that one would give me drink of the water of the well of Bethlehem, which is by the gate. And three mighty men broke through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate." About two furlongs from this well are the remains of an old aqueduct, which anciently conveyed the waters of Solomon's pools to Jerusalem. Besides the above-mentioned chapels in Bethlehem, are the Chapel of St. Joseph, the husband of the Holy Virgin, the Chapel of the Innocents, and those of St. Jerome, St. Paul, and Eustochium.



It is proper here to observe, that St. Jerome was a learned and celebrated writer in the fourth century: that Paula, and Eustochinum, her daughter, were two Roman ladies, instructed by St. Jerome in learning and piety. This celebrated city is, however, at present reduced to a mean village, inhabited by very poor people.

Hebron, the ancient city of David before he took Jerusalem, has long since been ruined. Near it stands the village called Elkahil, on a pleasant hill that overlooks a most delightful valley. Ruinous as its present condition is, it still contains a handsome church, built by the empress Helena over the sepulchral grave where Abraham and Sarah, Isaac, Jacob and Leah lie buried. The Turks have since turned the church into a mosque: but Turks, Christians, and Jews, all regard it with great veneration. This town is the capital of a district consisting of about 24 little villages, which the Turks call the Territory of the Friends of God.

Bethzor, or Bethsora, formerly a very strong fortress, is supposed to have stood upon a craggy hill, twenty miles to the southward of Jerusalem, where there is now a village named St. Philip, from a tradition that it was at a fountain near this place, where Philip baptized the eunuch of queen Candace.

Engeddi, a village on the top of a rock near the Dead Sea, about four miles east of Tekoah, is famed for the great quantity of palms, and other odoriferous trees, which grow on the mountains above it. Among the caverns of these mountains two are very remarkable; the one for being the retreat of Lot and his daughters after the conflagration of Sodom; and the other for being the cavern in which David so generously spared the life of Saul, contenting himself with only cutting off the skirt of his garment.

The lot of Dan was bounded on the south by Simeon, on the north by Ephraim, on the east by Judah and Benjamin, and on the west by the country of the Philistines and the Mediterranean Sea; the length being 40 miles from north to south, and the greatest breadth not exceeding 25 miles. It abounded in all the necessities and luxuries of life; and from hence the spies brought such noble specimens of its admirable fertility to the Israelitish camp.

The tribe of Simeon, which was bounded by Dan on the north, by the river Trihor on the south, by Judah on the east, and a neck of land towards the Mediterranean on the west, lay in the most southern corner of Judea. This part was not so fertile as the rest of the land of Canaan, nor were the towns either many or considerable, none deserving any mention, even in ancient times, except Anthedon and Rhinocolura, which are now poor ruined towns, standing on the sea-coast, and Beersheba, of which, in Gen. xxi. we learn, that Abraham, having entered into a solemn league of friendship with Abimelech, king of the Philistines, to secure his property in a well against the outrage of the Philistines, who had taken seven wells from him before, presented the king with seven young sheep, and entreated him to accept of them as a token that he had dug such a well, and should thenceforth be permitted to enjoy it peaceably; upon which occasion the place was called Beersheba, or the Well of the Oath, because of the covenant made relative thereto. Hence the city which was erected near it, in process of time, obtained the name of Beersheba.

A small part of the present Palestine, situated on the coast of the Mediterranean, and extending from the sea of Jamnia to the mouth of the river Bezor, was long subject to the five lords of the Philistines. The principal places were,

Ascalon, which is dwindled into a very trifling village, stands on the sea-coast, and was the native place of Herod the Great, who was thence called Ascalonites. It was an episcopal see from the earliest ages of Christianity; and during the Holy Wars had many stately edifices remaining, which have since been all ruined by the Turks and Saracens.

No. 18.

Gaza stands between two and three miles from the Mediterranean Sea, and lies in 31 deg. 22 min. north latitude, and 35 deg. east longitude. It retains many monuments of its pristine grandeur, and on all sides some noble remains of antiquity are to be seen, viz. several rows of stately marble columns, with all their ornaments entire, magnificent sepulchres, monuments, &c. Among these is one in particular surrounded by a high wall, which belongs to a Turkish family. Near the city stands a round castle, flanked with four square towers; opposite to which is the seraglio, where the bashaw's wives and attendants are kept; and a little above are the remnants of an old Roman castle, the materials of which are so firm, that the hammer can make no impression on them.

The Greeks and Armenians have each a church here; and near to that of the latter, the spot is shewn where the temple stood which Sampson pulled down over his head, and destroyed at once himself and a great number of Philistines. The castle is the residence of a sangiac, who is supposed to have near 300 small villages, or hamlets, within his jurisdiction. At a little distance from the town, quite up to Egypt, the country is inhabited by a race of wild Arabs, who are continually roving about, not being subject to any regular government.

Massuina, or New Gaza, was the ancient sea-port to the former, or Old Gaza, and on that account only was of note. It stood about ten miles from Ascalon, near the mouth of the river Bezor. About it are still some antique remains, but whether they belonged to New or Old Gaza is uncertain.

About three miles south from Gaza, and two miles from the sea, stands a town named Larissa. It is at present a poor mean place, defended by an old castle, and a garrison of 200 men; but was formerly celebrated as the burial-place of Pompey the Great, who was killed in its neighbourhood.

At a little distance from the above stands Raphia, which is now so inconsiderable, as scarce to deserve mentioning. It was, however, a place of some account in the time of the Maccabees.

Gath was anciently the principal of the five capital cities of the Philistines, being the regal seat; but it dwindled away so early, that no vestiges of it are now remaining, and it is even uncertain where it exactly stood. It was famed as the residence of the remnant of the giant race, and was the place of Goliath's nativity.

Ekron, or Ecron, was the northermost of all the five cities which gave name to the five lordships of the Philistines. It was once a place of great wealth and power, and frequently mentioned in the sacred writings, but it is dwindled to nothing, and not noticed by any profane authors.

Ashdod, or Azotus, which was situated about 12 miles to the north of Ascalon, bore an extraordinary fame among the ancients. The situation was inland, and the circumjacent country exceedingly fertile and pleasant. It was famous for the temple of Dagon, where was the grandest and most favoured god the Philistines had. To him they attributed the invention of agriculture. This city, in the times of primitive Christianity, was an episcopal see, and was even a fair village in the time of St. Jerome, but at present no traces of it are left.

Thus have we minutely described the HOLY LAND, and amply dwelt upon many curious and interesting particulars: but we would earnestly recommend to our readers to compare our geographical account of the various parts of Syria, with the passages in which they are mentioned in the sacred writings, when we have no doubt but they will receive infinite satisfaction from the comparison.

Charm us, ye sacred leaves, with nobler themes,  
With op'ning heavens, and angels rob'd in flames.  
Ye restless passions, while we read, be aw'd.  
Hail, ye mysterious oracles of God!

C c c

Here



Here we behold how infant time began,  
How the dust mov'd, and quicken'd into man;  
Here, thro' the flow'ry walks of Eden rove,  
Court the soft breeze, or range the spicy grove;  
There tread on hallow'd ground, where angels trod;  
And rev'rend patriarchs talk'd as friends with God;  
Or hear the voice to slumb'ring prophets giv'n,  
Or gaze on visions from the throne of heav'n."

As we have been treating of the spot which gave birth to Our Blessed Saviour, we deem it a duty we owe to the cause of Christianity to give the most important traits in the life of that sacred character.

## SECTION XX.

*A short Account of the Life, Doctrine, Sufferings and Death, of Our Blessed Lord and Saviour JESUS CHRIST.*

**T**HE Temple of Janus \* was shut; the sceptre had departed from Judah †; and the prophecy of Daniel was accomplished; when God, in compassion towards mankind, sent his son into the world to take off that guilt of sin which defiled our nature; and the great work of our salvation was thus accomplished.

In the time of Herod, God sent the angel Gabriel to an holy virgin, named Mary, who was espoused to Joseph of Nazareth, a city in Galilee, to inform her how highly favoured she was of God. The consummation of marriage between Joseph and Mary had not taken place, as was the custom not only among the Jews, but with many nations of the east; the parties being often contracted in their infancy, but not permitted to cohabit together, till after they had been several years betrothed. Mary, however, conceived by means of the Holy Spirit, and God sent an angel to Joseph, to convince him of the chastity of his spouse, and the divinity of her son.

During her pregnancy, she travelled to Bethlehem with her husband Joseph, in order to be taxed, agreeable to a decree issued by Augustus Cæsar for a general capitation tax. The city was so crowded, that not being able to find any room in an inn, they were under the necessity of retiring to a stable, where the Holy Virgin humbly bowed her knees, and brought her first-born into the world.

The conception being without sin, the production was without pain, and notice was given to the world of the nativity of a REDEEMER, by an angel and a star. The angel appeared to the Jewish shepherds, and the star was seen by the Magi, or wise men of the east. At the expiration of eight days the blessed infant was circumcised; and thus, by a few drops, gave earnest of the abundance of blood which he was to shed for the purification of mankind.

In due season the Holy Virgin presented the Divine Infant in the temple, and redeemed him, according to the written law, with five shekels, and a pair of turtle doves; for Christ did not come into the world to overturn, but to fulfil the law. At this critical instant Simeon and Anna, two pious persons, entered the temple, being stimulated by a divine impulse, when they joined with great fervency in praising God for having sent a Redeemer into the world. Simeon, in particular, begged to die, in the words of the celebrated canticle used in the liturgy of the church, and taken

from Luke ii. 29. "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation."

Herod, being informed of the birth of the child, tried, by various artifices, to get him into his power; but Joseph, being informed of his bloody intention, had the precaution to withdraw privately into Egypt, with his wife, and the holy infant, where they remained twelve years.

On their return, Jesus, though so young, disputed with the most learned doctors in the temple, and afterwards departed for Jordan, where he was baptized by John; when the heavens immediately opened, the Holy Ghost descended upon him in the form of a dove, and a voice was heard to pronounce the following words: "This is my beloved Son, in whom I am well pleased."

Soon after the Blessed Jesus wrought his first miracle at Cana in Galilee: he then cleansed the temple of merchants, money-changers, &c. foretold his own death and resurrection, and convinced Nicodemus, a doctor of law, of his divine mission.

He then traversed Judea with his disciples, baptized great numbers, and repaired towards Galilee, where John was in confinement for having, in one of his sermons, reprehended Herod for his incestuous marriage with his brother's wife. By the way he conversed with the Good Samaritan, and restored the dead child of a nobleman to life.

He now travelled throughout Galilee, healing all manner of diseases, restoring the blind and lame to their sight and limbs, cleansing lepers, and doing all manner of benevolent actions. Near the lake Genezareth, being pressed by the crowd of people, he entered into Simon's ship, where he preached, and commanded the miraculous draught of fishes.

At the pool of Bethesda he, on a sabbath, cured a poor paralytic man, who had been lame 38 years, bidding him, "Take up his bed and walk." The Jews exclaimed against this breach of the sabbath, but Our Lord soon convinced them, that a work of necessity ought to supersede a ritual command.

Jesus soon after returned to Galilee, and cured a man whose right hand was shrunk up and withered. He now selected his twelve apostles, to whom, and a great multitude of people, he preached that admirable discourse called "The Sermon upon the Mount," which comprizes all the great principles of the Christian religion.

On the descent from the mount he healed a leper, and in returning to Capernaum cured a favourite servant of a Roman centurion. At the gate of Nain he brought to life a widow's son, as the people were carrying him to be buried; then dined with Simon the Pharisee, and consoled the penitent prostitute. In various parts of Galilee he continued comforting the afflicted, healing the diseased, and instructing the ignorant by the most expressive parables, till he crossed the sea of Galilee; when a terrible storm arising while he was asleep in the ship, his disciples waked him, when he rebuked the waves, and restored the sea to a perfect calm. Landing at Trachonitis, he met two demoniacs, from whom he cast out the devils that possessed them, who entered into an herd of swine, and occasioned those animals to precipitate themselves into the sea.

He soon after performed two remarkable miracles; the first was feeding the multitude in the desert with five

\* Janus, the first king of Italy, was deified at his death, and depicted with two faces: the temple dedicated to him at Rome was always kept shut in times of peace, and open in times of war. It was therefore natural that the Saviour of Mankind, who brought eternal peace and salvation into the world should be born in a time of general tranquillity.

† Jacob, on his death-bed, thus prophelieth: "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Gen. xlix. 10. This

prophecy was accomplished in the most literal manner; for about the very time in which Christ was born, the Romans deprived the Jews of all regal authority, and appointed magistrates of their own to administer justice throughout all Syria. Thus did the sceptre depart from Judah, nor were the Jewish law-givers suffered to retain any authority. The latter part of the prophecy was equally accomplished; for although there are many flourishing nations of Christians, the Jews are no longer a people.



*Engraved for* **BANKES'S** *New System of* **GEOGRAPHY** *Published by Royal Authority.*  
**TURKISH DRESSES.**



*The Grand Vizier..... The Sultaness..... The Grand Seigneur.*



*A Turkish Priest..... a Bashaw..... The Imam of the Mosque.*





**TURKISH DRESSES.**

*1. a Bashaw of three Tails    2. an Officer of the Janisaries, Superintendent of their Kitchen.  
3. a Turkish Gentleman.*



**TURKISH DRESSES.**

*1. a Sultan in his Robes    2. a Commander in Chief of the Laphis.  
3. an Officer of the Supreme Court of Judicature.*

*original sculp.*



barley loaves and two fishes; and the second was walking on the surface of the water, with Peter, to the ship in which were his other disciples.

After performing many other miracles, and explaining his mission more fully to his disciples, Jesus, at length, at the time of the Passover, eat the Paschal Lamb with his disciples, washed their feet, and informed them, that one of them should betray him. Judas soon after left them, though it was night; and then Jesus preached his farewell sermon to his remaining disciples, in which he recommended social love and unanimity, and foretold that Peter should deny him. A multitude of armed men then surrounded him, and Judas kissed him, in order to distinguish, and thereby betray him. In the scuffle Peter cut off the ear of Malchus, servant to the high priest; for which Jesus reproved him, and immediately healed the ear of Malchus by touching it.

When Jesus was led away, all his disciples fled, except Peter, who followed at a distance, and John having recovered his spirits, returned into the high priest's hall, where Jesus was brought before Annas, who, though prince of the sanhedrim, refused to judge him, but sent him bound to Caiphas: thither Peter came, and was challenged three times by the servants to be a Galilean, and of the family of Jesus, which he three times denied, and forswore: till Jesus looking back, reminded him of his prediction; then the cock crew, and Peter, being sensible of his crime, went out, and wept bitterly.

In the morning the council was to assemble, and while Jesus was in custody the Jews mocked him, covered his face, and having smote him, called upon him to tell who it was. The elders likewise did their endeavours to suborn false witnesses against him, but were not so successful as they expected in their infernal machinations.

The principal articles of accusation, which their whole malice could invent, was only that he had said he would destroy the temple, and in three days build it up again. To this Jesus making no reply, Caiphas abjured him, by the living God, to say whether he was Christ the Son of God or not. To which he answered in the affirmative. Then Caiphas accused him of blasphemy, and he was condemned to death by Pontius Pilate the Roman governor, who, though conscious of his innocence, weakly yielded to the solicitations of the Jews, and delivered him up to the soldiers to be crucified; who first cruelly beat him, and spit in his face.

Judas, hearing the final sentence, brought in the silver which they had given him as a reward for his treachery, and throwing it among them, said, "I have betrayed the innocent blood." With the money they bought a field called the Potter's Field, to bury strangers in: and Judas went out and hanged himself. It is likewise to be observed, that Pontius Pilate was soon after deposed by Vitellius the proconsul of Syria, on account of his great cruelties and extortions. He was afterwards banished to Vincennes in Gaul, where he put a period to his miserable existence with his own hands.

Jesus, being arrayed in a kingly robe, with a reed in his hand for a sceptre, and a crown of thorns upon his head, was led to Golgotha, on Mount Calvary, and there crucified, with this inscription over his head, JESUS OF NAZARETH KING OF THE JEWS\*.

## SECTION XXI.

*Persons, Dress, Food, Customs, Manners, Government, Religion, &c. of the Turks, considered in general.*

THE Turks in general are well made, and of the middle stature; those who reside in cities are of a complexion tolerably fair, but the peasants, from being exposed to the sun are swarthy. Their hair and eyes are commonly black. Their features, when young, are agreeable; the women are deemed beautiful, but bear the marks of age by the time they reach thirty years, as they frequently marry at fourteen.

The use of paint is not common with the modest women, but peculiar to prostitutes. They have, however, a general practice of blacking the inside of their eyelids by applying a powder called *Ismed*. They perform this operation with a cylindrical piece of silver, steel, or ivory, about two inches long, and of the size of a common probe. This they wet with water, in order that the powder may stick to it, and applying the middle part horizontally to the eye, shut the eyelids upon it, and drawing it through between them, it blackens the inside, leaving a narrow black rim round the edge. The women also stain their feet and hands with henna, which is brought from Egypt chiefly for that purpose.

The women of some of the villages wear a large gold or silver ring through the external cartilage of the right nostril, and some of these rings are at least an inch and an half in diameter. These people, likewise, mark their under lip, and sometimes their breasts and arms, with a blue colour, by pricking the part with a needle, and rubbing it with a certain powder which leaves an indelible mark. A slender waist being rather considered as a deformity, the Turkish women use all their endeavours to render themselves apparently plump.

The Turkish habit has a graceful appearance. Next the skin the men wear a pair of drawers, and over them a shirt and a doliman of sattin, taffety, or other neat stuff, which reaches to their heels. In the winter this is guilped, and they girt it very tight round the waist with a sash, in which they frequently wear two daggers, the handles and sheaths of which are sometimes adorned with gold and silver. In this girdle they also carry their money and their pouch for tobacco. Over the doliman they wear a kind of night-gown, which those who are able line with furs in the winter. Their stockings are of cloth footed with red or yellow leather, and their shoes are of the same colour. On their heads they wear a crimson velvet cap, round which they wrap a red or white turban, which is a scarf of linen or silk many ells long.

The first part of the womens dress is a pair of drawers, very full and reaching to the shoes so as to conceal

\* Those who would wish to read a full and ample account of the Life, Doctrine, Sufferings, Resurrection and Ascension of the Great Redeemer of Mankind, are referred to an excellent performance, intitled, "The Reverend Dr. FLEETWOOD'S Life of Our Blessed Lord and Saviour JESUS CHRIST. Containing a full, ample, accurate, instructive, and universal History of every Transaction in the LIFE of Our BLESSED REDEEMER, from his taking upon himself our sinful Nature, to his Crucifixion, Resurrection from the Dead, and his Glorious Ascension into Heaven. Particularly his Genealogy, Incarnation, Preservation, Circumcision, Presentation, Divine Mission, Baptism, Fasting, Temptation, Ministry, Sufferings, Doctrine, Calling the Apostles, Miracles, Parables, Charity, Meekness, Travels, Transfiguration, Passion, Institution of the Sacrament, Crucifixion, Burial, Resurrection, Appearance, and Ascension. Together with the Lives, Transactions and Sufferings of his Holy Evangelists, Apostles, Disciples, and

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" noster-Row.



the legs. Over this is the shift, with wide sleeves hanging half way down the arm, and closed at the neck with a button; but the shape and colour of the bosom are very well to be distinguished through it. They have a waistcoat made close to the shape, with very long sleeves falling back, composed of materials and ornaments according to their respective abilities. They have a robe exactly fitted to the shape, and reaching to the feet, with very long strait falling sleeves. This is girt with a girdle of about four inches broad, which all that can afford have superbly ornamented. The *curdee* is a loose robe, which they throw off or put on according to the weather, lined with ermine or sable, the sleeves reaching very little below the shoulders.

The head dress is composed of a cap called *talpac*, which is, in winter, of fine velvet, and in summer of a light stuff. This is fixed on one side of the head, hanging a little way down, with a tassal bound with a circle of diamonds, or a rich embroidered handkerchief. On the other side of the head the hair is laid flat, and here is an opportunity for the display of fancy, some putting flowers, others a plume of feathers; but the most general fashion among the great is a large bouquet of jewels, made like natural flowers. The hair hangs at its full length behind, divided into tresses, braided with pearl or ribbon, which is always in great quantity.

No woman, let her rank be what it will, is permitted to go into the streets without two *murlins*; one that hides the whole dress of their heads, and hangs half way down their backs; and another that covers all the face but the eyes. Their shapes are also entirely concealed by a *ferigee*, which no woman of any sort appears without. This has long sleeves that reach to their finger ends, and wraps round them like a riding hood. By this means they are so disguised, that a woman of the first rank cannot be distinguished from her slave: and it is impossible for the most jealous husband to know his wife when he meets her; no man daring to touch or follow a woman in the street.

Notwithstanding this seeming reserve, the Turkish women lead a life of pleasure, exempt from cares. Their whole time is spent in visiting, bathing, or the agreeable amusement of spending money, and inventing new methods of adorning their persons. A husband would be thought mad, that exacted any degree of economy from his wife, whose expences are only limited by her fancy. It is his business to get money, and hers to spend it; and this prerogative extends to the meanest of the sex. Indeed, they have no places of resort but the bagnios, and there can only be seen by their own sex. However, they are fond of dress, and take great pleasure in frequenting the baths.

With respect to food, the Turks are not so abstemious as is generally imagined. They use the same articles, and observe the same forms and ceremonies, with respect to fare, times of eating and drinking, manner of serving, &c. as already described under the article of Aleppo, together with other particulars, which we shall therefore pass over, and advert only to such as are not specified under that head.

Those among the Turks who have once given themselves up to the immoderate use of opium, are easily known by a kind of rickets which this poison never fails to produce at last. Not able to exist agreeably, except in this species of intoxication, these persons are particular objects of curiosity, when they are assembled in a part of Constantinople called *Terikay Tcharchissy*, or the market for the takers of opium.

There, towards the evening, the lovers of this drug are seen coming down the streets which lead to the *solimanly*. Their pale and melancholy figures would be sufficient to raise pity, did not their lengthened necks, their heads turned on one side, their back bone distorted, their shoulder raised up to the ear, and a number of other extravagant attitudes which result from their disease, exhibit a picture of the most ridiculous nature.

A long row of little shops are built against one of

the walls that surround the square within which is the mosque. These shops are shaded by an arbour which reaches from one to the other, and under which the master takes care to place a little sofa, to accommodate his guests, without stopping up the passage. The customers arrive and place themselves in order, to take the dose which the habits each of them have contracted renders necessary.

The pills are distributed. Those most used to the practice, perhaps, swallow four very large ones, and each immediately drinking a glass of cold water, waits in his particular attitude. An agreeable reverie at the end of three quarters of an hour, or an hour at most, never fails to animate these mere moving figures, causing them to throw themselves into a thousand different postures, but always extravagant, and always merry. This is the moment when the scene becomes most interesting. All the actors are happy, and each returns home in a state of local irrationality, but likewise in the entire and full enjoyment of happiness not to be procured by reason. Disregarding the ridicule of those they meet, who divert themselves by making them talk absurdly, each imagines, and looks, and feels himself possessed of whatever he wishes. The reality of enjoyment often gives less satisfaction.

Though intoxication impels and enables the Turks to commit many outrages, and though their laws forbid the use of wine, there are, and have been for years past, in their capital cities, public taverns, and government imposes a tax on, and protects them. Those of the Turks who go there generally get drunk; and the consumption of the wine becomes a revenue of the treasury, and is farmed by an intendant. This officer receives the entrance duties: but the regulation of the taverns, and the tax they pay, appertains to the first magistrate and particular governor of the quarters where they are situated. Their police affixes the seal to the door of every tavern; but a little wicket is contrived underneath, which they pretend to overlook, and affords an entrance always open and public. It requires only a little stooping to evade the law, and get drunk unmolested.

The Turks have no inclination to exercise, either for the preservation of health, or curing of diseases. They laugh at the Europeans for taking a walk, deeming it ridiculous to walk merely for the sake of amusement. Indeed, it is with reluctance they use exercise either for business or pleasure. An European ambassador once giving an entertainment to all the foreign ministers and Europeans settled at Constantinople, excited the curiosity of some Turks of distinction, who expressed the greatest wonder and astonishment (not to say contempt) at seeing some of the first characters among the Europeans stand up to take a part in the dances on the occasion. To walk or ride to their gardens, where they are situated at a small distance, once or twice a week, at the proper seasons, is as much as most of them care to do. The people of rank, however, though not fond of walking, are very active on horseback, and dexterous at several equestrian manœuvres.

The Turkish music consists of two sorts, one for the field, and the other for the chamber. The first is performed before the great military officers, and also used in their garrisons. It consists of trumpets, cymbals, hautboys, and large drums, the upper head of which is beat upon with a heavy drum-stick, and the lower with a small switch. Besides these, they have small drums, which are beat upon after the manner of our kettle-drums, and this music has a good effect at a distance. Their chamber music consists of a guitar, an Arab fiddle, a dulcimer, the dervises flute, which is blown in a very particular manner, a couple of small drums, and the *diff*, an instrument which serves to beat time to the voice, which is frequently the worst of all their music; for many of them bellow so hideously, as to spoil what would otherwise be harmonious. As the Turks are unacquainted with the method of writing music by notes, they are obliged to learn entirely by the



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the ear. However, when several persons play together, they keep exact time, all playing the alike; for they have neither bass, nor any other parts in music. The Turkish ballets are very pleasing and entertaining, both for their figures, and the variety of their steps; and the dancers are elegantly and lightly habited.

In all the capital places of Turkey are numbers of public bagnios, frequented by people of all sects and conditions, except those of very distinguished rank, who have generally baths in their own houses. The construction of these private baths are worthy description.

Two small chambers, built with brick, and faced with marble or plaister, communicate, and are each enlightened by small cupolas, cut in chequers. This little edifice is commonly joined to the house by a small room, in which they undress. Double doors, folding over, and lifted with felt, shut in the first and second part of the stove.

A wood fire is kept up in a subterranean vault, the entrance to which is without. This fire place is under the farthestmost chamber, and heats a caldron immediately beneath the marble floor, which serves as a ceiling to the vault. Pipes, placed within the walls, come from the inside of the caldron, and go out at the cupola, to evaporate the water, which is kept continually boiling. Other tubes, communicating with a reservoir, are likewise contained within the brick work, and furnish the inside with cold water, by means of cocks placed at the side of those which yield the warm water. Small seats of smooth wood are made to sit on; and drains cut in the marble, to carry off the water which is thrown down.

These private baths thus heated twenty-four hours before they are used, by being thus constructed, have so great a degree of heat, that, after being entirely undressed in the exterior chamber, and having put on very high sandals of wood, to keep the feet from being burnt by the marble floor, it is impossible to enter the first room, without stopping a moment between the two doors, to let the lungs dilate; after which it is impossible to enter the second stove, under which the heat is most active, without taking the same precautions; and it is probable that the air of this room bears the same proportion to that of the first, as this does to the external air. A sudden perspiration rushing through all the pores, is felt immediately as they are entered: but the violence of this heat does not prevent the women from staying in these baths five or six hours together, and returning to them very frequently.

Those who have not private baths, go to the public ones, which are always prepared, and contrived in such a manner, as to contain a great number of people. Some of the women, more delicate and scrupulous than the rest, take the bath for themselves alone, and go thither with their particular friends. To complete the entertainment, they carry with them their provisions. Their pleasures consist in enjoying greater liberty than they could otherwise possibly procure.

Bathing women, named *telleks*, with their hands wrapped in little bags of serge, rub the skin till it is dry. They likewise make use of a very fine clay, mixed with rose leaves, and afterwards dried in the sun, as a kind of soap, with which they rub the head, pouring on it warm water from large metal basons. The women's hair thus cleaned and perfumed is afterwards tied up in a great number of small tresses.

These public baths are likewise frequented by the men, but at different hours from those set apart for the women; as it is death for any of the former to enter the bath when the latter are there. It is most certain that a too frequent use of these stoves, at length opens the pores to such a degree, as to render them visible. It is equally certain, that so violent an opening of the fibres brings on decrepitude before old age.

The Turkish women are inexorable, when the audacity of a man means nothing more than an insult; but it is impossible to consider, without horror, the dismal

consequences of the blind passions to which they are sometimes a prey.

We do not here speak of those women who so frequently sell their charms, and whose mutilated dead bodies are so often seen in the environs of cities, a circumstance that may be accounted for on the principles of avarice or fear in the men, but of those women of a more exalted rank, whom an irresistible fury overpowers, and who escape secretly from their harems or seraglios. These unfortunate creatures always carry off with them their jewels, and think nothing too good for their lover. Blinded by their unhappy passion, they do not perceive that this very wealth becomes the cause of their destruction. The seducers to whom they fly seldom fail, at the end of a few days, to punish their temerity, and insure the possession of their effects, by a crime which, however monstrous, the government is least in haste to punish. The bodies of these miserable woman, stript and mangled, are frequently seen floating in the ports under the very windows of their murderers; and these dreadful examples, so likely to intimidate the rest, and prevent such madness, seldom terrify or amend.

With respect to literature in general, the Turks are extremely ignorant, some few of those who are bred to divinity and law excepted, the professors of both which pretend to have skill in physic. The few who understand astronomy, so far as to be able to calculate the time of an eclipse, are looked upon as extraordinary persons: but there are many pretenders to judicial astrology, in which the Turks have great faith.

They have many colleges, but few proficient in science. Their physicians are native Christians, and a few Jews; for the Turks rarely make this their profession. They have a very imperfect idea of anatomy, and are totally ignorant of the use of chemistry in medicine. Their libraries in fine are few, and the use of them rare.

The Turkish government is despotic in the extreme, and military authority held in the utmost awe, even that of subaltern degree.

An ancient custom, the origin and use of which are scarcely known, has mixed the most insipid buffoonry with the act of assembling together the forces of this vast empire. This ridiculous ceremony is called by the Turks *ala*, that is, "the triumph." It consists in a kind of masquerade, in which each trade successively presents to the spectators the mechanical exercise of its respective art. The husbandman draws his plough, the weaver handles his shuttle, the joiner his plane; and these different characters, seated in cars, richly ornamented, commence the procession, and precede the standard of Mahomet, when it is brought out of the seraglio to be carried to the army, in order to insure victory to the Ottoman troops.

The banner of the Turks is so revered among them, that, notwithstanding its reputation has been so often tarnished, it still retains their implicit confidence, and is the sacred signal unto which they rally. Every thing proclaims its sanctity. None but the emirs, who are its guards, are allowed to touch it, and it is carried by their chief. The Mussulmen alone are permitted to look upon it. If touched by other hands, it would be defiled; if seen by other eyes, profaned. In fine, they maintain the most ridiculous opinions concerning it.

Tyrannically despotic as is this government, the oppressed subjects have, upon all occasions of public rejoicing, intervals of transient happiness. It is plain that a government which seems in its own nature destructive of joy, can no other ways produce its appearance, than by disappearing itself; and mankind, ever easy to be deceived, and ready to grasp at each flattering illusion, as soon as they lose the sight of tyrants, take advantage of the opportunity to enjoy the feeble and transitory semblance of felicity. These people, therefore, give themselves up, on these occasions, to all the intemperance of mirth, and pass at once from oppression to happiness, and from humiliation to insolence.



We shall give a description, as brief as possible, of this scene.

Upon a public rejoicing, the mansions of the great are elegantly decorated, and superbly illuminated. The houses of private persons are likewise embellished according to the importance or vanity of the proprietor.

The palace of the visir, and that of the janissary aga, are above all remarkable for the sumptuousness of the decorations, and the profusion of toys which are absurdly mixed with the richest ornaments. It is impossible to see, without astonishment, the hall of the divan, that dreaded tribunal, decked out in the most ludicrous manner for some days. Persons who might be expected to be most grave, from their age, and the importance of their employments, are pleased as much as the vulgar with such trivial and puerile representations. Profusion so great amongst the ministers and grandees must, no doubt, lead us to imagine, that in this particular, the illumination of the seraglio exceeds all the rest. But in this, by so judging, we greatly err; for every thing in the city proclaims despotism to have loosed its reins to the utmost extent of fantastic joy. It is easy to be perceived by the melancholy aspect of the first court of the seraglio, that within this formidable circle still remains the impenetrable recess in which that dreaded power waits in restless expectation, for the instant when it shall dispel this intoxication of momentary liberty, which has seized on every individual.

The excessive gaiety of the common people must indeed be considered as a transport of phrenzy. Many persons in office have comedies acted before their houses the whole time. The subjects of these are various, but always indecent, and give great satisfaction to the people. If morals are but little regarded in these diversions, the government meets not with more respect. Nor are the manners of the prince, and those of his attendants, exempt from raillery.

An European spectator observes, that their fire works are very indifferent, and give no indication of the genius of the artificers. The applause, however, is reserved for the moment when the unfortunate Greeks or Jews, who are hired to wear the European habit, and defend an assault with some serpents, which ammunition being soon exhausted, they are attacked and buffeted on account of their dress, with as many blows as the laws of war authorize, and which they are not allowed to return. During the whole time of rejoicing, which usually continues about three days, despotism is constrained to pay respect to liberty, till the time having expired, the rod of authority again appears, and order is re-established.

With respect to the Turkish legislature, the first law is, that every thing must be decided by the testimony of witnesses. With these, then, both plaintiff and defendant must be equally provided: but there are few law-suits without false witnesses. The art of the judge is employed in discovering to which of the parties he shall allow the right of affirming, and this first judgment decides the cause; for if one party denies, the other is permitted to prove. If, therefore, a man is sued by another he never swears, for a debt he never owed, he will be obliged to pay the suer, on the deposition of two Turkish witnesses, who shall affirm their knowledge of the debt. The only defence that can be made in such a case, is to admit the debt was due, but assert that it had been paid. If the judge will admit of the party's producing witnesses, they may easily be procured, and it will only cost a trifling compensation to those who have taken the trouble to perjure themselves, and ten per cent. to the judge by whose means the cause is gained. He who gains the day always pays the costs. The punishment appointed for false witnesses, is to be led through the streets upon an ass, but it is rarely executed.

One apparent good property of the civil law among the Turks, is the right which every individual possesses of pleading his own cause. But this privilege is of very little advantage in a country where the judgement is arbitrary.

With respect to the law of criminals, it is a shocking truth that these monsters are more favourably used; for that law which condemns the murderer to lose his life, permits, at the same time, the nearest relations of the murdered to grant him a pardon. The criminal is conducted to the place of punishment: the executioner takes on him likewise the office of mediator, and negotiates till the last minute with the next of kin to the deceased, or his wife, who commonly follows, to be present at the execution. If the proposals are refused, the sentence is executed; if accepted, the criminal is re-conducted to the tribunal to receive his pardon. But an accommodation very seldom takes place, as there is a kind of scandal annexed to the selling the blood of relations.

To render robbers on the highway punishable, they must be taken in the commission of some daring crime. The territories of the Grand Signor are infested with banditti who commit the greatest enormities; and the efforts of government serve too often only to disperse them, and drive them farther from the capital. If they commit robberies, or even murders, in a village, the cadi goes thither, and lays a fine on the inhabitants, without troubling himself to take the offenders. On this account the country people take care to conceal the robberies that have been committed from the judges, whose presence is more dangerous to them than the thieves.

From the low ebb of commerce, and the oppression of the great, the artisans are often deprived of work; and the want of employment, joined with poverty, lead the populace to every kind of mischief. The hope of pillage, and desire of avenging themselves of the rich, multiply incendiaries. These, to effect their purpose, commonly use *coundaks*, which consist of a small bundle of splinters of pinewood, in the middle of which are some combustibles, wrapped up in cotton dipt in sulphur. This they secretly place behind a door which they find open, or in a window, and having set it on fire, make off. No more is necessary to cause the most terrible ravages in cities where the houses, being built of wood, and painted with oil of aspic, are easily reduced to ashes, by the first villain who makes the attempt.

The doctrine of the Koran, which enjoins submission to the decrees of Providence, from the following instance, seems improper to make part of a criminal code. A Turk having killed a Christian by a violent blow with a club on the skull, the judge, after considering the instrument employed in committing the murder, declared it could not cause the death of the Christian without the particular interference of Providence, which mortals had no right to oppose. If the Christian had committed the murder in question on the body of a Turk, would the Judge have ever considered him as the executor of a divine decree?

Each quarter has its tribunal, in which a cadi, attended by a clerk, sits all day long, to hear complaints, and administer justice, which is the more speedy, as the payment of the expences immediately follows the sentence.

The stambol effendiss, or effendi, as lieutenant of the police, fixes the prices of commodities, proclaims them, and takes care, either by himself or delegate, that the weights and measures are honest. Delinquents are condemned to the bastinado, or some severe punishment. Bakers sometimes have an ear nailed to their shop, or are hanged, according to the caprice of the judge. But these, for a compensation, procure substitutes, who become amenable to the law in their stead, which, if they cannot evade, they must of course suffer. There is an instance on record, of a baker, who, having been proved guilty of making bread deficient in weight, as well as being concerned with others in raising the price of that necessary article of life, was, by order of the Grand Signor, baked alive in his own oven. Punishments, however, are not so frequently inflicted in general cases, as they are deserved.

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The following anecdote will furnish an idea of the value of property in Turkey. One of the Ottoman princes having determined to build a mosque upon a particular spot, found no difficulty in making the necessary purchases of the houses on the premises, till a Jew, who possessed a house of small value in the center, refused to part with it at any price. Large offers were made, but the Jew remained inflexible, his obstinacy prevailing over his avarice. The courtiers pleased themselves with the expectation of seeing the Jew's house erased, and himself dragged to punishment. But, contrary to general example, the prince descended from the throne to consult the law, and wrote thus to the Mufti: "A man desires to build a temple; all the Musselmans, proprietors of the ground on which it is to be erected, are in haste to participate of so good a work. One man only, and he a Jew, refuses all offers. What punishment does he deserve?" None, replied the Mufti: property is sacred without distinction of individuals, and a temple may not be erected in violation of so holy a law. As it appears to be the desire of the Jew to transmit his property to his descendants, and it is the right of the sovereign to insist on hiring any ground he may choose, a contract for the hire of the ground must be made out to this Jew and his descendants: then the house may be pulled down, and the temple built, without fear that the prayers of the Musselmans offered therein should be rejected. The decree of the Mufti was executed.

The law concerning slaves submits them to the will of the buyer, exhorts to use them well, and sell them when dissatisfied. The evidence of slaves cannot be received either for or against their masters.

The ladies of the haram, or seraglio, are a collection of beautiful young women sent as presents from different provinces. Their number depends on the taste of the reigning monarch. It has been from 200 to 300. On their admission they are committed to the care of eunuchs and old ladies, taught every accomplishment, and furnished with the richest clothes. They sleep in separate beds, and between every fifth there is a preceptress. They are allowed no servants, and therefore obliged to wait on one another by rotation. They are scarcely ever suffered to go abroad, except when the Grand Signior removes from one place to another, when a troop of black eunuchs conveys them to the boats, which are enclosed with lattices and linen curtains. When they go by land they are put into close chariots, and signals are made at certain distances to give notice that none approach the roads through which they march. Among the emperor's attendants are numbers of mutes, who act and converse by signs, and some dwarfs for his own diversion.

The Turks have their forbidden meats as well as the Jews. Their law obliges them to wash and drain the blood from those animals which they eat. It likewise forbids them certain parts of the animal, such as the liver, lights, &c. The butchers must, therefore, provide for the sale of these articles, which can only be of use to the Christians.

The dgiherdgis (or sellers of liver) carry on their shoulders a long stick, to which they hang their commodity, and cry it through the streets, by no means sparing for noise, but never distribute it gratis. The number of sheep killed (as the Turks are not fond of beef) necessarily produces many of these dealers in liver, who go about and sell it wholesale to the Christians, who eat it, and in small quantities to the old women who are fond of their cats.

In treating of the religion of the Turks we shall not enter into a detail of the particular doctrines of Mahometanism, as that has been given in our account of Persia, in which we have also pointed out the difference between the religion of the Persians and the Turks.

The Turks name their children as soon as they are born: they do not circumcise them till they are eleven or twelve, and sometimes fourteen or fifteen years of age. The operation is attended with some ceremony and much pain. Those who are uncircumcised, whe-

ther Turkish children or Christians, are not allowed to be present at public prayers, and if they are found in mosques they are liable to be burnt.

The Turks observe the Feast of Ramezan in the same manner as the Persians, the next new moon after which they keep the Feast of Bairam, which is published by firing of guns, bonfires and other rejoicings. The festival lasts three days, during which the people are entertained with music vocal and instrumental, and fire-works; and many women, who are, in a manner, confined the rest of the year, have liberty to go abroad. At this time they forgive their enemies, and become reconciled to them; for they think they have made a bad Bairam if they harbour the least malice in their hearts against any person whatever.

To our learned and ingenious correspondent mentioned on a former occasion we are indebted for the following account of the Feast of Tulips, so called because it consists in illuminating a garden, and this flower is that which the Turks most admire. The account, indeed, was communicated to his lady by a sultana, whose good graces she possessed; for no European could possibly gain admittance, to the interior part of the haram.

The garden of the haram which is very extensive, and laid out in elegant taste, is the place where these nocturnal entertainments are given. Vases of various kinds, filled with natural and artificial flowers, are brought for the occasion, and add to the splendor of an illumination caused by an infinite number of lanterns, coloured lamps and wax candles, in glass tubes reflected on every side by mirrors disposed for that purpose. Shops erected for the rejoicing, and furnished with different kinds of wares, are occupied by the women of the haram, who represent in proper dresses dealers, and offer the goods they contain to sale. The sultanas, whether sisters, neices, or cousins of the emperor, are invited by him to partake of this amusement, and they as well as his highness purchase in these shops trinkets and toys, of which they make each other presents. They likewise extend their generosity to the women of the Grand Signior, who are admitted to the diversion, or who occupy the shops. The dances, music, &c. prolong the entertainment till night is far advanced, and spread a kind of momentary gaiety over a place which seems, in every other respect, devoted to sadness and discontent.

They have other festivals, on all which the steeples of the mosques are adorned with lamps placed in various figures. They pray five times a day, and use the same ablutions as the Persians.

The greatest cement of friendship and assurance of fidelity among the Turks consists in this ceremony. The party who wishes to pledge his faith to another calls for some bread and salt, which being brought, he takes a little of the salt between his fingers, and putting it with a mysterious air on a piece of bread, eats it with a devout gravity, assuring his friend that he may implicitly rely upon him. The Turks hold it the blackest ingratitude to forget the man from whom they have received food, which is signified by the bread and salt in this ceremony.

There are a few monasteries of dervises, of which in Turkey there are two kinds. The difference arises from the difference of the rules imposed on them by their respective founders. That of the Mewliach dervises is to turn round like a whirligig, and seek a kind of religious intoxication in the giddiness which must naturally result from this absurd exercise. The rule of the other dervises, named Tafta-Tepen, is more melancholy, and borders on barbarity. It consists in walking solemnly in a row, and uttering a religious invocation with a loud voice and much exertion at each stroke on a drum beaten for the purpose. They sometimes undergo violent labour of the lungs, and many at the close of the procession vomit blood. Their appearance is sad and surly, and there is an austerity in their general deportment which indicates that they look upon the rest of mankind with the utmost contempt,

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There are likewise in Turkey other monks who, under the mask of religion, practise the most flagrant enormities, and levy contributions on the sapient and deluded public, nor are the most enlightened exempt from their impositions.

The marriages of the Turks, as among other eastern nations, are usually brought about by the women, who treat for the respective sexes. When the preliminaries are settled, the father of the young man makes a formal demand of the female, and a licence is procured from the cali for their marriage. Each of the parties then appoint a proxy, who meet the Imaum, or priest, and several of the male relations, and after examining witnesses to prove that those proxies are regularly appointed, he asks the one if he will be willing to purchase the bride for such a sum, and the other if he be satisfied with the same. Being answered in the affirmative, he joins the hands, and the money being paid, the ceremony is concluded with a prayer out of the Koran. The nuptials are then celebrated with festivity. Among the Turks it is a greater disgrace to be married and not fruitful, than it is with Europeans for a woman to be fruitful before marriage.

Upon the death of a Turk the women burst into shrieks, which they continue till the corpse is interred. In carrying it to the grave a number of men with tattered banners walk first; then come the male friends, and after them the corpse upon mens shoulders. The women close the procession with dreadful shrieks, while the men are all the way employed in chanting prayers out of the Koran. In this order they proceed to a mosque, where the bier is set down in the court-yard, and service is said by the Imaum, after which the corpse is carried in the same order to the burying-place, which is generally in the fields, and there interred with the face towards Mecca.

The nearest relations pray at the grave on the third, seventh and fortieth days after the interment, and also that day twelvemonth after the person's decease, and on each of those days a quantity of provisions is dressed and given to the poor.

The men wear no mourning, but the women dress in their gravest coloured cloaths, and wear a head-dress of a dark colour. Their jewels, and all other ornaments are laid aside for the space of twelve months when they mourn for a husband, and six if it be for a father. These periods are not, however, very strictly observed upon all occasions; but before the widow can marry again, she must mourn for forty days without leaving the house, or speaking to any person more than is absolutely necessary: and this prohibition extends even to her nearest relations.

## SECTION XXII.

### *A compendious History of the Turks.*

**T**HAT warlike and hardy race of people, who inhabited the vast country known to the ancients by the name of Scythia, have, at different periods, extended their conquests over the more southern and fertile parts of Asia. One tribe of these people called Turks, or Turcomans, which signifies *wanderers*, who used to ramble from one country to another with their flocks and herds, but resided chiefly north of the Palus Mæotis and the Euxine Seas, in the eighth century travelled southward, and settled in Georgia, between the Euxine and the Caspian Seas, where they continued about 200 years.

About the year of Christ 1000 they removed further southward into Armenia, the name of which they changed for that of Turcomania. They soon after subdued Bagdad, ravaged Persia, and made themselves masters of the northern provinces of Arabia: they were at this time all pagans; but their leader Tangrolipire thought proper to turn Mahometan through political motives, well knowing that a sovereign of a different religious persuasion is never agreeable to the generality of the

people. The Turks then proceeded to invade the territories of the Grecian emperor in Asia Minor, where they conquered several cities, as the Saracens had done in Syria, Palestine and Egypt.

The Christians being greatly oppressed, the emperor of Constantinople, who was then at the head of the Asiatic Christians, implored the assistance of the different sovereigns of Europe, in order to oppose both the Turks and Saracens.

The pope interested himself in the affair, and the clergy in general did their endeavours to excite an emulation, by which the Holy Land might be rescued from the hands of the infidels.

All Europe took the alarm, and in the year of Christ 1096 the first crusade commenced, when an astonishing multitude, to the number of near 800,000, engaged in the enterprize, and proceeded towards Palestine: but, as they had not considered the length of the journey, nor how they were to subsist till they arrived in the enemies country, above half of them perished by the way; some being taken off by sickness, others by famine, and others by the sword, even in Christian countries through which they marched: for as they observed but little order, and committed many depredations, the natives were frequently obliged to stand upon the defensive, and repel force by force.

Many of those who arrived at Constantinople, were, indeed, but a confused multitude, without discipline, or subordination to their leaders. The more regular troops followed, and proceeded with greater caution, under the conduct of Godfrey of Boulogne, and other commanders celebrated for their military exploits. These arrived at Constantinople in tolerable order; but their numbers greatly surprised the Grecian emperor, who began to be more afraid of them, than he had before been of the infidels; and, instead of joining his armies to them, as he had previously promised, contrived, by every sinister means, to distress them. He durst not deny the shipping which he had promised to transport the troops, lest he should feel the resentment of the commanders, who had great reason to be displeased at his treacherous conduct.

On mustering the troops, it appeared that the Christians had 100,000 horse, and near twice that number of foot. This vast army began its operations by besieging Nice in Bithynia, to relieve which, Sultan Solyman marched, but was totally defeated, when the place surrendered, and was put into the Grecian emperor's hands, as had been previously agreed.

The Christians then proceeded towards Antioch, when Sultan Solyman, at the head of 200,000 men, gave them battle, but was totally defeated. Antioch was soon after taken; but the Christian leaders did not choose to put it into the hands of the emperor of Constantinople, as his perfidy had repeatedly disgusted them. They then marched to Jerusalem, which they invested with only 50,000 men, their numbers being so far reduced; and the garrison at the same time was more numerous than the besiegers. The arrival of a fleet of English, Norman, Flemish, and Genoese ships, however, gave new spirit to their operations, by bringing them a fresh supply of men. The outward wall was soon carried by storm, and the city itself was soon after taken sword in hand, when Godfrey of Boulogne was crowned king of Jerusalem. This sovereign soon subdued Ptolemais, Cesarea, Antipatris, Askalon, &c. but he died within a year after his coronation, and Baldwin of Brugenis succeeded him, A. D. 1100. In his reign the Christians took the city of Tyre, and obtained three victories over the infidels: he then laid siege to the city of Damascus, but proved unsuccessful in his attempt. After reigning 30 years he died, and was succeeded by Fulk, earl of Anjou, in the year 1131. In this reign the Christians began to quarrel among themselves; but Fulk, being killed by a fall from his horse, his eldest son was elected king in the year 1142, under the title of Baldwin the Second, but being then only 13 years of age, his mother was joined with him in the administration of public affairs. **The**



ASIA.]

The Christians, who had been in possession of the Holy Land, and countries adjacent, more than forty years, had established four distinct kingdoms, viz.

1. The kingdom of Edessa, which comprehended the countries on the banks of the Euphrates. 2. The kingdom of Tripoli, which was near the sea coast. 3. The kingdom of Antioch. 4. The kingdom of Jerusalem.

Sanguin, sultan of Aleppo, and afterwards Noradin, his son, took advantage of the continual discords among the Christians, and retook many of the conquered places, which occasioned the Christians again to call in the assistance of the European sovereigns. Upon which invitation, Conrad, emperor of Germany, at the head of 100,000 men, undertook the expedition. But the Grecian emperor proving as great an enemy to him as the infidels, he lost the greatest part of his army, and returned home greatly disappointed.

Saladin, sultan of Damascus, had great success against the Christians, and, in 1187, took Jerusalem. This engaged Frederic, emperor of Germany, in another crusade. But the imperial forces, who were for some time successful, were at length visited by the plague, which destroyed the army.

Richard I. of England, and Philip Augustus of France, were then stimulated by the pope, to carry their arms into Palestine, which they did in 1190; but the two kings disagreeing, this, like the preceding enterprises, likewise failed.

In the year 1200 Constantinople was taken by the Latins, and Baldwin, earl of Flanders, being elected emperor thereof, soon after laid siege to Adrianople: but the Greeks inviting the Tartars to their assistance, the Christian army was defeated, and Baldwin himself taken prisoner. They cut off the hands and feet of the unhappy monarch, and left him to perish miserably in the field, where he died three days after, in the 33d year of his age, and first of his reign.

Henry, the brother of Baldwin, being then elected emperor of Constantinople, by the assistance of the king of Thessaly, drove the Tartars out of Thrace, and recovered all the places they had taken.

The sultan of Egypt was now the most formidable Mahometan power; therefore the Christians determined to invade Egypt, which they did under the conduct of Lewis, king of France, commonly called St. Lewis, who departed from Europe with a fleet of 1800 sail, containing an army of 60,000 men, including about 13,000 knights, English, French, and Cypriots. The army landed near Damietta, which they entered without opposition, the infidels having previously abandoned it.

Lewis left his queen at Damietta with a considerable garrison, and began his march towards Grand Cairo, at the head of 20,000 horse, and 40,000 foot; but they were so harassed by the infidels, that they were above three months in advancing 40 miles. At length the Mahometans taking an advantage of the van of the Christian army being separated from the main body, attacked the crusaders with great fury, totally defeated them, took the king of France prisoner, and all the troops who were not slain in the engagement. It was at first debated by the Mahometans, whether they should not cut the throats of all their prisoners; but avarice getting the better of revenge, they determined to spare them, in order to exact a large ransom for the recovery of their liberty. They therefore agreed to enfranchise the king of France, and the rest of the prisoners, upon the delivering up Damietta, and paying such an immense sum of money, as almost drained France of its treasures.

About this time an army of Tartars, under the conduct of Haaton, came down like a torrent from the northward, and took Bagdad, Aleppo, Damascus, and Iconium. The sultan of Egypt at the same time invaded and took the principal places in Syria. This success of the infidels occasioned another crusade to be undertaken in the year 1271, by Prince Edward, after-

No. 19.

wards Edward I. king of England. He took Nazareth, and defeated the Turks in several engagements: but not being properly supported by the Christian princes, he returned to England, after having been a year and a half in Palestine; whereupon Elphis, sultan of Egypt, invaded Syria, took Tripoli, Tyre, Sidon, Berethus, and all the towns possessed by the Christians, except Ptolemais. A truce was, however, agreed upon for five years; but being broken by the Christians, the sultan of Egypt laid siege to Ptolemais; but dying before the place, his son Araphus took it by storm, and gave the plunder to his soldiers: after which the Christians were entirely expelled from Palestine, 192 years subsequent to the taking of Jerusalem.

But Cassanes, the Tartar, who was sovereign of Persia, revenged the quarrel of the Christians, by falling upon the sultan of Egypt, defeating his armies, recovering most of the places in Syria and Palestine, which he had taken, and rebuilding the city of Jerusalem, which he did at the instigation of his queen, who was an Armenian Christian. He likewise offered to join the Christian princes, and re-establish them in the Holy Land; but the principal sovereigns in Europe were unhappily engaged in a war among themselves, and could not, therefore, spare any forces to send to Palestine; upon which, Cassanes retired into Persia, and the sultan of Egypt recovered all he had lost.

Upon the death of Aladin, the last prince of the Selzucian family, the Turkish lords divided the country among themselves, the principal of whom was Ottoman, or Othman, the son of Erthogrul.

The Christians of Bithynia, when the Turks were drove out of Persia by the Tartars, permitted their flocks and herds to graze upon their mountains; but the Turks, after having been here for some time, began to claim the place as a matter of right, and to dispute the possession of it with the Christian natives, which naturally led the latter to complain to the governors of the neighbouring Grecian castles, that those they had succoured through compassion, wanted now to be their masters. The Grecian governors, therefore, assembled a body of forces, in order to compel the Turks to acknowledge the sovereignty of the Grecian emperor, or to relinquish the place: but Ottoman, putting himself at the head of a body of troops, defeated the Christians, and took Cara Chisar, a fortress situated on the frontiers of Bithynia and Phrygia. He afterwards plundered all Bithynia, which so greatly alarmed the Christians, that they prevailed upon the governor of Belezugar to invite Ottoman to the solemnization of a wedding at his castle, that they might have an opportunity of taking him off. Ottoman being apprized of the design, contrived to introduce a party of soldiers in disguise, who killed the governor and all his guests, and took possession of the castle. He then made himself master of many other places in Phrygia, and even laid siege to the city of Nice. The emperor of Constantinople sent an army to relieve the places, but it was defeated by Ottoman, who, from this time, viz. A. D. 1300, took upon himself the title and state of sultan, and made Neapolis the seat of his government. The Christians invaded the territories of this new sovereign, but were defeated.

Ottoman, now growing old, constituted his son Orchanes generalissimo, who subdued all the remaining places in Bithynia and Phrygia, and succeeded his father, who died A. D. 1328, as sultan, or king.

Orchanes having taken Abydos, at the entrance of the Hellespont, on the Asian shore, from thence transported his army into Europe, and took Gallipoli in 1338, which was the first town the Turks ever possessed in Europe.

At the death of Orchanes, which happened in 1359, his son Amurath succeeded him, who, in the beginning of his reign, was disturbed by a confederacy between the lesser Mahometan princes in Asia, and the Christians; but suppressing these, he transported his army into Europe, where he took many places from the Gre-

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cian emperor, particularly Adrianople, which he subdued in 1362, and made the capital of all his Asiatic and European dominions.

About this time the body of janissaries was established; for every fifth captive above fifteen years of age was, by Amurath's order, retained in his service, and educated in the seraglio; when, at a proper season, those of the larger stature were to be selected for the sultan's guard.

Amurath returned into Asia to suppress an insurrection, when the Servians, Bulgarians, and Illyrians, invaded his European dominions; but the emperor of Constantinople not joining them at this critical juncture, Amurath, at the head of 200,000 men, crossed the Bosphorus, and totally defeated them. Amurath, however, survived this victory but a short time; for a Christian soldier pretending to beg his life of him, took an opportunity of stabbing him with a dagger which he had concealed under his cloaths, of which wound the sultan immediately died, in the year 1373.

Amurath was succeeded by his son Bajazet, who, to have no rivals, began his reign by the murder of his brother. He then invaded Servia, and laid siege to Crotava, which surrendered on condition that the garrison should have leave to march unmolested away, and join the Christian army. They were, however, no sooner out of the town, than Bajazet ordered a detachment of his troops to put them all to the sword, which bloody injunction was immediately executed.

The ensuing year the Turkish generals plundered the countries north of the Danube, while Bajazet himself passing the Hellespont, took the city of Philadelphia in Lybia, conquered Caramania, Ionia, and the coast of Natolia. The compliance which the Grecian emperor had shewn the Turks was not of any service to him; for Bajazet, unmindful of his obligations to that monarch, laid siege to Constantinople, which was so well defended, that he blockaded it for eight successive years, till Sigismund, king of Hungary, assisted by the French, compelled him to raise the siege. But Bajazet soon after defeated the Christian army, and took such a multitude of prisoners, that every Turkish soldier had a slave to his share. After this victory Bajazet again laid siege to Constantinople, but was obliged a second time to raise the siege, on account of the approach of a vast army under the command of Tamerlane, commonly called the Great, who had been invited to march against Bajazet, not only by the emperor of Constantinople, and other Christian princes, but by the Mahometans themselves, who were greatly oppressed by that tyrant.

Tamerlane marched first to Sebasia, which he invested, and summoned to surrender; but the Turks trusting to the numerous garrison, and the strength of the place, treated the message with contempt. Tamerlane, therefore, began the siege, and having made a considerable breach by undermining the wall, he carried the place by storm.

Bajazet, hearing of Tamerlane's success, marched at the head of an army consisting of 1,000,000 soldiers, when a bloody battle was fought in the plains of Stella, in which the Turks were totally defeated, and Bajazet himself was taken prisoner.

Tamerlane at first treated his royal captive with great humanity, but being provoked by his insolence, he confined him in an iron cage, and carried him with him wherever he went. The haughty Turk, not being able to endure this ignominious kind of punishment, dashed his brains out against the bars of his moveable prison.

Tamerlane soon after subdued the greatest part of Lesser Asia, took the city of Prusa in Bithynia, conquered Syria, subjugated Egypt, and returning back to his own country, died A. D. 1504.

Bajazet's five sons then disputed for the sovereignty of the Ottoman empire for ten years. Solyman, the eldest, reigned for a short time; but at length Mahomet, the youngest, proving successful, was unanimously acknowledged sole sovereign of the Turkish domi-

nions. Having rendered Walachia and Transylvania tributary to him, he died in the year 1422, and was succeeded by his son Amurath, commonly called Amurath II. This prince, after suppressing several domestic insurrections, subdued great part of Greece, recovered Servia and Caramania, and then invaded Hungary with an army of 80,000 men; but was repulsed by the prince of Transylvania, who, being joined by the king of Poland, passed the Danube, drove the Turks out of Servia, and advanced to mount Hemus. The passes of the mountains were, however, so well guarded, that the Christians, not being able to penetrate into Romania, were obliged to retreat. The Turks pursued them, and coming up with their rear, a general battle ensued, when the Christians obtained a complete victory. It was during this engagement that the celebrated Scanderbeg, who commanded a body of Turkish troops, deserted to the Christian army.

This prince was the son of John Castriot, prince of Epirus, whose territories Amurath invaded, and compelled him to deliver up his four sons as hostages for his fidelity. Amurath then ordered all the young princes to be circumcised, and instructed in the Mahometan superstition, and, on the death of their father, seized the country of Epirus as his own, after putting to death the three elder princes. He, however, affected to have a great regard for the younger, on whom he conferred the title of Scanderbeg, which signifies Lord Alexander; *Scander*, in the Turkish language, implying Alexander, and *Beg* being the titular appellation for lord.

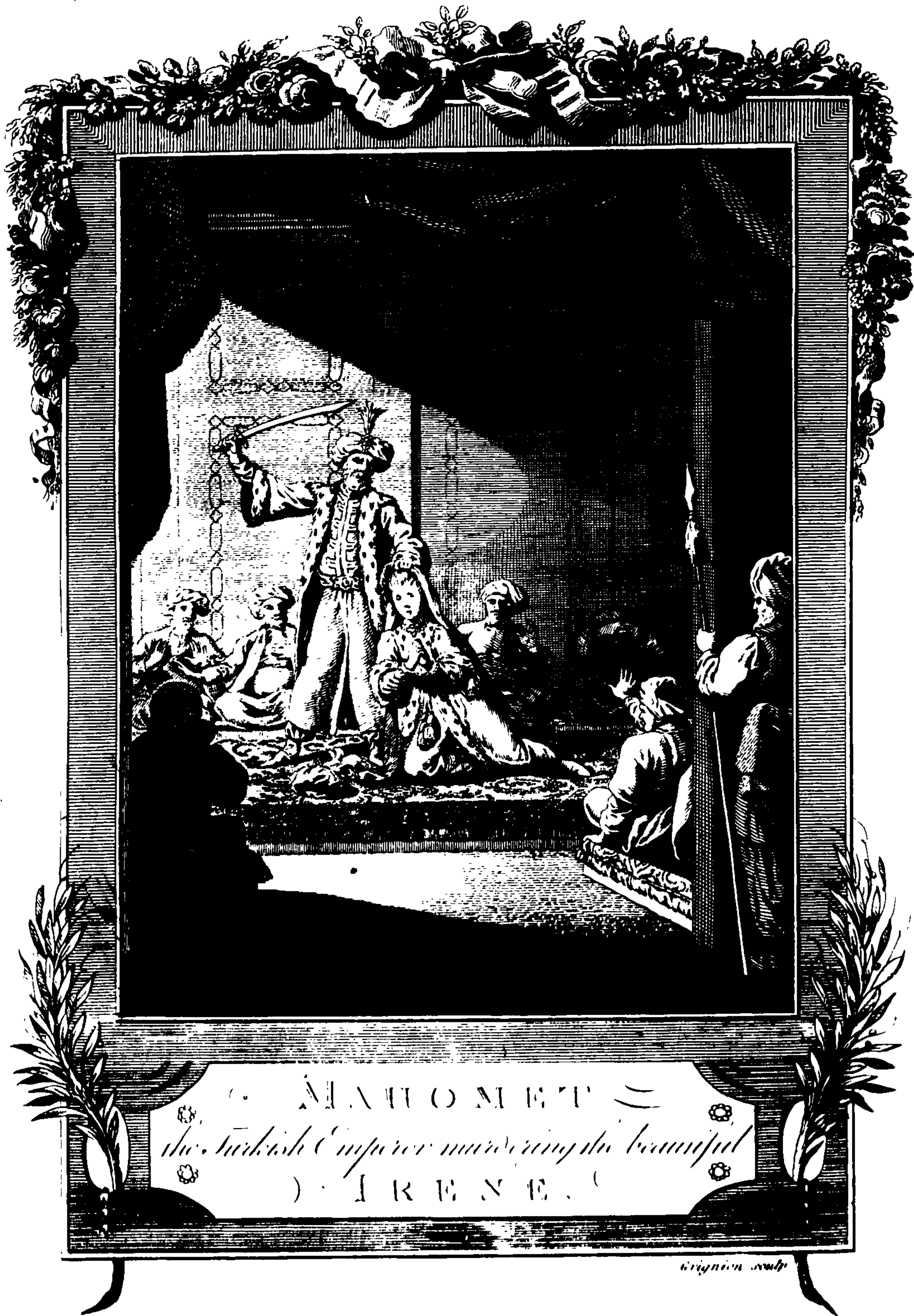
The Turk's pretended kindness could not, however, efface from the young prince's bosom the sense of the wrongs he and his family had sustained from the infidel. He was a Christian in his heart, and long meditated to escape from the Mahometan. The above-mentioned battle presented him with an opportunity, when he not only enticed 3000 soldiers, who were natives of Epirus, to desert with him, but brought off the Ottoman secretary of war. He afterwards proceeded towards Croia, the capital of Epirus, and compelled the secretary to write an order in the name of the bashaw, his master, to the governor, commanding him to deliver up that city to the care of Scanderbeg. The governor not suspecting but what the order really came from the bashaw, and was written with the concurrence of Amurath, delivered up the place without hesitation. Scanderbeg, being joined by the inhabitants, immediately put all the Turks in the place, who refused to turn Christians, to the sword; and having assembled an army of 12,000 men, he marched to Petrella, which surrendered upon the first summons; and Stellusa followed the example, which success gave him encouragement to invade Macedonia, and lay it under vast contributions, raising, by this means, a sufficient sum of money in the enemy's country, to pay, and even augment his army.

Amurath, being alarmed at the proceedings of Scanderbeg, sent Ali Bashaw, at the head of 40,000 men, to prevent his excursions; but Scanderbeg had the good fortune to defeat him. The Turkish monarch, dreading the consequence of these successes, patched up a peace with the Hungarians, that he might have an opportunity of bending his whole force against Scanderbeg. The Hungarians soon became sensible of the error they had committed, in making a peace with the Turks at the time the prince of Epirus was so successful, and consequently enabled to make a powerful diversion in their favour. These sentiments were followed by a breach of the treaty. They were, however, totally routed at the battle of Varna, and their king, Uladissaus, was slain in the field.

Amurath now determined that his forces should plunder Epirus; but three armies, which he sent for that purpose, were severally defeated by the fortunate Scanderbeg: and it is remarkable, that in all their engagements, Scanderbeg's forces never amounted to above a third part of the number of the Turks.



*Engraved for Banks's New System of Geography. Published by Royal Authority.*



ANATOMET  
the Turkish Emperor murdering the beautiful  
IRENE.

*W. B. 1794*



ASIA.]

Distracted at length with his continual losses, disappointments, and defeats by an handful of men, Amurath, in a rage, raised an army of 140,000 men, at the head of which he himself marched, and laid siege to the capital city of Croja, which was defended by a strong garrison, and a brave governor, on whom Scanderbeg could depend, while that prince commanded a flying army in the mountains, which continually harassed the Turkish forces. Amurath assaulted the city many times with great fury; but not being able to carry it, he died before its walls, in the 30th year of his reign, and in the year of our Lord 1450, and was succeeded by his eldest son Mahomet, surnamed, Mahomet the Second. This prince, immediately after the death of his father, raised the siege, and returned to Adrianople.

Mahomet began his reign by murdering his brothers, and then proceeded to besiege Constantinople, which he took on the 20th of May, 1453. The last Grecian emperor, Constantine Paleologus, was killed in the assault, and all his relations, with the principal citizens, afterwards put to death in cold blood by Mahomet. The plunder of this wealthy city was given to the troops; and the seat of government was transferred from Adrianople to Constantinople. Having thus added the Grecian empire to his own, he assumed the title of emperor, which the succeeding sovereigns of the Turks have ever since retained.

Irene, a beautiful Grecian virgin, was taken among other captives in Constantinople, with whom Mahomet became so enamoured, that he neglected all public affairs for the enjoyment of her society in private. This remissness with respect to the business of the state occasioned a dangerous mutiny among the janissaries: but Mahomet's temper was so fierce and savage, that none durst mention to him the situation of his affairs. It may, perhaps, surprise many, that such a soul was capable of a tender impression.

At length one of his bashaws ventured to acquaint him with his danger. Mahomet severely reprimanded him for his insolence, as he termed it; but being sensible of the reasonableness of his advice, he told him, "That his subjects should find that he could rule his passions as well as he could rule kingdoms." He then gave orders that the principal officers of the army, and all the great officers of state, should attend him the ensuing day in the divan.

At the time appointed every one attended with wondering expectation. The emperor appeared, and with him the beautiful Irene, dressed with the most costly care, in all the extravagance of Asiatic elegance. The emperor then ordered the lovely Greek to stand up on a raised floor, and sternly demanded of all present, if they thought he was blameable for devoting himself to so charming an object. They unanimously agreed that it was impossible for any man to resist so much beauty. "Then (said he) you shall find that I am more than man." So saying, he instantly seized the fair Irene by her beautiful locks of hair, and struck off her head with his scymetar, to the great astonishment of all present. Some have greatly commended, and others have severely blamed Mahomet, on account of this singular transaction. Whether Mahomet was fated by the long uninterrupted possession of Irene's charms, or was really that patriotically heroic monarch he wished to be thought, is immaterial; but it is our opinion, that he might either have parted with the lady, or evinced his regard for his subjects, without proceeding to such a barbarous extremity. His ferocious conduct plainly proved that all his passions were of the brutal kind; his love being founded on sensuality, and his pretended sentiments of honour on a savage parade of dignity.

Being entirely roused from his lethargy by his late dagger, he deprived some of the princes of the Morea of their territories, subdued Servia, and laid siege to Belgrade, but was defeated by Huniades, the brave prince of Transylvania, who unhappily died the same year. Mahomet then attacked the Mahometan princes

on the south-east coast of the Euxine Sea, particularly the prince of Sinope, whose capital he besieged by sea and land, which being surrendered to him, he invested Trebizonde, took it, and put an end to that little empire.

Mahomet then extended his conquests in Europe, and subjugated Walachia. His prodigious success obtained him the name of Great. Nevertheless, he was a most abandoned cruel wretch, and guilty of almost every crime which could debase human nature. He died A.D. 1481, in the 33d year of his reign.

Bajazet II. his eldest son, succeeded him; but spent so much time in a pilgrimage to Mecca, that he was near being supplanted by his brother Zemes. This so much alarmed him, that he had his brother murdered, and rewarded the assassin with the post of prime minister, though he was only a barber. He took several towns from the Venetians; but was continually alarmed with domestic plots against him, which at length succeeded; for he was dethroned by the janissaries, and his son Selim made emperor.

Selim began his reign by murdering his father, his brothers, and all their children. He then subdued the Mamalukes, and put an end to their empire in Egypt, which from that time became a Turkish province. Selim died A. D. 1520, in the 54th year of his age, and 10th of his reign, as he was preparing to invade the Christian princes.

Solyman II. or Solyman the Magnificent, succeeded his father Selim, and immediately after his accession, laid siege to Belgrade, which he took on the 29th of August, 1521. He invaded the Island of Rhodes the year ensuing, the capital of which submitted to his arms on Christmas-day 1522. Solyman then invaded Hungary, defeated the Hungarians, and took the cities of Buda, Pest, and Segedin. In 1529 he penetrated into Austria, and laid siege to Vienna, but it was so well defended, that he was obliged to raise the siege and retire. He, however, returned again into Austria with an army of 300,000 men; but the emperor, and other Christian princes, being well prepared to receive him, he again retreated to Constantinople.

The celebrated Genoese admiral, Andrew Doria, joining the fleets of several Christian powers, particularly that of the Spaniards, invaded the Morea. Solyman, in return, ordered his fleet, under the command of his admiral Barbarossa, to plunder the coasts of Italy and Sicily. These orders being obeyed, the Turkish admiral stood over for the African coast, where he deposed the deys of Algiers and Tunis, and had those kingdoms confirmed to him by Solyman.

In the mean time Solyman, with a large army, invaded Persia, but met with very little success in this expedition. He then sent a fleet to the Red Sea, to attack the Portuguese settlements in the East Indies; but this design likewise proved abortive.

The French, who were contending with the emperor of Germany for the Milanese, now made an alliance with the Turks, whose fleet again plundered the Italian and Sicilian coasts; and the Ottoman armies met likewise with great success in Hungary and Italy.

In 1548 Solyman again invaded Persia; but the Persians destroyed the country before him as he advanced, by which means most of his army perished, and he was obliged again to retreat: but, to make him some amends, he, in 1551, took the strong city of Temeswar in Hungary, and the territories belonging to it.

Solyman, who was now advanced in years, was so absurdly fond of his concubine Roxalana, that he put his eldest son, Mustapha, to death to oblige her, and even consented to marry her; though no Turkish sovereign, since the time of Bajazet, had ever been married, as it was contrary to the policy of the Turkish government.

Bajazet, the youngest son, soon after underwent the same fate as his brother Mustapha, for being concerned in a plot against the government. The Turks now made a fruitless attack upon the Island of Malta, but still



still continued successful in Hungary; when death put an end to Solyman's progress A. D. 1566, and took him off by means of a bloody flux, in the 77th year of his age, and 47th of his reign.

Selimus, or Selim II. the only surviving son of Solyman, succeeded him, whose first expedition was to invade the Island of Cyprus. He laid siege to Nicosia, which he took by storm, A. D. 1570: and the ensuing year he invested Famagusta, which capitulated upon honourable terms; but the garrison were no sooner marched, than a great number of the inhabitants were massacred, and the brave governor, Bragadino, was flayed alive. The bashaw Mustapha found here an immense treasure, which he put on board three ships, together with many lovely captives, among whom was a young lady of exquisite beauty, who, dreading the thoughts of being sacrificed to the embraces of a Turk, set fire to the powder, which blew up the ship in which she was, and the two others that were near it, together with herself, all the Christian captives, and the Turkish sailors. In the mean time the Turkish admiral proceeded to make descents on many of the Venetian Islands, as Epirus, Dalmatia, &c. from whence he carried many thousands of the inhabitants into captivity. It is affirmed that the town of Curzola was forsaken on the approach of the Turkish fleet, by the governor and all the men, but that the women taking up arms, defended the place till a storm arose, and obliged the Turks to retire to their galleys, in order to preserve them.

In the year 1571, the Turks fitted out the largest fleet that ever they sent to sea, which was engaged, at the entrance of the Gulph of Lepanto, by the united Christian fleet, commanded by Don John, brother to the king of Spain, in conjunction with the Venetian admiral. The fight was obstinate and bloody, and lasted five hours, when the Ottoman fleet was totally defeated. The Turkish admiral, with 15,000 of his men, were killed, and 160 galleys taken or sunk. The Christians, on their part, lost about 6000 men, among whom were many brave and distinguished officers.

After this defeat Selim equipped another fleet, and took Tunis, on the Barbary coast, from the Spaniards, which was the last considerable action of his life, for he died on the 9th of December, 1574, in the 52d year of his age, and 9th of his reign, and was succeeded by his eldest son, Amurath III.

This prince, like his predecessors, began his reign by the murder of his five brothers; and, to prove himself a true Turk, and not inferior in cruelty to any of his ancestors, he had them executed in his presence. That nothing might be wanting to complete the spectacle, he obliged his father's favourite sultana to be present, who was so affected at the massacre of the young princes, that she stabbed herself to the heart, and expired in the presence of the young tyrant.

Amurath attempted to reduce the Persians, but lost three fine armies in the attempt. These disappointments so chagrined him, that, in 1589, he assembled an army of 180,000 men, and gave the command of it to the Grand Vizir. In this expedition the Turks lost 80,000 by the sword and famine: for the Persians always waste the country when they are invaded, which renders a Persian war much more disagreeable to the Turks than any other. In 1592, as the sultan found that his troops carried on this war with great reluctance, he withdrew the army from Persia, in order to employ it in Hungary. Nothing decisive, however, was done; and Amurath died January the 18th, 1595, in the 33d year of his age, and 20th of his reign.

Mahomet III. son of the above sultan, began his reign, according to the Ottoman custom, by putting his brothers to death, who were no less than twenty in number. This, however, did not satisfy him, for he ordered ten of his father's concubines, whom he imagined to be pregnant, to be thrown into the sea. As soon as he was seated upon the throne, finding that his general, Ferat Bassa, had been unsuccessful in Hungary, he ordered him to be strangled. The Christians,

however, still proving victorious, Mahomet assembled an army of 200,000 men, put himself at their head, took the city of Agria, where he practised unheard-of cruelties, and afterwards defeated the Christian army, by which means he recovered Moldavia and Wallachia. Being obliged to march back into his own country, to quell some domestic tumults, the Christians seized the opportunity, and recovered many of the places they had lost; while, on the other side, the Persians retook Tauris.

Mahomet's cruelties had rendered him so obnoxious to the people, that a conspiracy was formed to depose him, and place his eldest son upon the throne. Being apprized of the affair, he had his son strangled, and put all the conspirators to death, who were so unfortunate as to fall into his power. But now being every where unsuccessful, and many of the insurgents continuing in arms, he began to think that the wrath of God pursued him for his manifold crimes. To avert, therefore, the vengeance of heaven, he ordered prayers to be put up for him throughout his dominions, and sent two mollahs, or priests, barefoot, on a pilgrimage to Mecca. He, however, died in 1604, with all the horrors of a guilty conscience upon him, in the 45th year of his age, and 9th of his reign, and was succeeded by his son Achmet.

In this reign the Turks gained some advantages over the Christians, being joined by the Protestants of Austria, Hungary, and Transylvania, who were so cruelly persecuted by the Roman Catholics, that they were obliged even to receive succour from infidels.

Achmet's principal sultana understanding that the emperor had taken one of his sister's slaves to his bed, was so inflamed with jealousy, that she caused her to be strangled. This Achmet repented by stabbing her, and trampling upon her body. At length he departed this life on the 15th of November, 1617, in the 31st year of his age, and 13th of his reign, and was succeeded by his brother Mustapha.

The accession of Mustapha was extremely singular. The brothers of the sultans had usually been put to death by the reigning sovereigns, through the absurd idea of rendering themselves secure; but Achmet being only thirteen years of age when he began his reign, was advised to spare his brother Mustapha, till he saw whether he should have any children of his own, as no other prince of the Ottoman family was then living. Thus Mustapha was secured by the policy of the state, till Achmet had children, when it was debated in council, whether he should not be put to death, and the execution was agreed upon accordingly: but Mustapha was again providentially saved; for Achmet dreaming that he saw his brother executed, was so terrified at the visionary spectacle of horror, that he would never suffer the sentence to be put in execution. Mustapha, however, reigned but five months; for the bashaws finding him totally unqualified to govern, they confined him to the seraglio, and advanced his nephew Osman to the throne.

Soon after the commencement of his reign, Osman marched to the frontiers of Poland; but the janissaries refusing to march any farther, he was obliged to patch up a dishonourable peace with the Poles. This so enraged him, that he determined totally to abolish the body of janissaries, which those regular bravos understanding, they murdered him in 1622, and restored his uncle Mustapha to the throne. But he being no better qualified to govern than before, was a second time deposed, and Amurath, Osman's younger brother, advanced to the imperial dignity.

The reign of this prince, Amurath IV. which commenced in 1623, was not only filled with insurrections and mutinies, but the Persians ravaged the Turkish frontiers, and took Bagdad, which the Ottoman forces besieged three years, without being able to recover. This emperor was a cruel tyrant, but he was certainly impartial in his brutality, equally oppressing and murdering Christians and Turks. A dramatic writer very justly observes, that the most savage animal in the whole creation is a human creature without feeling.

A dreadful



A dreadful fire happened at Constantinople during this reign, which consumed upwards of 20,000 houses. Amurath, however, determined on a Persian war; but being in great want of money, he encouraged a number of informers to accuse the richest people he could get intelligence of, with being guilty of various crimes. This gave him a pretence to put them to death, and seize their effects. By these infernal means he was enabled to raise an army of 300,000 men, when marching to the frontiers of Persia, he took Tauris, ordered it to be plundered by his soldiers, marched back without achieving any thing farther, and then ordered a festival of seven days to celebrate his wonderful conquests!

The cruelties of Amurath now grew dreadful to every one: the murders he committed were incredible, and the modes of execution were shocking to human nature. Among the rest, his brothers, Bajazet and Orchan, fell victims to his ferocious disposition. Indeed, murder was his supreme delight: for his most favourite amusement was to sit in a pavilion in the palace gardens, and fire upon those who passed by in boats, by which means he killed a prodigious number. Indeed, it must be admitted, that he seldom performed these frolics but when he was drunk; but the worst affair for his subjects was his seldom being sober.

In 1637, he again prepared to invade Persia; but, before his departure, caused another of his brothers to be strangled, who was a most accomplished and promising young prince. He then invested Bagdad, when the garrison surrendered on condition of receiving no personal injury. Amurath solemnly promised to spare their lives; but they had no sooner laid down their arms, than he ordered them all to be cut to pieces, including in the bloody mandate not only men, but women and children. For this conquest he caused a festival to be proclaimed of twenty days continuance, at which he very happily (for his subjects) drank himself into a fever, that took him off on the 8th of February, 1640, in the 18th year of his reign, and only the 32d of his age, when he was succeeded by his brother Ibrahim.

Some suppose, that the reason why Ibrahim was not murdered as well as the rest of his brothers, was owing to there not being any other prince of the Ottoman line living; but others say, that he was an idiot, on which account Amurath despised him too much to think him dangerous.

Ibrahim, however, had more cunning than was supposed; for it appeared that he had acted with folly only to secure his life, and pretended idiotism, only to preserve himself from being murdered.

In the beginning of his reign he put an end to the ravages of the savage Cossacks, took the city of Asoph, and added the greatest part of the Island of Candia to the Turkish dominions. He was, however, deposed by his mother and the janissaries in 1648, and murdered soon after; his son, (Mahomet IV.) then a child of seven years of age, being placed on the throne.

The sultana mother, the grand vizir, and the aga of the janissaries, were invested with the administration, during the minority of the emperor; but affairs turning out a little unsuccessful, the grand vizir was soon deposed, as were several others who succeeded him; for whoever is in fault, the minister there is sure to bear the blame. In 1658, a formidable insurrection was, with difficulty, suppressed. The Turks were next visited by the plague, which usually carried off 1400 or 1500 people every day in the city of Constantinople only. In Hungary an obstinate battle was fought between the Christians and Turks, in which the latter were totally defeated, and left 17,000 men dead on the field of battle. This occasioned a peace between the Porte and the emperor of Germany. However, to recompense the above loss, the ancient Chaldaea was subdued, and added to the Turkish empire, and the Island of Candia totally conquered.

In 1672 the Turks invaded Poland, conquered many

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of its towns, and obliged the government to consent to pay 70,000 dollars annually: but on the failure of the stipulated payment, the war began again in the ensuing year, when the Polish general Sobieski, had the good fortune to gain a signal victory over the Turks. About the same time the people of Tripoli, in Barbary, killed the bashaw, and threw off the Turkish yoke, by which they became independent of the Porte in every thing, a trifling tribute excepted.

In 1683 the Turks laid siege to Vienna, but were attacked in their trenches, and routed by John Sobieski, king of Poland, at the head of the Germans and Poles.

The city of Buda was afterwards invested by the Imperialists, and taken the 22d of August, 1686. King George I. then elector of Hanover, was present at this siege; and from thence brought the two Turks who afterwards constantly attended him when he was king of England. Several other noble volunteers were present, particularly Lord Cutts, who took a young Turk prisoner, to whom he gave the name of Budiana. This Mahometan afterwards turned Christian, and became an officer in the English service.

In the same year the Venetians recovered great part of the Morea; prince Lewis, of Baden, totally defeated the Turks; and the Poles gave a great overthrow to the Tartars. These, and other subsequent ill successes, so dispirited the troops, that they demanded the grand vizir's head. This the Grand Signior sent them, with the heads of several other great officers, without which they did not appear disposed to be satisfied. But after all his compliances they deposed him in the 39th year of his reign, and the 53d of his age. He was not, however, murdered, but died in the seraglio five years after.

Solyman III. the brother of the last emperor, was advanced to the throne in 1687. In the beginning of this reign the duke of Bavaria took Belgrade; prince Lewis, of Baden, obtained a victory over the Turks at Bosnia; and the Venetians extended their frontiers in Greece and Dalmatia.

This run of ill luck induced the Turks to offer very advantageous terms of peace to the Christians; but the treaty was broken by the machinations of the French king, Lewis XIV. who promised to invade Germany, and divide it with the Turks: but neither the Turks or French were able to compass their designs; and Solyman died in the 4th year of his reign, and 53d of his age; his brother, Achmet II. succeeding him in 1621.

A numerous army now passed the Danube; but on the 19th of August, 1691, the Turks were defeated by prince Lewis, of Baden, when the grand vizir, and 28,000 men were slain. Achmet died in the 4th year of his reign, and 51st of his age, and was succeeded by his nephew, Mustapha II.

This prince raised an army of 120,000 men, took Lippa, and defeated the Imperialists. His fleet was likewise successful against the Venetians. But, on the other hand, the Russians took Asoph from him, and opened a communication to the Black Sea.

In 1692 prince Eugene defeated the Turks at Olach, when the prime vizir and 30,000 men were slain. A dishonourable peace being now concluded, the sultan was deposed in 1703, and his brother Achmet advanced to the throne.

The first thing that Achmet III. did, was to displace all the great officers of state, who had brought about the revolution in his favour, by reason, as it was said, of their assuming too much upon that account.

The king of Sweden, in 1709, after his defeat at Pultowa, took refuge in the Turkish territories, and had sufficient interest to stir up the Grand Signior to declare war against the czar of Muscovy. The czar raised a large army, but not acting with prudence, he was soon compelled to sign whatever conditions the Grand Signior pleased to prescribe.

In 1715 the Turks subdued the Morea, on which the emperor of Germany declared war against them, and the Ottoman army, in 1716, was defeated at Carlowitz,

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lowits, by prince Eugene. In this battle the grand vizir, the aga of the janissaries, a great number of bashaws, and 100,000 men were slain. Temafwear was taken by the Imperialists this campaign: and, in 1717, prince Eugene took Belgrade, and again defeated an army of Turks, consisting of 200,000 men. A peace, however, was concluded in 1718, by the mediation of Great Britain and Holland.

In 1722 the Turks invaded Persia, and had some success, till compelled to retire by the celebrated Kouli Khan. Achmet's ill success occasioned him to be deposed, and his nephew, Mahomet, was, in 1730, advanced to the throne.

Mahomet V. on his accession, made peace with Persia, and entered into a war with Russia.

In the year 1737, the Turks defeated the Imperialists at Crotka, and took Orlova. In 1739 they besieged Belgrade. But a treaty being entered into between the Germans, French, and Turks, it was unanimously agreed that the Turks should have Belgrade, but the fortifications were to be demolished. The Danube and Save were to be the northern boundaries of the Turkish territories; the river Atalanta, and the iron gate mountains, the eastern boundary; and the river Unna the western limits towards the German dominions.

The Russians, by another treaty, were obliged to demolish all their forts on the Palus-Mecotis and Euxine Sea, and to destroy the fortifications of Asoph.

This monarch was of a pacific and just disposition, and on that account respected much by the Christian princes. Nothing material, but what is above related, happened during his reign; and on the 13th of December, 1754, about one o'clock, he died suddenly of a fit of the asthma. About three o'clock the same afternoon, his brother Osman was proclaimed from the minarets of the mosques.

Osmond III. began his reign in a time of profound tranquillity, and nothing material occurred till his death, which happened in 1757, when he was succeeded by his brother Mustapha.

Mustapha III. began his reign with every personal advantage. He was of a different disposition from any of his predecessors, being of a liberal way of thinking, a lover of learning, and the first who introduced the art of printing into the Ottoman empire. In the year 1766, a general spirit of liberty seemed to diffuse itself through many parts of the world. The Turkish empire was affected by its influence. The Georgians began to aspire at independence, and many insurrections happened in Egypt and Cyprus, which, though suppressed, evinced the spirit of the people.

In 1768, a war broke out between Russia and the Porte. A confederacy was formed against the Russians among their own subjects and dependants, which was fomented and increased by the Ottomans. The confederates were, however, obliged to retreat into the Turkish territories. The Russians formed a line of troops along the frontiers of Poland; large bodies of Tartars appeared along the Russian shore; and a Turkish army was assembled between Choczim, Bender, and Oekakow.

In June 1769, the Russian admiral Spiridoff set sail for the Levant with a powerful squadron. Admiral Elphinstone soon followed with another considerable fleet, and arrived in the Morea in 1770. Count Orloff, in a short time after, joined the Russian fleet off Paros, with another squadron.

An engagement soon after happened between the Turkish and Russian fleets near Napoli-de-Romain, in which the former were totally defeated, and took shelter in the harbour of the above-mentioned place, whither admiral Elphinstone pursued, and did them great damage.

During this time, count Orloff was acting by land in the Morea, but he soon after joined the other squadrons, and the whole fleet, on the 7th of July, 1770, engaged that of the Turks, when the Ottomans received a total defeat. In this fight, which was very bloody

and desperate, admiral Spiridoff engaged the Capitana, of 100 guns, yard-arm to yard-arm, when the Turkish ship taking fire, the flames communicated to the Russian ship. Both unhappily blew up, and the crews, a few officers and men excepted, perished, either in the explosion or the waves.

The Turks now fled, in order to secure themselves in the bay of Schisma, where, a few nights after, their fleet was fired by means of three fire-ships. A person who was upon the spot, mentioning this action, says, "A fleet, consisting of 200 sail, almost in one general blaze, presented a picture of distress and horror dreadfully sublime. While the flames, with the utmost rapidity, were spreading destruction on all sides, and ship blowing up after ship, with every soul on board, that feared to trust to the waves to swim for shore, the Russians kept pouring upon them such showers of cannon balls, shells, and small shot, that not one of the many thousands of their weeping friends on land, who saw their distress, dared venture to their relief. Nothing now remained but united shrieks, and unavailing cries, which, joined to the martial music, and the loud triumphant shouts of the victors, served to swell alternately the various notes of joy and sorrow, that composed the solemn dirge of their [the Turks] departing glory."

The loss on the part of the Russians was admiral Spiridoff's ship, and between 700 and 800 men. On the side of the Turks, besides the destruction of their whole fleet, above 9000 men perished.

The Turks, in great consternation, quitted Schisma, and hastening to Smyrna, murdered an incredible number of Greeks, and other Christians, whom they supposed to be well affected to the Russians, sparing neither age or sex.

The Russians, in this expedition, spread desolation through the coasts of Greece, Asia, and the Islands of the Archipelago, and greatly injured the trade of the Levant. But they acquired little benefit to themselves by their successes.

This year, likewise, the Turkish army on the Danube, under the command of the grand vizir, was attacked in its trenches at Babadagh, and totally routed.

In 1772 negotiations were set on foot in order to bring about a peace, but the plenipotentiaries not agreeing, the whole fell to the ground. Nothing, however, was performed this year decisive, or worth mentioning, by either army.

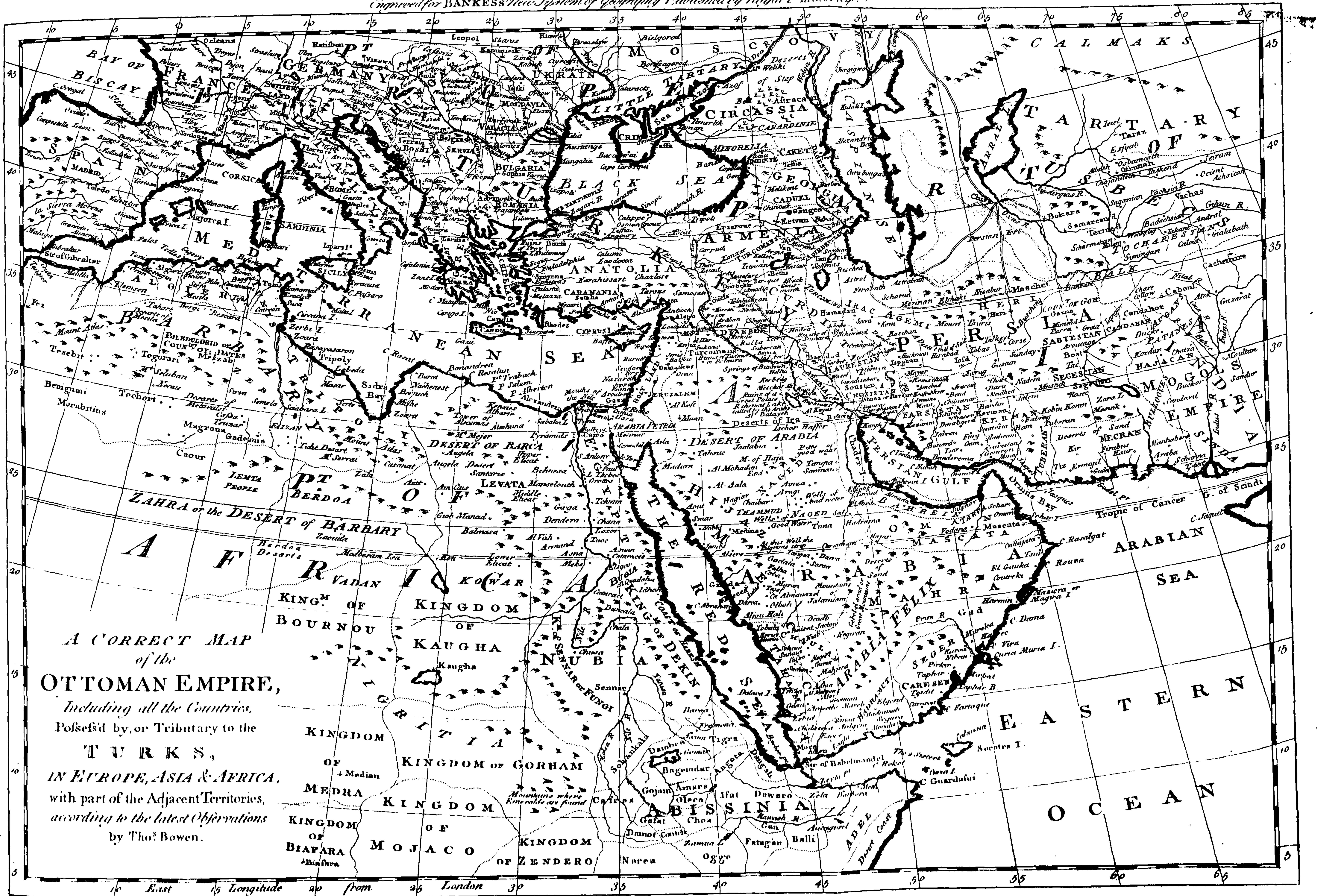
In Egypt and Syria the people were in open rebellion. Ali Bey was, however, defeated, and driven out of Egypt, by Mahomet Aboudaab, when he sought refuge in Syria, and was affectionately received by his friend Chiek Daher, an Arabian prince.

On the 21st of January, 1774, the emperor Mustapha III. departed this life at Constantinople, in the 58th year of his age, and 17th of his reign, with the character of having been the wisest, best, most humane, and disinterested monarch that ever sat upon the Ottoman throne.

Abdul-Hamet, the brother to the late emperor, succeeded him. Some commotions were made in favour of the young prince Selim, but they were easily suppressed. The war upon the Danube was carried on with vigour; and the Ottoman ministry did not fail to encourage, as much as possible, the rebellion of Pugatcheff against the Russian government. The Turks were, however, defeated in various engagements. Disorder, mutiny, and desertion, prevailed among the troops. The grand vizir, being abandoned by the greatest part of his forces, was obliged to accede to the terms prescribed by the enemy, who had surrounded him at Schumla. These ill successes threw the whole Ottoman empire into confusion. The Porte, however, under the present complexion of affairs, thought proper to ratify the articles of peace, the principal of which were,

1. The independency of the Crimea. 2. The absolute cession to Russia of Kilburn, Kerche, Janichala, and







and all the district between the Bog and the Dinpier. A free navigation in all the Turkish seas, including the passage through the Dardanelles, with all the privileges and immunities which are granted to the most favoured nations.

In return for these concessions, Russia was to restore all she had conquered, Asoph and Taganrok excepted.

The grand vizir died, as is supposed, of a broken heart, on his return to Constantinople: and public rejoicings were made at St. Petersburg, for the uncommon success of the Russian arms.

The rebel Pugatichoff was soon after defeated by the Russian army, taken prisoner, and put to death.

The year 1775 proved fatal to the old and brave Chick Daher, the Arabian prince, his country being conquered by Mahomet Aboudaab, with an army of Egyptians. But Aboudaab dying in the midst of his successes, Chick Daher was in hopes to have retrieved his affairs, when a bashaw arrived upon the coast of Syria with a very considerable reinforcement. Chick Daher was soon subdued, his treasures seized, and his head sent to Constantinople.

Since the above period the Turkish empire has, at various times, been greatly agitated. Insurrections have taken place in different parts; and the greatest efforts have been made by the people, to subvert the power of the Otto-

man government, and procure independence. Even at the present time the empire is in a general state of commotion; and Abdul-Hamet, the emperor, is under the greatest apprehensions, for the safety of his dominions. Should the Russians, or other powers, interpose in favour of the insurgents at this critical period, or engage in a war with the Turks, it might be productive of such consequences as to produce a total overthrow of the Ottoman empire.

To finish our account, therefore, of the History of the Turkish empire, as the state of affairs are at present in that quarter, would be far from completing our design in the present undertaking. From what has been observed, it is not only probable, but, indeed, most likely, that some material alterations, if not an absolute revolution, will take place among them, between the present period, and that which will terminate our work. We shall not, therefore, at present, pursue any farther relation of the history of this vast empire: for as such a length of time will elapse between this and the close of the work, as may probably produce an issue to the present disturbances, we shall give the whole particulars at the close by way of supplement. We shall also pay the like attention to the history of every other empire and kingdom. So that our designs will be amply accomplished by furnishing the reader with a more complete history of the various empires of the world down to the very latest period, than ever did, or could appear, in any other work of a similar kind.

## C H A P. IX.

### A R A B I A.

#### SECTION I.

*Former and present State. Antiquity. Geographical Description. Convent of St. Catherine on Mount Sinai.*

**T**HIS country, famed in ancient history both sacred and profane, as a scene of most important transactions, the birth-place of renowned characters, and seat of the liberal arts, is now become totally degenerate, the inhabitants in general being as depraved in morals as ignorant in science.

Historians mostly agree as to its antiquity, and some divines, from scripture authority, say, that its ancient inhabitants were a mixed people formed of Midianites, Amalekites and Ishmaelites. To confirm this assertion they cite the word Arab, which, in the Hebrew language, signifies to mix or mingle. The western part of the country was called by Moses *Arabab*, which name was afterwards applied to the whole by the Ishmaelites, when they became entirely possessed of it.

Arabia comprizes in length about 1300 miles, in breadth 1200, and is between 35 and 60 deg. long. East, and 12 and 30 deg. lat. North. It is bounded on the east by the Gulph of Persia, on the west by the Red Sea, on the north by Syria and Diarbec, and on the south by the Indian Ocean. Its divisions are, Arabia Petraea, or the Stony; Arabia Deserta, or the Desert; and Arabia Felix, or the Happy. They are so denominated from the different face of the country in the respective divisions. The first being mountainous and rocky, and the last comparatively serene, fertile and pleasant.

As great part of this country lies under the torrid zone, and the tropic of Cancer extends through Arabia Felix, the air of course is excessive dry and hot, and often proves fatal, especially to strangers. In some parts the soil is entirely composed of immense sands, forming a lonesome desolate wilderness; but the northern part, called in distinction from the rest "the Happy," is in general mild and fruitful.

The only remarkable river in Arabia is the Euphrates, which is the north-east limits of it; but it is surrounded with seas, as, the Indian Ocean, the Red Sea, the Gulphs of Persia and Ormus, and the Straits of Babelmandel, in which are the capes or promontories of Rosagate and Musseldon.

Some writers are of opinion that the Red Sea received its appellation from a kind of refulgence peculiar to its waters being tinged with a red mineral earth, as also from its having red sand on its shores. Mariners have declared, that through the turbulence of the waters occasioned by the flux and reflux of the sea, the sand has been so agitated as to appear of a red colour of the strongest dye. The agitation prevented its subsiding to the bottom, which of course it must have done in still water. There is such a dearth of water in this country, that the natives have contended for the possession of a spring at the hazard of their lives.

The mountains of Arabia are, Sinai and Horeb, lying in Arabia Petraea, east of the Red Sea, and those called Gabel el Ared in Arabia Felix. Mount Sinai has two summits, and is called by the Arabs the Mountain of Moses, because the angel appeared to that Divine legislator there in a burning bush.

Near this spot is erected the convent of St. Catherine, which belongs to the Greeks. The monks hold it in great veneration. There is a tower built by the empress Helena. It is situated in the heart of the convent, and still called St. Helena's tower. This convent is built on a descent. The walls and the arches, with the church, are the only ancient buildings. The latter is of coarsted granite. The walls of the convent are six feet thick; but some parts of them are in a ruinous state. The structure, upon the whole, is irregular, and composed of unburnt brick. There is a small marble shrine, in which they pretend to have preserved the skull and one of the hands of St. Catherine.

The convent is solely under the jurisdiction of its own bishop, chosen by the monks, who live here in the most abstemious manner, and attend on their religious duties with great punctuality,

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Their vassals cultivate their gardens, and do other menial offices. A lay-brother, or caloyer, is appointed to attend upon strangers arriving here, to shew them the chapels, offices, and the library, in which are deposited some of the first Greek books that were ever printed. The feet of pilgrims, on their arrival here, are washed by the lay-brothers; and those of a priest by one of equal rank in the church. Dr. Pococke, bishop of Ossory, had the satisfaction of being present at all their Easter ceremonies. The church which contains the relics of St. Catherine, is called the Great Church of the Transfiguration. It lies to the northeast, on the lowest part of the convent, and consists of a nave, an aisle on each side, and three chapels on the outside lower than the aisles. The pictures of Justinian, and his empress Theodora, over the arch of the high altar, are well executed in mosaic: and several inscriptions, to the honour of that illustrious pair, are carved on the beams that support the roof, which is of cypress covered with lead, and is very antique. The Turks destroyed the pavement of this church, digging it up in hopes of discovering treasures; but it was elegantly repaired by archbishop Athanasius, in the last century.

Mount St. Catherine is situated near Mount Sinai; and it was to the former place that the body of St. Catherine was brought after her martyrdom under the tyrant Maxentius. It over-tops Mount Sinai, and its soil is a species of speckled marble, in which are seen beautiful configurations of trees, and other vegetable representations.

## SECTION II.

*Productions. Particular Description of the Coffee Plant and Arabian Camel.*

WITH respect to the vegetable productions of Arabia, the most profitable is coffee, with which a number of ships are annually loaded for Europe and India.

The coffee shrub grows to the height of eight or ten feet; the twigs rise by pairs opposite to each other, as do the leaves on the twigs, one pair being about two inches distant from another. The leaves are about four inches long and two broad in the middle, from whence they decrease in both extremities, ending in a point. They are nearly in the form of a bay leaf, and are smooth, with many incisions on the edges. The shrub has a grey smooth back; and the wood is white and has not much pith. The fruit hangs on the twigs by a foot-stalk, sometimes one, two or more in the same place. These shrubs are watered by artificial channels, like other vegetables, and after three or four years bearing, the natives plant new shrubs, as the old ones then begin to decline. They dry the berry in the sun, and afterwards take off the outward husk with hand-mills. In the hot seasons they use these husks roasted instead of the coffee berries, and esteem the liquor impregnated with them more cooling.

Here are aloes, cassia, spikenard, frankincense, myrrh, manna, and other valuable gums, cinnamon, pepper, cardamum, oranges, lemons, grapes, peaches, figs and pomegranates; also honey and wax in plenty: and in the seas are considerable quantities of the best coral and pearls.

There are abundance of Acacia trees in the plains of Arabia Petraea, from which issues a very valuable gum; but there are very few forest trees.

Rice and barley are the principal grain, and where they can obtain water they have a great plenty of garden-stuff, herbs and flowers. Some of the districts also afford excellent pasture for cattle.

The Arabian horses are the finest in the whole world, whether considered for their swiftness, beauty or sagacity. There are also sheep, cows, oxen, mules, goats, hogs, dogs, &c. But the most esteemed and useful animal is the camel, which can carry seven or eight hun-

dred weight upon its back, and with this burden will travel at the rate of about two miles and an half in an hour: it is therefore the beast of burden most in use, and is peculiarly serviceable in long and tedious journeys, which are commonly performed in caravans, escorted by guards, to prevent the depredations of the free-booters. This creature is the most patient and temperate of the whole quadruped creation; it will travel for many days together with only a few dates, or some balls of bean or barley meal, or perhaps only the miserable thorny plants it meets with in the sandy deserts, where not a drop of water is to be met with during a journey of eight or ten days, and where neither birds or insects are to be seen: in short, where nothing appears but mountains of sand and heaps of bones of those who have perished thro' want. The camel's power of sustaining abstinence from drinking arises from the construction of its internal parts; so that it evidently appears Divine Providence created it purposely for the sultry soil of Arabia. Besides the four stomachs, which it has in common with all other animals that chew the cud, it has a fifth, serving as a reservoir to hold more water than it has an immediate occasion for: there the fluid remains without corrupting, or without being adulterated by other aliments. When the creature is thirsty, it throws up a quantity of this water by a contraction of the muscles, into the other stomachs, which serves to macerate its dry and simple food. It can, by its scent, discover water at the distance of more than half a league, and, after a very long abstinence, will hasten towards it.

The Arabs train their faithful camels from their births to all the hardships they have to undergo during the whole course of their lives. They accustom them to travel far, and eat little; to pass their days without drinking, and their nights without sleep; to kneel down to be loaded, and to rise the moment they find the burden equal to their strength: and, indeed, they will not suffer any greater weight to be put upon their backs than they can bear. Their feet are adapted to the sands which they are to pass over, their roughness and spongy softness preventing them from cracking.

Such is the nature of the animal so often celebrated in the bible, the koran, and the eastern histories; and with which the Arabian robber forms a society, for the purpose of carrying on his trade of plunder, in which the man is to have all the profit, and the animal all the fatigue.

When the master and his camel are equipped for plunder, they set out together, traverse the sandy deserts, and lie in ambush upon the confines to rob the merchant or traveller. The man ravages, massacres, and seizes the prey; and the camel carries the booty.

The Arabian freebooter qualifies his camel for expedition by matches, in which a horse runs against him. The camel, though less active and nimble, tires out his rival in a long course.

The banditti frequently rob on horseback as well as on camels. They will alarm and dart upon a traveller when least expected, and gallop away, if under any apprehension of a pursuit, with incredible swiftness.

## SECTION III.

*Persons. Apparel. Number. Manner of living. Government. Cookery. Mode of Salutation. Dispositions and Diversions of the Natives. Remarks on the Privileges of the Arabian Women.*

LIKE many of the nations of Asia, the Arabians are of a middle stature, thin and of a swarthy complexion, with black hair and black eyes. They wear long beards as a mark of gravity and consequence; being serious and reserved, they speak little, use no gesture, make no pauses, and never interrupt each other. Their apparel is a loose disorderly kind of dress, five or six yards long, and not less broad: this they wrap round them, and are forced to gird it with a sash; at



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at night it serves them for a bed and coverlid. Their upper garment is generally wove in one piece: it has a cap for the head, is tight about the neck, and grows wide towards the bottom. This garment is only worn in cold and rainy weather. Under this, and the garb that wraps entirely over the whole, some of them wear a long close-bodied waistcoat, without sleeves. Their sash or girdle is of worsted, and in it they stick their poinards, their ink-horns, or badges of their calling. The women wear a kind of short waistcoat and drawers, but sometimes they have only a towel wrapped round their loins. Whenever they go out, they so cover themselves with the same kind of general inclosing garb as worn by the men, that there is very little to be seen of their faces: for jealousy, that constant disturber of unguarded and impetuous minds, here plays the tyrant in the breast of all the male Arabs. Some of the men go almost naked in hot weather: others wear drawers and slippers, but no stockings.

These people are distributed into several clans; and the whole number of inhabitants are supposed to amount to about 2,000,000. They have (at least the Bedouins, or roving Arabs) no settled place of abode, but fix at such places as supply them with water, pasture, and fruits, subsisting upon the flesh or milk of their herds and cattle.

Their greatest happiness is in the roving life; and they look upon their more settled countrymen as abject slaves. They sleep in tents or huts, which they pitch in the evening in any spot prescribed either by fancy or convenience. These moveable habitations, which are called *illymas*, from the shade they afford the natives, are of an oblong form, and differ in size according to the number of the people who occupy them. They are covered with the skins of beasts, and some supported by one pillar, some by two, and others by three, whilst a sort of curtain or carpet, made of skins, divides the tent into separate apartments. The pillars are strait poles, eight or ten feet high, and four or five inches thick, serving only to support the tent; but being full of hooks, the natives hang upon them their cloaths, baskets, saddles, &c. When they retire to sleep, they lay themselves down upon a mat or carpet in the center, or in a corner of the tent. Such as are married have a corner of the tent divided off by a curtain.

The tents of these roving inlanders, though they may be sheltered from the weather, are, notwithstanding, attended with their inconveniences; for the cold and dews to which the people are exposed do not incommode half so much as the fleas, vipers, spiders, and scorpions.

They are under the government of an hereditary chief, who, assisted by a few old men, determines all debates, and punishes offenders. If his conduct proves worthy of the approbation of his people, they revere him: if he be guilty of mal-administration, they put an end to his existence, and elect another of his family in his room. These petty princes are styled *Xerifs* and *Imans*, both of them including the offices of king and priest.

What they consume in coffee, dates, rice, and tobacco, is bought with the butter they take to the frontiers, and with the cash they get by the yearly disposal of not less than 20,000 camels, many of which are sent to Persia.

The Arabians retain several of the customs and manners we read of in sacred as well as prophane history, being, if we except their religion, the same people they were two or three thousand years ago. Upon meeting one another, they still use the primitive salutation of "Peace be unto you." Before the Mahometan conquests, the expression was, "God prolong your life." The inferiors, out of respect and deference, kiss the feet, knees, or garments of their superiors; whilst the children and other kindred pay the same respect to parents and relations. The posture they observe in giving one another the salute, or *astemah*, is laying the right hand upon the breast; while others, who are,

perhaps, more intimately acquainted, or of equal age and dignity, mutually kiss the hand, head, or shoulder of each other.

At the feast of their Bayram, and other great solemnities, the wife compliments her husband by kissing his hand.

It is no disgrace here for people of the highest characters to busy themselves even in the most menial offices. Nor is the greatest prince or chief of these countries ashamed to turn drover or butcher, by bringing a lamb from his herd and killing it; whilst his lady or princess makes a fire, and puts on a kettle to dress it.

Their food is rice, and any kind of flesh, except that of the hog: but they have always the blood drained carefully from every vein of the animal when killed. Their most delicious food is the flesh of a young camel; and for their bread, they make thin cakes of flour, which they bake upon an hearth.

They dress their victuals by digging holes in the earth, and then making a fire with whatever fuel they can get, or with the dried dung of their camels. They carry their water with them, loading their camels with that necessary article.

The wandering Arabs pique themselves on observing the strictest probity towards one another, and maintain the character of humane, disinterested, and beneficent hosts, in their tents; but, out of them, they are savage and rapacious, committing continual depredations in the different towns and villages. If they are pursued, they mount each a camel or horse, and make a precipitate retreat, driving a whole troop, or rather herd, of camels before them, loaded with plunder.

They frequently carry their incursions to a great distance; and Syria, Mesopotamia, Persia, and other parts, are not uncommonly the scenes of their depredations. Mr. Ives, in his travels from Diarbekir, says, "To-day we joined a nation of wandering Arabs, with their families, and numerous flocks. The latter consisted of the finest sheep, and most hairy goats, I ever remember to have seen. We wanted to buy some of them, but could not succeed. The Arabs were just come from the Armenian mountains."

The same gentleman says, "The Arabs are divided into tribes; and, out of as many of these as possible, it is advisable, in crossing the deserts, to select men: for no tribe, of whom you have a single man, will hurt or molest you. Or if you meet with any of their scouting parties, and can prevail with a single one to enter their tent and drink coffee, or eat rice or any thing, you will then be safe from any insult, either from them or their brethren; it being an invariable maxim with them never to molest those strangers they have eaten and drank with. Should any out-party come up with you, and hang back to their main body to communicate intelligence; even in that case, if one of your men can make greater haste, and throw himself at the feet of their xerif or prince, and implore protection, you may rest assured of your life and property: for another maxim with them is, that whosoever shall fly to the powerful, and supplicate assistance, has a right to receive it."

The following is an account given of the reception which some European merchants met with from a tribe of Arabs, wandering from country to country. "This extensive encampment of roving Arabs (says the author) was under the command of a prince, whose tent was in the center: the rest were pitched about it; not in a circular form; but extending in length as the plain opened, for the convenience of a stream that flowed through the encampment. As soon as the merchants were alighted, who had previously sent before them some native Arabs, they were conducted by some of the prince's chief people to a larger tent pitched next to his own, and the prince then visited them, giving them a hearty welcome. In the evening a supper was provided, consisting of a dish of pilau or boiled rice, and several dishes of meat exclusively. Next day a grand entertainment was given by one of the prince's nobles,



at which his highness attended, as did the merchants. The dinner, which consisted of two young camels; a dish of camel's bones and soup, and several dishes of rice dressed various ways, was conducted with tolerable decorum; though there were neither knives, forks, or spoons; fingers alone being the instruments made use of."

The life of an Arabian is one continued round of idleness or diversion. When no pastime calls him abroad, he loiters in his tent, smokes his pipe, or stretches himself under the shade of some tree. He has no relish for domestic pleasure, and seldom converses with his wife or children. He values nothing so much as his horse, being seldom so well pleased as when he is hunting; and in this diversion they are excellent; for most of them will hunt down a wild boar with astonishing expedition.

When they hunt the lion, great numbers of the natives assemble, who, forming themselves in a circle, enclose a large space of ground, of three, four, or five miles in compass: then the people on foot advancing first, rush into the thickets with their dogs and spears, to rouse the game; whilst the horsemen, keeping a little behind, are always ready to charge upon the first fall of the beast. In this manner they proceed, still contracting their circle, till they at last either close together, or meet with game to divert them.

The accidental pastime upon these occasions is sometimes very great; for the several different sorts of animals, such as hyenas, hares, jackalls, &c. that happen to lie within the compass, being driven together, afford a variety of excellent diversion.

The first person against whom the lion flies receives him on his spear, which furnishes the others with an opportunity of attacking him behind. The lion finding himself wounded in the rear, turns that way, which gives the first man time to recover. Thus he is attacked on all sides, till at last they disable and dispatch him.

The eyes of a lion are always bright and fiery, and he retains this aspect of terror even in death.

The roaring of the lion, when heard in the night, and re-echoed by the hills, resembles distant thunder. This roar is his natural voice; his cry of anger being a different growl, which is short, broken, and reiterated. His cry of anger is also much louder, and more formidable. He then lashes his sides with his long tail, and his mane seems to stand like bristles round his head; the muscles of his face are greatly agitated, and his huge-eye-brows cover a great part of his glaring eyeballs. It appears, however, from various accounts, that the indignation of this animal is noble, his courage magnanimous, and his disposition grateful. His courage is tempered with mercy; and he has been known to spare the weaker animals, as if they were beneath his attention.

Fowling is a favorite diversion of the Arabs. They do not spring game with dogs, but shade themselves with a piece of painted cloth, stretched upon two reeds, and walk thus covered through the several brakes and avenues, where they expect to find game. In this painted cloth are several holes for the fowler to look through, in order to observe what passes before him. The sportsman, on sight of game, rests his shade upon the ground, and directs the muzzle of his gun through one of the holes, and thus discharges it.

We find very early in Arabia the women in high consideration, and possessing privileges hardly inferior to those which they enjoy in the most enlightened countries of Europe. They had a right, by the laws, to the enjoyment of independent property by inheritance, by gift, by marriage settlement, or by any other mode of acquisition. The wife had a regular dower, which she was to enjoy in full right, after the demise of her husband; and a kind of stated allowance, which she might dispose of in her life time, or bequeath at her death, without his knowledge or consent.

Marriage settlements and portions given with daughters or sisters appear to have been of great antiquity

in Arabia; for long before Mohammed, or Mahomet, they had refined so much upon them, that it became common, where two men were obliged to give great fortunes with their nearest relations, to evade payment by making a double marriage, one espousing the daughter or sister of the other, or giving his daughter or sister in return. This practice, probably with the view of encouraging alliances among different tribes, or preventing too much wealth from accumulating in particular families, Mahomet declared to be illegal in the Alcoran. The separate property which the wife enjoyed seems to have been the produce of such presents as the bride received from her friends, or from her husband before marriage. Those of the bridegroom had no fixed medium, being proportioned to his affection, to his fortune, and often to his ostentation: for it was customary to send those presents a day or two before the nuptials, with great pomp, from his house to the dwelling of the bride.

At the celebration of the nuptial rites in the east, even upon ordinary occasions, it was usual to throw amongst the populace, as the procession moved along, money, sweetmeats, &c. which the people caught in cloths. The bride, on the day of marriage, was conducted with great ceremony to her husband's house; and, immediately on her arrival, she made him a variety of presents, especially of household furniture, with a spear and a tent.

#### SECTION IV.

*Present State of the Sciences in Arabia. Feats of Sorcerers. Language. Commerce.*

THE present state of the sciences in Arabia is at a very low ebb. The Arabs afford now no monument of genius, no productions of industry, that entitle them to any rank in the history of the human mind. Physic, philosophy, astronomy, and the mathematics, for which they were once so famous, are so lost to them, that scarcely the traces of them are remaining. We, however, must say, that the present Arabs have strong intellects, and that nature has, in general, given them a genius; but application and inclination are both wanting to improve it.

To remove a disorder, they frequently use charms and incantations, or leave it to contend with nature. They pour hot fresh butter into simple and gun-shot wounds, and this remedy sometimes succeeds. An application of the prickly pears, roasted in ashes, is good in suppurations.

Time is in these countries measured by hour-glasses: and in some parts of Arabia Petraea they have calendars, that were left them by their ancestors, which are rather curious, and in which the sun's place, the semidiurnal and nocturnal arch, the length of the twilight, and the hours of prayer, are inserted in their proper columns, and calculated to a moment.

They now know little of algebra, or numerical arithmetic; though their ancestors furnished us with the characters of the one, and with the name at least of the other: yet they have a way of reckoning, by putting their hands into each others sleeves, and touching one another with a certain joint or finger so expressively, that without even moving their lips, they can conclude bargains or agreements.

There are some wise men, however, amongst them, who, if you believe them, are so skilled in figures, as to be able, by certain combinations of numbers, to form even the most wonderful calculations.

Here too are some famous fire-eaters and breast-thumpers, who both pretend to sorcery. The former put burning wadding, and such sort of stuff, into their mouths; and the latter strike their breasts with large iron pins; and yet neither of them receive any damage from these astonishing feats.

The language of these people is Arabesk, a very corrupt Arabic. The pure Arabic is only understood by some